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HURCH OF THE BRETHREN JANUARY 1978

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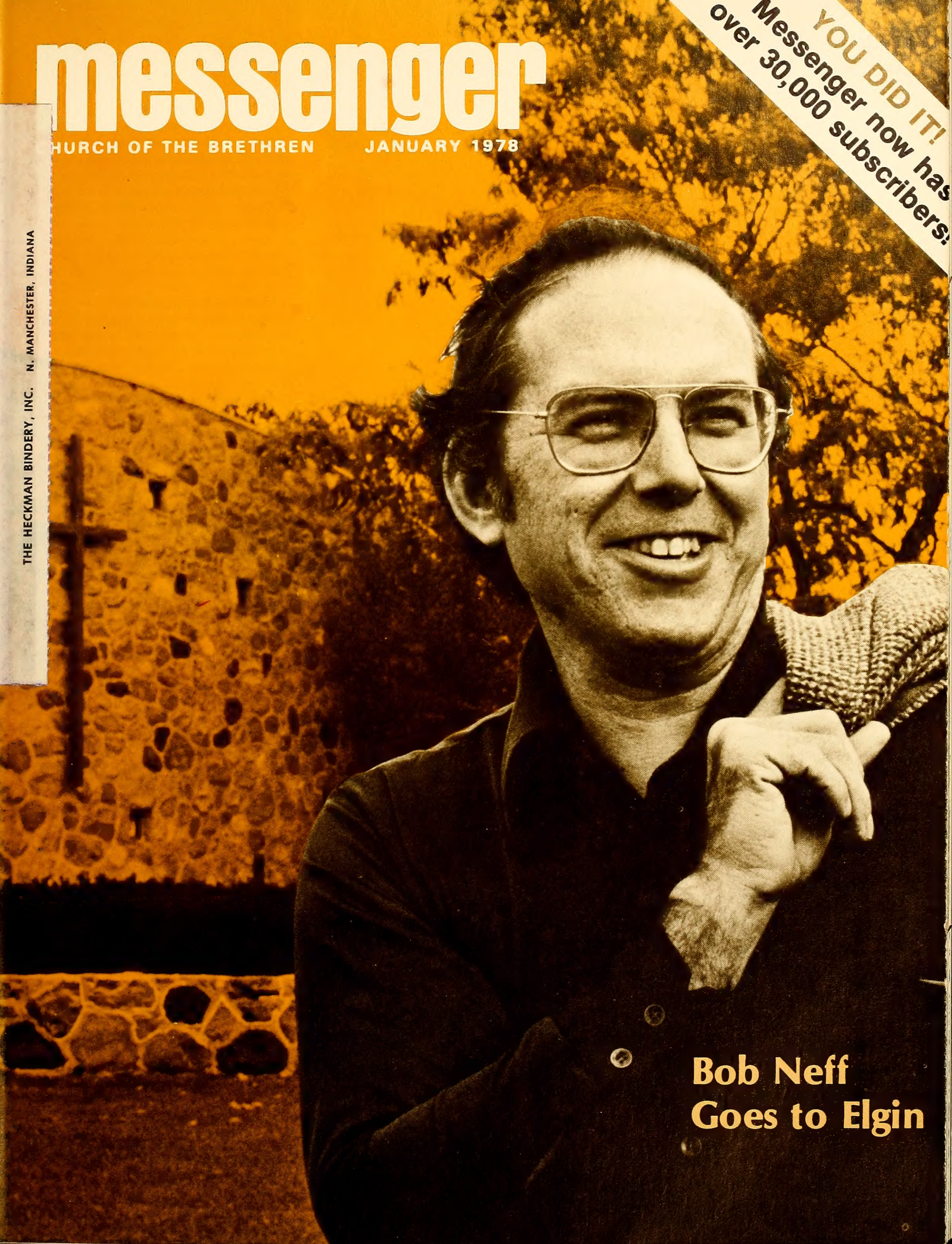

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Bob Neff Goes to Elgin

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letters

FLIP-FLOP OF THE GODS

The photograph in the "Women of Corinth" article (September) purported to be the temple of Aphrodite is mislabeled. It is almost surely the temple of Apollo printed in mirror reverse.

DAVID J. WIEAND
Oak Brook, Ill.

(Right on both counts, Bro. Wieand. The ruins were of the temple of Apollo, and the picture was flip-flopped on the page.—Ed.)

A FINE CHURCH MAGAZINE

I have been putting off a long time writing to commend you for the fine publication of MESSENGER. I do want to say how much I appreciate your good work in publishing such a fine church magazine, and how sorry I am for those who are not reading it.

SOPHY H. BLOUGH
Johnstown, Pa.

AN ADDED SATISFACTION

I appreciated the October MESSENGER so very much. The contents and especially the handsome front cover photo of Andrew Young gave MESSENGER an excellent rating. Thank you all.

I took notice that the artistic cover remains unspoiled since the mailing label keeps its back cover place. Thanks for that added satisfaction.

RETHA EBY
North Liberty, Ind.

BETTER OFF BLANK

I think you would have been better off to have left page 36 blank in the November MESSENGER. As one who values the Brethren stance on pacifism and non-violence, from what little I know about the film "Star Wars," it does not seem acceptable to me. I sincerely question printing that review in MESSENGER, urging Brethren to see the film, and then in addition printing a photo of a duel with laser beams.

DALE SHENK
Lititz, Pa.

(Amen! But we think you'll like our February film review.—Ed.)

MESSENGER BRINGS ME HOME

Thanks for the report on Annual Conference (August). I very much enjoyed reading the reports about the business items. It seems to have been a very inspiring Conference.

Ken Gibble's article "The 'Big Meeting,'" was very interesting, especially the statement that one can defend any position one wants to defend by quoting the Scriptures. In my opinion, it just goes to show how diversified the Holy Scriptures are and how we as Christians must continue to love our "brother" and "sister" despite our differences of opinion or different interpretations of the Bible.

I really enjoy MESSENGER. Although I am a BVSer far away from my home, MESSENGER brings me very close to the Church of the Brethren. I read every issue, cover to cover.

RANDALL ADAMS
Downpatrick, Ireland

AND WHO ARE THE BRETHREN?

The article on Friends (October) was particularly informative. I have known the "thee" and "thou" Quakers in Pennsylvania and the ones out our way who are highly emotional and seem lacking in the things associated with the Quaker church. The article puts the group in perspective.

A similar article on the Mennonites would be helpful if an article can include all or most of their divisions *(Wish granted; see November.—Ed.),* likewise one on Brethren, as though it were being written for the Quakers. There are a few splinters I know little about.

CHAUNCEY H. SHAMBERGER
Fruitland, Idaho

AMBASSADORS UNAWARE

As I read Andrew Young's "Reflections and Challenges on an Agenda for Brethren" (October), I was struck by the great responsibility we have when we are in a position of leadership. This is especially true in our camps, where young people and children seem to be in a unique position, away from home and on their own, but not away from home totally, and suddenly they are thinking about their future. Their eyes are on the leaders as examples for their spiritual growth at this important time.

What a marvelous "hot house" our camps are for our children and youth. Let's encourage our directors and our trustees of camps and be back of them completely. One never knows what ambassador of the future we will be guiding in one of our camps!

MILDRED EISEMANN
Ephrata, Pa.

A SYMBOL IN 'OLD MAIN'

I wish to express through MESSENGER appreciation for the achievements and unique experience of seeing "Old Main" rededicated at the Brethren Service Center, New Windsor, Md., on October 23. As Loren Bowman said, there "The old can be made new." And often old things need to be reinterpreted and made new.

Not only is that 128-year-old building a symbol of our Brethren heritage, but also of our more complete Christian heritage as we review how both Roman Catholics and the Presbyterians originally used the building and the site for education.

As a one-time student there I join with others in cherishing memories of noble souls once associated with Blue Ridge College. These come to mind: C. D. Bonsack, J. J. John, Edward Bixler, J. M. Henry, William Kinsey, Earl Flohr, and others. During my freshman year there, we did have an intimacy, as the college was still struggling to be a four-year institution.

May there now be a new impetus to cherish and share our peace program, to reinterpret values by being close to nature and to use such places to renew our faith and strengthen our fellowship.

BERNARD N. KING
York, Pa.

POINTING OUT THE OBVIOUS

Cheers to the author of "Chagall" (November). Beautiful! I had just read another essay by William Saroyan on Chagall and here are a few words from it: "In the lean, loving, witty face of Marc Chagall at dinner that night I saw all of his paintings, all of his life, all of his truth—and thanked God that he had been able to make such a gentle message acceptable to such a violent world—and not only acceptable but sought out, prized, and collected."

MESSENGER never ceases to amaze me when it so often points out the obvious (to a few) for the benefit of the rest of us. I hope more and more people can accept the insights of your excellent writers.

MARIE BRUNTON
Portland, Ore.

I'M AGAINST THE ERA

I like Violet S. Cox's "Women's equality cannot be forced" (October). I, as a member of the Church of the Brethren, am against ERA and I didn't like your photograph (September) showing the pro-ERA march in Richmond (during Annual Conference) as if it represented the church as a whole.

I like the fact that Violet Cox (not you) pointed out that it wasn't even close to a majority of those in attendance at Conference.

JANET DEWITT
Oakland, Md.

(We would have done so if anyone had contended it was. No one did.—Ed.)

INVITATION TO REALITY

We hear much about the Holy Spirit these days. I suggest an intensive exploration of John 14, 15, 16 about the *mission* of the Holy Spirit.

"He shall guide you into *all* truth." Edison was guided into revelation. Early in his career he dedicated himself to inventing things for the good of humanity. By long hours of labor of mind and body, God rewarded his work or prayer (yearning for needed results) with inventions that bettered peoples' lives. Inventions bring industries, which put people to work and give them occupations, wages, and freedom from poverty.

God was interested in the "nasty now-and-now" as well as the "sweet by-and-by," I once heard a minister say. The Holy Spirit heard a baby cry from gas on the stomach, and the baby foods were invented. Students studied in eye-straining lack of light and the Holy Spirit, *revealed* to Edison the miracle of the incandescent bulb, putting people to work and lighting up the homes and streets of the earth.

The Holy Spirit does not make for an easy exit from the workbench. Rather it works silently, exactingly, and fruitfully with those who educate their minds and bodies for the benefit of crying babies and folks stumbling in the dark.

The Holy Spirit is not an escape—it is an invitation to reality.

ELMER LECKRONE
Custer, Mich.

page one

Actual newness in a new year seldom extends beyond the hanging of a new calendar and learning to write the date correctly. But 1978 is different, and that difference is particularly felt at 1451 Dundee Avenue. The General Board has a new general secretary and there has been a greater than usual turnover of staff in the past year, occasioned by retirement, resignations, realignments, redeployment, and death. Even on our small Communications Team, we have two new faces as of January.

The General Offices crew waits eagerly to catch the mood and character of all the change, to be energized by the newness of outlook and inspiration. It is to the new general secretary, Robert W. Neff, that we all look to see what pace will be set in the post-Bowman era.

Guy Wampler

Guy E. Wampler's January cover story answers many questions Brethren have about that new leader and puts to rest any concerns we might have about his suitability for his post. Bob laughingly admits his "dark horse" situation and went out of his way to facilitate the telling of his story in MESSENGER, even to posing in shirt sleeves on a nippy October day for our cover photo.

Two walls of Bob's Elgin office are glass. Symbolically, through the glass on one side he looks out on busy Dundee Avenue (representing the world) and through the other (albeit through a glass darkly, for this wall is frosted glass) he looks into the busy General Offices (representing the church). We think we are safe in saying that Bob will keep a balanced view in both directions as he carries out his responsibilities as general secretary.

Of course the real newness thrust upon the MESSENGER staff is our 30,000 subscription list. We are both elated and sobered by that. We had set that goal a couple of years ago, and, having now achieved it, it's up to you, to our new promotion director, Shirley Brubaker, and to us, the editors, to stay above the new mark. We commit ourselves to keeping MESSENGER worthy of 30,000 subscribers. Let's hear from you out there in Brethren country.—THE EDITORS

in touch

Grace John: Concern for women in India

On a trip to India the members of our study tour visited the Dahanu Road Hospital. When we gathered there for discussions with the governing board of the Hospital Society I became aware of the presence of a lovely Indian woman, Dr. Grace John. I was impressed with her dynamic personality, and I could sense how persons coming to the hospital, fearing the unknown, but seeking help, would be drawn to her.

Dr. John was one of 150 women who received degrees in 1940 from Ludiana Christian Medical College. The college had been started by Dr. Edith Brown, who was eager to see her college provide advanced medical studies so that it could stand beside Vellore College, another institution established by women.

Dr. John had once lived in Burma, moving to India after her husband's retirement. She has one daughter, Mona, who has her master's degree in social and medical psychology and is employed as a social worker in Bombay. Mona's husband, also a doctor, works in the same field.

Dr. John serves as a member of the governing board of the Dahanu Road Hospital, and she is an active member of the local church, formerly Church of the Brethren but now a part of the Church of North India.

The Dahanu Road Hospital is itself a tribute to the vision and efforts of concerned women. It was founded in 1915 on four and a half acres of land by a Church of the Brethren missionary, Dr. Barbara Nickey (now retired in La Verne, Calif.). A school of nursing was established later. In 1963 Olive Wise and Louise Sayre Vakil assisted in organizing the auxiliary nurse midwife course that preceded the establishment of the public health center. As the hospital expanded, quarters for nurses were built, examination rooms were provided, and in 1968 a hospital annex was added, providing outpatient services.

Dr. John speaks encouragingly about the improved status of women in India. More women are working after marriage; more are going into professions and such businesses as banking. There are now more women medical students than men. And the government of India is working to abolish the custom of dowry.

At last fall's Synod of the Church of North India, a paper was passed authorizing dioceses to ordain women to the ministry in CNI.

Such changes do improve the status of women. But don't overlook the example—for women everywhere—of Christian leaders like Grace John.—VON SCHROEDER JAMES

Von Schroeder James is secretary to the World Ministries Commission executive, and editor of Femailings, *the Womaen's Caucus newsletter.*

Verne Leininger: Make “a

What do you do if you have songs of praise in your heart but no music training in your background?

If you're Verne Leininger, pastor of Prices Creek Church in southwestern Ohio, you discover the joy of making and playing the relatively simple Appalachian folk instrument, the dulcimer.

“I think there's music in everybody,” muses Verne as he strums his church dulcimer, the first instrument he made and the one he most enjoys playing.

The instrument's tone is haunting, piercing as its four drone strings create the monotone background to the melody made by the other two strings. As Verne talks, he slides a stub of dowel rod—the noter—along the frets, over the melody strings to coax a sighing tune from the instrument.

Verne and his wife, Phyllis, first encountered dulcimers during outdoor education at Camp Woodland Altars. Later, in the spring of 1976, Verne purchased his first dulcimer kit. After making his church dulcimer, he was hooked.

During the past two summers, Verne and another dulcimer enthusiast have offered skill groups in making and playing the dulcimer to church campers. Many youth want in on the lessons.

“I think all persons need an opportunity to express themselves musically,” Verne reflects. He finds the dulcimer an ideal outlet since it is relatively inexpensive to make. “And anybody can play it,” he adds.

An expansion on the camp skill groups was a dulcimer workshop last November in the Leiningers' home. Interested people from the district were instructed by a member of the company from which Verne purchases his kits.

The entire Leininger family, in-

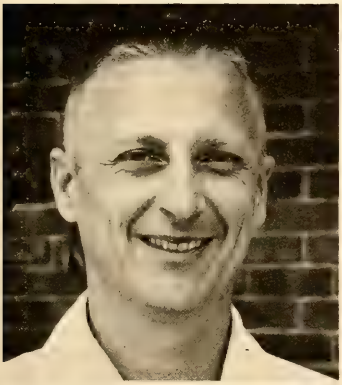
oyful noise"

cluding the couple's two sons and three-year-old daughter, are involved in making and enjoying music. Phyllis, a trained musician, is compiling a book of camp songs for the dulcimer.

Family musicales with members playing a variety of instruments—dulcimer, violin, guitar, banjo and piano—are a source of simple family pleasure growing out of the Leiningers' decision to seek a simpler life-style.

As he idly strokes the satiny finish of the dulcimer, Verne dreams aloud. "We want to use our musical ability and our family for the Lord. We want to do more than just sing songs for entertainment—we also want to have a message."

A message from the Scriptures comes to mind: "Serve the Lord with gladness, come before his presence with singing"—and with banjos and guitars and dulcimers.—HARRIET Z. BLAKE



Harriet Ziegler Blake is editor of the Daily Living section of the Piqua, Ohio, Piqua Daily Call.

Millie Mundy: A state-wide perspective

An exciting new/old thrust in her religious education teaching experience came to Mildred Mundy last June when she became director of weekday religious education for the Virginia Council of Churches. Laboring in a discipline already familiar to her from 17 years as a full-time, weekday, religious education teacher in Rockingham and Montgomery Counties, she now works from a new state-wide perspective as director of some 50 full-time and part-time weekday teachers of religious education. Besides processing new teacher applications, among other duties, she plans regular annual teacher training conferences.

"When I was a Bible teacher in the public schools, those first-rate training sessions were as good as a couple of courses in Christian education," Millie observes with characteristic winsome brightness. "For example, Bob McFadden of Bridgewater College led our conference last fall. Our teachers took on the roles of the people in Bible stories. They identified with the 12 tribes of Israel as they divided up the land of Canaan or with the later Hebrews as they gave counsel to Josiah regarding religious reform for the nation. They were pretty much involved! Then they had to be debriefed, to go back into their own selves. During workshops the teachers developed simplified simulations for use in their classes, drawing on learnings from Bob's presentations."

Although the program involves fewer teachers and pupils than formerly, Millie feels that it is now conducted on a sound parent-consent basis, off public school property—in most situations.

Millie sees three main advantages in this program for reaching elementary school children. First, there is more time for actual instruction than in the church school. Second, most teachers are qualified and dedicated, whereas many Sunday school teachers are dedicated, but lack formal training. Third, the effort is evangelistic, in that it provides Bible instruction for some 25 percent of the children who are not connected with any church.

A Bridgewater graduate with a master's degree in religious education from Bethany Theological Seminary, Millie went full-time into her chosen career after three years in public school teaching. She reflects: "I would suppose the 11-plus years spent on the staff of the Shenandoah District of the Church of the Brethren, would be the icing on my career cake." In that capacity she was reportable to the district nurture commission. She terms those years the "most satisfying, enriching years of my life," adding, "My greatest satisfaction comes from knowing that I played a significant role in molding young lives. A peak experience came recently when I participated in the ordination service of a former student."—NORMAN F. REBER

Norman F. Reber is the retired editor of Pennsylvania Farmer *magazine, and a former BVSer with the Communications Team.*

Miller at Senate hearing on the canal treaties

Donald Miller, representing the Church of the Brethren, was among religious leaders testifying in October before the Senate Foreign Relations Committee concerning the ratification of the Panama Canal Treaties.

Miller, professor of Christian Education and Ethics at Bethany Theological Seminary, helped draft the 1977 Annual Conference statement on Justice and Nonviolence. He also directed a study tour to Panama and Ecuador last August.

Senator Percy (R-Ill.) recognized Miller with these words, "I particularly wanted to return this afternoon because Mr. Miller is a distinguished constituent of mine. We are very proud of his work and of Bethany Seminary in Oak Brook, Illinois."

In his statement, Miller quoted the 1976 Annual Conference paper on the Panama Canal and went on to say, "The Church of the Brethren takes its stance regarding the proposed treaties with Panama from an understanding of the Biblical teaching about justice. We believe that the strength of this nation, or for that matter of any nation, rests in its commitment to a wider vision of human justice.

"Biblical justice is concerned about the well-being of the whole community of nations . . . . Biblical justice is willing to be fair to the weak and the poor," he said. "Biblical justice discerns rightly what will strengthen relationships between persons and community . . . . We do not pretend to believe that any one treaty will fully embody justice in a biblical sense, yet we do believe that the proposed treaties are much closer to such a view of justice than is the treaty currently in effect."

Summarizing, he said "a concern about peace with justice leads the General Board of the Church of the Brethren to advocate ratifying the proposed treaties with Panama. Consideration of Panama's sovereignty, economic well-being, and the relationship of the United States to the merging world order all point to the ratification of the proposed treaties."

Others testifying for the religious community were William Thompson, President of the National Council of Churches of Christ; John Cardinal Krol, Archbishop of Philadelphia, speaking for the US Catholic Conference; and Morris Levinson, Vice President, Synagogue Council of America. All spoke from statements by their religious bodies in favor of ratification of the Treaties.

Don Miller (left) confers with WMC Latin America representative Merle Crouse during a hearing break. Behind Crouse, Ruby Rhoades, WMC Washington representative, huddles with Bob Dockery of the Foreign Relations Committee, and with Jane Leiper of NCC.

Senator Percy questioned Thompson closely concerning how nearly church statements represent the view of the membership: "Are the members making their views known to their Senators and Representatives? We seem to hear only from the opponents. The last mail count was something like 7,000 letters against and about 225 for. I keep wondering where these people are. Don't they care, if they are for the treaty?"

Merle Crouse, Latin America representative, several Washington area ministers and other concerned Brethren, along with the Washington Office staff accompanied Miller to the hearing.

Historians group plans Brethren encyclopedia

Publication of a "Brethren encyclopedia" is the goal of a group of historians and writers from five denominational bodies that trace their roots to Schwarzenau and Germantown. Members of the Church of the Brethren, the Brethren Church, Fellowship of Grace Brethren Churches, Dunkard Brethren, and Old German Baptist Brethren met in Covington, Ohio, October 21-22, in the latest of a series of such gatherings that began with the historic "Tunker House" meetings of 1973.

At that meeting the participants found their interactions so helpful that they asked the convener, M. R. Zigler, to call them together again. It was soon the consensus of the group that the most needed document by all Brethren bodies is an encyclopedic description of themselves.

At a July 1977 meeting, held, significantly, in Germantown, Pa., the group adopted a resolution to pursue the encyclopedia and meet in October to set format, subject, scope, and editorial personnel and policy. Each Brethren group would raise funds in accordance with individual denominational practices.

According to a working document used at the Covington meeting, a three-volume encyclopedia, "written in clearly understandable style," would provide comprehensive coverage of all aspects of Brethren life, belief, practice, and history. All Brethren groups with roots in Schwarzenau would be treated, with biographies forming one of the most important features of the work. The best-qualified persons would be sought as writers.

The editorial board will be composed of one representative from each cooperating Brethren body. Church of the Brethren historian Donald F. Durnbaugh, professor of church history at Bethany Seminary was asked to be editor of the encyclopedia. A tentative publication date of 1983 has been set.

So far, *official* Church of the Brethren General Board involvement in the encyclopedia has been limited to an endorsement of the project by the Historical Committee, which relates to the General Services Commission. The Committee on Interchurch Relations has agreed to serve the project in a consultative role.

Board to Indianapolis for February meeting

The February meeting of the Church of the Brethren General Board will be held at the Hotel Atkinson in Indianapolis, Ind. Customarily held in Elgin, Ill., the winter meeting of the General Board is being held in the Indiana capital to implement action taken at last June's Board meeting. That action calls for General Board meetings of 1978 and February 1979 to be held in a state where the Equal Rights Amendment has been ratified. In so doing, the Brethren joined other churches and organizations in offering an economic incentive to states that have not yet ratified the amendment, as well as showing support for what the amendment seeks to achieve.

The Indianapolis location was chosen for its central position, conference and airline facilities, and proximity to Elgin headquarters. Hotel Atkinson, which is also the 1978 Annual Conference headquarters, is giving the Board discount rates for its facilities.

Behind the Board's decision last June lay seven years of General Board and Annual Conference action supporting the Equal Rights Amendment. At Lincoln, Neb., in 1970, Annual Conference, in its "Resolution on Equality for Women," directed the Board specifically to "support the Equal Rights Amendment." Since then, through such channels as an Annual Conference study, consciousness-raising events, articles in *Agenda* and MESSENGER, testimony before Congress, creation of a staff position of person awareness coordinator, and, most recently, adoption of the study committee's report on "Equality for Women in the Church of the Brethren" (Annual Conference 1977), the church has worked for equality for women, and specifically for passage of the Equal Rights Amendment. The June 1977 decision duplicated one made earlier by the National Council of Churches, which commended similar action to its member denominations.

The Board, in reaching its June 1977 decision, saw such action as consistent with its previous support of the amendment and as an effective, direct witness to the cause of women's equality.

The Board decision has met with mixed responses. Praise for its boldness has come mainly from individual Brethren and outside organizations. Considerable criticism from congregations and individuals has also been directed at the Board action, as much of it stemming from misunderstanding of its intent or implications as from outright opposition to the Equal Rights Amendment. The intent of the Board action was to show support for women's equality and to promote the passage of the Equal Rights Amendment. As for implications, the only state affected by the Brethren decision is Illinois, one of 15 that have not ratified the amendment, and the only state in which the General Board normally meets, aside from the annual meeting of the Board at Conference time.

Recently the Chicago Convention and Tourism Bureau reported that that Illinois city alone has lost $15,000,000 since the boycott by churches and other organizations began. In June 1977 the Illinois House of Representatives voted 101 to 74 in favor of the Equal Rights Amendment, just six votes short of the 107 needed for passage. Another vote is anticipated in 1978.

Last fall's General Board meeting in New Windsor, Md., had nothing to do with the June 1977 action, the Board having accepted in 1976 an invitation from the Brethren Service Center to hold its October 1977 meeting there as an educational experience for its members and the Board staff.

Holy Spirit conferences set for four locations

Four regional Conferences on the Holy Spirit will be held in 1978, instead of the nationwide conferences held the past two years, according to R. Eugene Miller, speaking for the executive committee of the Brethren Charismatic Renewal group.

The meetings are scheduled for four geographical areas:

—July 12-15: Central; at Bowling Green State University, Bowling Green, Ohio; Dean Kindy, chr.

—July 19-22: East; at James Madison University, Harrisonburg, Va.; Carmen Sollenberger, chr.

—August 2-5: Plains; at McPherson College, McPherson, Kans.; John Schmidt, chr.

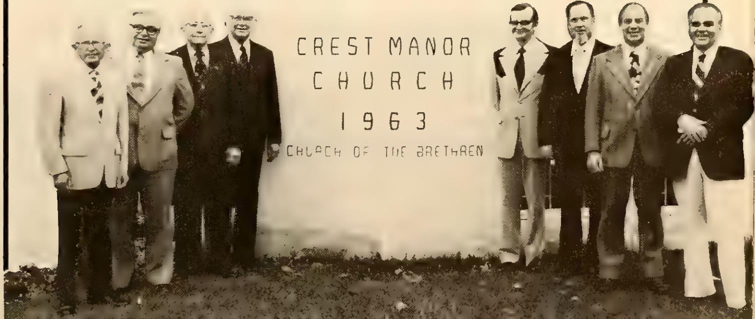
—August 9-12: West Coast; at West Coast Bible College, Fresno, Calif.; Larry Davis, chr.

According to Miller, the decision to go regional was made from the felt need to reach more people. The theme for all four meets is "Jesus Christ, King of Kings, Lord of Lords," but each conference will follow an individual design that best meets the needs of its participants.

Over 1,100 persons participated in last August's Conference on the Holy Spirit held in Bowling Green, Ohio (see November MESSENGER for Bill Faw's report). MESSENGER will carry further details on the 1978 meetings as plans are developed.

Crest Manor marks its 100th Birthday

When the Crest Manor congregation (South Bend, Ind.) marked its centennial in October, nine former pastors were on hand for the celebration. Pictured here (from left) are Harper S. Will, Robert W. Knechel, Charles E. Zunkel, Paul M. Robinson (present pastor), Ivan L. Fry, E. Stanley Smith, Robert R. Perkins, and Leonard B. Carlisle. Opal Pence Nees was not present for the photo. The only other living pastor, Glen Weimer, was unable to attend the celebration. The present Crest Manor Church building is the third one, erected in 1963. Crest Manor's origins actually predate the 1877 erection of the first building.



Personnel shifts noted across Brotherhood

Fred W. Swartz, for the past seven years pastor of the First Church of the Brethren, Harrisburg, Pa., is the new editor of *Agenda.* The 39-year-old Virginia native succeeds Howard E. Royer, who is currently with the General Secretary's office serving as an advocate for salvation and justice causes. In July Swartz will also take over the book editor's portfolio, succeeding Kenneth I. Morse, who retires.

A graduate of Bridgewater College and Bethany Theological Seminary, Swartz is currently in a Doctor of Ministry program at Lancaster Theological Seminary, Lancaster, Pa. He is a writer whose articles have regularly appeared in MESSENGER. His book *All in God's Family* was published by The Brethren Press last June. Swartz is president of the Brethren Journal Association, which publishes the scholarly quarterly, *Brethren Life and Thought.*

Prior to his years in Harrisburg, Swartz served for nine years as pastor of the Summerdean congregation in a Roanoke, Va., suburb. He saw that group grow from a beginning mission church to a congregation of 130.

Swartz and his wife, the former Nancy Clements, are the parents of two daughters, Connie and Terrie.

Esther N. Eichelberger, of Lombard, Ill., serves in a newly-created general staff position as general secretary's office coordinator. She is in charge of coordinating the work of the office operation through consultation with general secretary Bob Neff. Responsibility for developing agendas for and maintaining the records of the General Board and its committees lies with her, as well as for follow-up procedures required to implement policies and decisions, in consultation with the general secretary.

Previous to her new position Eichelberger had worked as legal assistant/legal secretary for a Chicago law firm. She has been on the church board and served as moderator of the York Center Church in Lombard, Ill. where she and her husband John live. They have one daughter, Lori.

R. Dean Wenrich has succeeded Gerald M. Flory as director of production for the General Services Commission. For the past year he has been supervisor of mailing and shipping for the Elgin headquarters. In his new position Wenrich will supervise all operations—composition, presses, cameraplate, mailing and shipping, cost accounting—for The Brethren Press (the trade name for the printing operations of General Services).

Wenrich and his wife, the former Trisha Miller, have two children, Heather and Heath.

Mac Coffman, who has served in administrative posts at the Brethren Service Center, New Windsor, Md., since 1963, has been named director of service ministries for the World Ministries Commission, a post vacated by Kenneth E. McDowell when he became WMC executive secretary in October.

Coffman, in his new position, is in charge of material aid, refugee and immigration services, disaster response, and SERRV. His former responsibilities as director of the New Windsor Service Center are shared by Eleanor Rowe, director of administrative services, and Miller Davis, director of center operations. Coffman will continue to have his office at New Windsor. McDowell's former responsibility as community development consultant has been handed to Wilfred E. Nolen, SHARE Program director.

Previous to his New Windsor experience, Coffman served in BVS in Europe and from 1960 to 1963 was associate director of the European program of Brethren Service. He and his wife, the former Janet Eller, have five children, Amy, Lavonne, Kurt, Rhonda, and Michael.

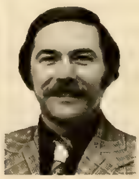
Jan Thompson, assistant dean of students and assistant professor of psychology at Manchester College, North Manchester, Ind., begins February 1 as disaster network development and projects coordinator, working with Mac Coffman (see above) and Miller Davis in the Brethren Disaster Response program. A

Jan Thompson

Esther Eichelberger

Fred Swartz

Dean Wenrich



Mac Coffman

Jerry Flory accepts a citation upon his retirement from 38 years with the Board.

Gerald M. Flory retires as production director

He began his career with the Brethren Publishing House in 1939 as a "printer's devil" (typesetter's helper) and he ended it in 1977 carrying the title of director of production for The Brethren Press, the trade name for the printing operations of the General Services Commission. Gerald M. Flory, who retired December 31, saw and initiated many changes in the printing business during his 38 years with the General Board. There are no longer "printer's devils" at 1451 Dundee Avenue, and the old hot-type linotype system of typesetting has been replaced by the latest models of computerized, cold-type machines in the technologically sound, well-equipped plant where MESSENGER and many other religious and secular magazines and printing jobs are done.

Jerry was honored at the October General Board meeting with a citation presented by General Services executive Joel K. Thompson.

Jerry and his wife, Carol, plan to continue living in Elgin, where Jerry will continue his activities in the church and community and in two credit union groups. An antique car rebuilder and exhibitor, he plans continued involvement in that activity as well. It has not been insignificant that the Brethren Press has been since 1972 the printer for the magazine *Model-T Times*!

former BVSer in Austria, and a former Nigeria missionary, Thompson directed two disaster service units, composed of Manchester students—to Honduras in 1975 and to Guatemala in 1977.

Thompson and his wife, the former Roma Jo Mickey, have three sons, Randy, Robin, and Reis.

The November MESSENGER (page 6) mistakenly gave Charles Bieber's new position in Northern Indiana District as "district executive." The correct title is district minister/executive. Anita Metzler serves with Bieber as district program coordinator/associate executive.

Wilbur Brumbaugh dead from fire in Washington

Wilbur E. Brumbaugh, who for a 15-year period was editor, artist, musician, and worship consultant for the General Board, died following a theater fire in Washington, D. C., on October 25. He was 45.

Following the fall session of the General Board at New Windsor, Md., and prior to meetings in Washington and in the Shenandoah District, Brumbaugh attended a late afternoon film at the Cinema Follies in the capital. A fire which blocked theater exits took eight lives.

Wilbur Brumbaugh

Brumbaugh had served on the editorial staff of *Leader* and MESSENGER and, since 1973 was consultant on worship and heritage resources.

His work also involved compilation of *The Brethren Songbook*, the composing of several hymns, and the creation of multimedia productions.

A native of Ohio, Brumbaugh grew up in Akron and Carrollton. He was a 1957 graduate of Bethany Seminary.

Survivors include his wife, Eula Rohrer Brumbaugh, and four children: Geoff, Caron, Julie, and Joel, all of Elgin.

Memorial services were held in Elgin on October 28 at the General Offices chapel and October 30 at the Highland Avenue church. A tribute from the earlier service appeared on page 40 of the December MESSENGER, the death having occurred too late to be carried in the news sections of that issue.

underlines

TO NEW POSITIONS ... Two members of the Indiana (Pa.) congregation, *Margaret Learn* and *Emma S. Ober*, were elected last November to be Indiana County tax collector and treasurer, respectively. . . . *James E. Tomlonson*, pastor at Root River (Preston, Minn.), is first vice-president of the Minnesota Council of Churches . . . . *Dean Kahler*, paralyzed since the 1970 Kent State Massacre, and a 1977 graduate of that school, was married last October to *Valerie Manning*. He is employed by the State of Ohio in its Bureau of Workman's Compensation, and living in Nelsenville . . . . *Ka Tong Gaw*, of the York Center (Lombard, Ill.) congregation is superintendent at Pine Hill Village in Hong Kong, an educational institution for the mentally retarded . . . . *J. Gerald Greiner*, a member of Elizabethtown College's staff since 1973, has been named college chaplain . . . . *Tom Kinzie*, Springfield, Ill., is part-time director of the Illinois Consortium for World Peace Ministries . . . . *Willard E. Dulabaum*, formerly director of volunteer personnel development on the Elgin staff, is now director of the United Christian Ministry at the University of Cincinnati . . . . *Galen B. Crist*, pastor of the Fraternity (Winston-Salem, N. C.) congregation, is a member of the North Carolina Council of Churches.

NEW BOOKS ... *Clarence E. May*, Bridgewater, Va., received a Certificate of Commendation from the American Association for State and Local History "...for his contribution to the understanding of local history" in his book, *Life Under Four Flags*, reviewed in Messenger January a year ago . . . . *Warren "Sam" Miller*, Minneapolis, Minn., is co-author of a book, *Making Change*, about how to be effective as a person and as a community . . . . *Truth Sets Free* is a 430-page centennial history of Juniata College, authored by *Earl C. Kaylor Jr*.

NEW CHAIRS ... Elizabethtown College is raising a million dollars to endow four professorships in English, chemistry, religion and philosophy, and business. Chairs will be established honoring *Ralph E. Schlosser*, the late *A. C. Baugher*, *Carl W. Zeigler*, and the late *Frank S. Carper*.

NEW NAME ... "The Palms" is the newly adopted "easy reference" name adopted by the Florida/Puerto Rico District for Florida Brethren Homes, Inc.

NEW BUILDING ... Buni congregation of Ekklesiya Ya'nuwa a Nijeriya dedicated its new church building with an overflow crowd. Waka Teachers' College's choir sang and its vice-principal, *James B. Bowman*, was the main speaker.

NEW DISTRICT EXEC ... *Ralph Turnidge*, Seattle, Wash., has replaced *Burton Brown* as district executive for Oregon-Washington.

NEW BEGINNING ... *Elizabeth* and *William Hole* have returned to the US after three years of service in Nigeria.

update

CHURCH CHARTERINGS ... occurred in two parishes in Florida last fall, following approval by the district conference on Oct. 8. *Christ the Servant Church*, Cape Coral, of which *Donald H. Shank* is pastor, received 35 members Oct. 16. *Church of the Good Shepherd*, Bradenton, of which *Don E. White* is pastor, was chartered Nov. 20, with approximately 100 members joining at that time.

A TRANSITION ... *First Church*, Baltimore, Md., is in process as *William Hayes*, former interim pastor and vice-president of Inter/Met Seminary, Washington, D. C., was named pastor -- the first black pastor in Mid-Atlantic District. The Hayes family are members at *Oakland Mills Uniting* and *Vera Hayes* has been on the district board.

Ervin Huston, First Church pastor who now becomes associate pastor, was instrumental in and supportive of the shift in leadership. Huston plans to take a trade course to prepare for supplementing his part-time work with the church.

PARENTING ... seemingly goes well with the *Frederick*, Md., church. The Mid-Atlantic Parish Ministries Commission recently expressed "joy and commendation" to Frederick for fostering two new churches -- *Glade Valley*, a new congregation, and *Rocky Springs*, a new fellowship.

"Frederick's style of 'parenting' a new congregation should be recognized as a significant mission within our denomination," stated the letter of commendation.

BROADFORDING CHRISTIAN COLLEGE ... is a year-old ministry of the *Broadfording*, Md., Church of the Brethren being relocated to the West Washington Street School in nearby Hagerstown. The school property of 4.8 acres and 30 classrooms was purchased for $45,000. "Fundamental, Bible-centered, soul-winning, with a bus ministry and under the auspices of the local church" is how the congregation describes its 4-year liberal arts and Bible college program.

TURN OF THE CENTURY SINGING ... was one way Michigan's *Sunfield* congregation observed its 100th anniversary. A hymn-sing featured a hymn from each of the 20 centuries since the birth of Christ. More recently, a love feast was shared with *Lansing*, Sunfield's 50-year-old offspring.

OTHER CONGREGATIONAL MILESTONES ... 100 years, *Marble Furnace*, Peebles, Ohio, Sept. 25. . . . 75 years, *Glendora*, Calif., Nov. 6, and *Oakton*, Va., to be celebrated during 1978. . . . 65 years, *First Church, San Diego*, Calif., Sept. 25. . . . 55 years, *Cumberland*, Md., Oct. 9. . . . 50 years, *University Park, Hyattsville*, Md., Oct. 16. . . . 25 years at its present location, *Peoria*, Ill., Sept. 25.

Schuylkill congregation near Pine Grove, Pa., observed its 100th anniversary July 3 by launching a $140,000 project to renovate the sanctuary and add an education wing. . . . *Mt. Airy*, N. C., dedicated a remodeled plant Sept. 4. Improvements included the bricking of the church building which was erected in 1964. . . . A 5-acre tract for Northern Ohio's new *Trinity Church* was dedicated Sept. 4.

outlook

Hoover trains medics in tv awareness

Concerned with the effect television may have in causing behavioral problems in patients, the American Medical Association sponsored a pilot seminar for 65 psychiatrists, pediatricians and family physicians conducted in cooperation with the Television Awareness Training (T-A-T) Program in Chicago on October 29. Stewart M. Hoover, Church of the Brethren consultant for media education/advocacy and one of the creators of T-A-T, and Nelson Price, president of Media Action Research Center (MARC) served as the seminar leaders.

In a recent membership poll by the AMA, half of the physicians responding said they at least suspect that violence on television is causing behavioral or physical problems in their patients, with children the main victims. Examples of behavioral and medical problems doctors cited that may stem from exposure to tv violence include heightened aggression in children, injuries resulting from emulating television incidents, epileptic seizures, and nightmares.

The joint AMA/T-A-T seminar focused on the television phenomenon—its effects, processes, and role in society, covering the topics of tv violence, stereotyping, and sexual portrayals.

The T-A-T program is basically a series of workshops conducted throughout the country to help individuals and groups gain more discerning and discretionary attitudes toward television and to assess the positive and negative ways television affects their lives. It is a cooperative project designed by the Church of the Brethren, United Methodist Communications, American Lutheran Church, and Media Action Research Center (MARC).

The October seminar for the AMA was the first jointly sponsored T-A-T workshop for a specific professional group since the program began last January. The principal speaker was Dr. Alberta E. Seigel, professor of psychology at Stanford University and former member of the Surgeon General's Scientific Advisory Committee on Television and Social Behavior.

Hoover and Price provided participating physicians with current research information on the impact of television on children and family. They emphasized constructive means of using television programming as an outlet for parent-children discussions in the home on modern social values.

The seminar, according to AMA executive Dr. James H. Sammons, was designed to take advantage of the physicians' natural leadership roles in their home communities. Each participant was provided with teaching resources, data and organizing guidelines to address this issue in public platforms back home as well as in their professional settings.

Yearbook to have new look in 1978

The 1978 *Church of the Brethren Yearbook* will have some new features helpful to those who use the two-volume book of denominational information, according to Anne Booth, editor.

The *Directory* volume will carry, in addition to the usual list of congregations by districts, a separate list of all congregations, arranged alphabetically. "This will solve the old problem of knowing the name of the congregation, but not being able to find it because you don't know its district," explains Booth.

Another handy feature is color-coded pages, which make for easy reference to the different sections of the book. Helpful too are the many telephone numbers that have been added to the 1978 edition.

Published in two volumes, *Directory* and *Statistics*, the *Yearbook* is furnished free to pastors, General Board members, and district executives. Any minister may receive a free copy upon request.

The *Directory* is published in late January and the *Statistics* in May. They can be ordered, for $2.50 and $1.50 respectively, from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Church of the Brethren
1978 Directory

Anne Booth became editor of the *Yearbook* last August, adding it to her responsibilities as pension operations associate, a position she has held since 1974.

Energy ethics studied by Thompson group

The phasing out of nuclear generating plants and phasing in of "renewable" energy resources, such as solar and wind power, were repeatedly recommended by participants in a three-day consultation on energy ethics at Stony Point, N.Y., last October. Joel K. Thompson, executive secretary of the Church of the Brethren General Services Commission, headed the study panel and chaired the consultation.

The consultation was sponsored by the National Council of Churches, through its Division of Church and Society. It brought together some 100 scientists, industry and labor officials, environmentalists, and theologians. Their recommendations will be used by the National Council of Churches in drafting a major policy statement on the ethical aspects of energy use and production. The draft policy statement will be presented to the council's Governing Board in May.

The event climaxed a two-year study conducted by the experts for the National Council of Churches.

Explaining the National Council's involvement in the energy debate, Joel Thompson said the council "brings a special expertise—a tradition of sensitivity to ethical and social values."

The consultation did not aim for a consensus among all participants. At the conclusion, reports were brought from the majority in eight small discussion groups and from several who dissented from the majority reports.

Most of the majority reports urged:

—A shift in federal funding and subsidies from research on and development of nuclear and fossil fuels to work on "renewable" resources.

—Strict conservation requirements, including gasoline rationing "by fair share rather than price."

—A massive effort by the government, industries, and churches to inform the public on all aspects of energy issues.

—Increased funding for public-interest groups and improved procedures for public participation in policy-making.

—The "decentralization" of control of energy resources.

—A full-employment program, including the re-training of workers in the atomic and fossil fuel industries during the period of transition to renewable resources.

—The establishment of standards to prevent health and safety risks to workers and others.

—The exercise of leadership by the churches in encouraging and practicing conservation and initiating local, experimental energy projects.

The consultation was marked by frequent clashes of opinion, primarily on the subject of nuclear energy. Opponents of the use of nuclear energy argued that it involves dangers to health not fully known, that it is an expensive and wasteful form of energy and that, because of its complexity and dangers, it is removed from public control and poses a threat to civil liberties.

Proponents of nuclear energy argued that its dangers have been overstated and that it will be impossible to meet future energy needs without it.

Speaking at the opening session of the consultation, William P. Thompson, president of the National Council of Churches explained that the NCC decided to address the energy problem because ethical values were in danger of being overshadowed by technical, scientific, and economic considerations. "The major problem with keeping ethical values in the background . . . is that if a policy does not promote justice among the people it affects, it simply won't work," Thompson declared. "It may work for a little while, or even for quite a while, but sooner, rather than later, a policy which may meet all the economic and political and technological criteria will nevertheless fail if it creates or continues injustice among the people it purports to serve."

Panel head Joel Thompson urges Brethren to become involved in studying energy problems. "This fits right in with our Brethren concerns for the simple life and for good stewardship of resources," the General Services executive remarked. "The current Annual Conference study on the issues of wealth and possessions, Christian life-style, and taxation parallels much of what we were concerned with at Stony Point.

"A significant result of this NCC energy study has been the bringing together of so many energy experts who had never dialogued with each other before," Thompson added. "We had persons talking face-to-face who had never met, but who had read each other's books. This cross-fertilization has been a major side benefit of the experience."

Counterparts get together, as A. C. Dharmaraj, general secretary of the Church of North India, chats with then general secretary-elect Bob Neff of the Church of the Brethren. Extremely disciplined, Dharmaraj runs a tight ship at his headquarters in New Delhi.

Church of North India urges self-reliance

"Self-reliance by 1980!" urged the huge signs flanking the stage in the auditorium of St. Stephen's College in old Delhi, where the Third Ordinary Synod of the Church of North India (CNI) met in October. Over 200 delegates gathered from the 21 CNI dioceses, which spread over three-fourths of the map of India. Their native tongues and racial backgrounds were as varied as if they had been gathered from every quarter of Europe. They were held together by their use of the English language, but their strongest unifying force was the banner under which they had rallied—that of Jesus Christ.

"Self-reliance" referred not to supplanting any reliance on Jesus Christ, but to becoming truly independent from the overseas churches that founded the various Christian elements that were unified in 1970 as the Church of North India. A working document for the Synod, on Church Structures and Self-reliance, stated, "Keeping in mind the spiritual, cultural, and economic background of our country, it (CNI) cannot be content with inherited structures which are neither relevant nor supportable."

The principles for self-reliance set forth by the Synod seemed to the two fraternal delegates from the Church of the Brethren—Robert W. Neff, general secretary-elect, and Kermon Thomason, managing editor of MESSENGER—to be quite in line with Brethren values and with the goals of Brethren overseas ministries. They called for a church "indigenous in its thinking and in all its expressions of its faith in Christ"; for a church consisting not only of the "'hierarchy' or ordained ministers but of the whole people of God"; for "simplicity of life-style . . . practiced at all levels of the church"; and for a church (in seeking self-reliance) "prepared to trust God and to take risks."

Of particular interest to the American visitors was the decision (by a 116 to 37 vote) to admit women into the ordained ministry (see Special Report, this page.) According to Laura Sewell, veteran India missionary from the Church of the Brethren and a Synod delegate from Gujarat Diocese (where the bulk of the former Brethren congregations are located) the women of Gujarat have the strongest organization of any CNI diocese, which helped Gujarat to go on record *before* this Synod meeting as favoring the ordination of women to the ministry.

The Church of North India holds its Ordinary Synod every three years. Synod moderator Eric S. Nasir (re-elected at this Synod) was a fraternal delegate to Annual Conference in 1972.

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special report

Women in

by Kermon Thomason

The Church of North India may have been a bit hesitant to permit the ordination of women to the ministry, but it forgot long ago Paul's admonition for women to "keep silence in the churches." There was only a scattering of women among the delegates to the Third Ordinary Synod of the Church of North India in Delhi last October 2-6, but those on hand were vocal. In fact, some of the most spirited repartee in the Synod debates was offered by women delegates fielding with devastating wit the put-downs of their male opponents.

When so eminent a figure as Moderator Eric S. Nasir declared that women seeking ordination should be "detached" (i.e., single), and was supported in speeches by several of his brother bishops, one woman delegate pin-pricked their argument with the pointed suggestion that their objections might well stem from their unconfessed incapability to be a pastor's *husband.* The same woman had earlier thrown the meeting into a momentary tailspin by pointing out (accurately) that the Synod body was not legally constituted since seven dioceses had sent no women delegates.

I was a fraternal delegate from the Church of the Brethren and the issue of women's ordination was as high among my interests as it was in the Synod agenda. But in the face of such heated debate it was a comfort to be officially barred from participation and to be relegated to spectator status.

The background for the ordination issue was this: The Second Ordinary Synod in 1974 had accepted ordination of women *in principle* and referred it to the dioceses for their "study, decision, or advice," so that at this Synod of 1977 "an informed and considered decision on the question" might be reached. Study papers had been circulated, including helpful materials from the Church of South India, which had accepted women's ordination at its 15th Synod in 1976.

In the last three years the CNI dioceses had addressed the issue with varying degrees of enthusiasm. Some undertook no study, including Bombay Diocese, which contains a couple of congregations formerly in the Church of the Brethren. Others, including Gujarat, which contains the bulk of the former Brethren congregations, had

India: 'Moving straight ahead'

Above: *Fraternal delegate Bob Neff hears from Dr. Kamal Luther and her husband, Bishop Arthur W. Luther, about Indian women's struggle for the right to be ordained ministers.*

Left: *Miss Eunice Anchees from Bombay (left) and Dr. Luther (right) were leaders in the debate over the women's ordination issue. Both are widely known and active in advancing the cause of women in the Church of North India.*

declared themselves in favor of ordination already.

When the issue was introduced at the Synod in October, a tally was announced of diocesan responses. Nine were opposed; ten were favorable. Thus was the floor opened for debate.

I kept track of the arguments pro and con. It was interesting that, even in a different cultural setting, none of the arguments were unfamiliar to my western ears. Interesting and heartening too was the fact that some of the best statements supporting ordination came from men. When one bishop expressed fear that approval of ordination would jeopardize the delicate unity achieved in the creation of the Church of North India in 1970, another quoted that speaker's reference to "barriers to unity," and called his intransigence on ordination itself a "barrier to unity."

Those caught between these polarized stances, sympathetic to the women's cause, but hesitant to push a position that had not won support in more than barely half the dioceses, bid for time to win the support of a larger majority of the churches.

As the debate went on, my sense of its course became distorted by the Indian brand of Synod politics that guided it. Confusion reigned at times when, to me, the simple definitions of a "properly introduced resolution" or of "adopting in principle" should have sufficed to unlock the log-jam. *Robert's Rules of Order* does not awe Indian church leaders.

But even though the fate of women's ordination seemed unpromising in light of the incomprehensible (to me) tactics of the moderator and the forcefulness of the opposition, the resolution of the matter would have done credit to any democratic legislative body anywhere—they compromised. It was left to each diocese to choose whether or not to ordain women. The rather ambiguous resolution said in part, "If in any diocese of the CNI *the need arises* (italics mine) for a woman to be ordained into the ministry . . . the bishop concerned may do so. . . . Be it understood that the fact of her ordination does not guarantee sanction of bishop's license or employment to her in other dioceses as an ordained minister."

I gathered that this was as satisfactory a settlement as anyone on either side expected. Still, it appeared to me to leave too many opportunities for foot-dragging, even in dioceses that favor ordination, to say nothing of the uncertainties in "unfavorable" dioceses for women who might feel the call of the ministry.

I talked to Dr. Kamal Luther about these impressions. This general practitioner from Nagpur, president of the CNI Women's Fellowship for Christian Service, whose husband is a bishop (without diocese), viewed the Synod action as only a phase in an ongoing struggle for women. The shortcomings of the resolution were not a great concern to her. "Even if the Synod had made women's ordination effective for all of CNI there would have been no rush of women to take advantage of it," she said. "We don't have that many women in CNI who are interested in the ministry yet. Our churches and seminaries have not encouraged women in that direction."

Dr. Luther's hope as WFCS president is to raise the level of women's awareness and to stimulate more involvement of women in the life and leadership of the church. Laughing gently at her own bias, Dr. Luther slyly remarked, "Women make good leaders. They are forceful and get things done when they get together. The men get too much into politics, but women move straight ahead."

Having witnessed Dr. Luther and the other women delegates perform on the Synod floor, and seen them steer the resolution through a barrage of "politicking," I felt confirmed in my belief that the women of the Church of North India will, indeed, "move straight ahead." ☐

Bob Neff: He'd rather have windows than walls

Who is this new General Secretary?
know how to manage an office? Where
is a person so 'Brethren,' so warm, so

by Guy E. Wampler Jr.

Charisma is the word most often mentioned by persons who appraise the abilities of 41-year-old Robert W. Neff, the new General Secretary of our denomination. I vouch for the accuracy of this appraisal. Some time has passed since I interviewed Bob, but the range of subjects and emotions is still vivid in my memory. This former professor of Old Testament is neither absent-minded nor bookish. Precept and personality, plans and passion are interwoven in his makeup, and all these dimensions should somehow be reported.

I visited Bob at his home in Lombard, Ill. The house he built there seven years ago is, I discovered, a symbol of Bob's lifestyle. Glass walls and tall, room-width windows line his house on all four sides. A skylight penetrates the cathedral ceiling, illuminating an atrium on the ground floor. That entire first floor is open space without any interior walls or doors. There is no hiding place. "This whole house is built on the premise that we ought to be open," Bob explained.

Openness, born partly out of painful personal experience, is a basic drive in Bob's life. "I grew up in a broken home," he said matter-of-factly. "No one knew that anything was ever wrong. Everything was covered over. Everything! Until the day my father left. It took me a long time to work through that."

Having suffered this unexpected severance of a family relationship as a child, it is not surprising that Bob now zealously advocates a steady openness and honesty within the church, which he calls, significantly, the family of God. "Let's start being honest with one another about what we really feel in terms of our faith," Bob implores.

The kind of openness Bob stresses is shown in his recollection of the words of Ken Hartman, a Brethren minister working now in a career development center: "At church we are awful midwives, particularly when people are trying to give birth to new ideas. We stand there almost hatchet-like, ready to chop off new ideas that emerge. If you are going to be a good midwife, you have to lean in with open hands, ready to receive birth." Through Bob's influence there may be a renewal of "midwifery" in the Church of the Brethren. That leaning in is what Bob does exceedingly well. "The worst thing that happens to churches," Bob says, "is to get business going on, and no one knowing where they stand."

Bob advocates diversity and the facing of differences. At times he feels uncomfortable about the centrifugal forces in the

How come they picked somebody so few of us knew? Does he even does he stand theologically? Well, put your minds at ease . . . for here open that even in his own house he'd rather have windows than walls!

Church of the Brethren today, such groups as Womaen's Caucus, Conference on the Holy Spirit, Brethren Revival Fellowship, Brethren Peace Fellowship, and others that "feel that the way to get something done is to structure a movement, regroup, and come back on the church." Bob sees that these varieties of faith expressions can enliven the church if we all remain committed to one another as members of the one body of Christ. Christian community depends on the honest sharing of differences in the belief that we will thus encourage one another toward Christian maturity.

As a model of diversity that does not break community, Bob recalls another family experience. "We had differences in my family, the Martins and the Neffs. We had fundamentalists and mainline Brethren. When we all got together at Thanksgiving, there were people from Moody Bible Institute, from Dallas Theological Seminary, and from the Narramore Christian Foundation. When I went off to Yale Divinity School, one of my uncles drove 400 miles to tell me that I would meet Satan at Yale, and that I was going to hell. Instead, I found *Christ* at Yale. I was converted there. When all of us came together we got into some incredible scraps. The peacemakers of the family would say, 'We can't have that.' But we would go at it long enough that we began to discover that, despite our differences, we each had some fundamental faith."

Thus Bob illustrates how it is possible to face vast differences openly and yet maintain a sense of Christian community. To nurture this kind of openness, which strengthens rather than fractures the body of Christ, is a challenge accepted by our new General Secretary, who prefers windows rather than walls.

Caring is another trait Bob underscores. He considers this a special gift that Brethren have. Recently, while taking a class in American Management in New York, he met a businessman, who said, "Oh, you are from the Church of the Brethren. I was in Johnstown after the flood, throwing slime out of the basement of my father's house. People from your church came with shovels to help. Those people really cared. Other groups were represented, government and other agencies, but we didn't find anyone who cared like your people did."

Bob responded to the businessman, "That's basically what we are about. We are a people who care." Bob said to me after telling this story, "That's not something we obtain; it's a gift from God. We learn it in an early age. It is in us." Then we began to speak of the Brethren love feast and of the basin and towel.

It was on this point of caring that our conversation became most emotional. I mentioned to Bob a story told me by Graydon Snyder, Dean of Bethany Theological Seminary, Professor of New Testament, and a close friend of Bob's: "We were coming back from playing handball and stopped at a vegetable stand. Bob saw something that he wanted, but he didn't have any money. He kept searching through his pockets for some money. This woman who lived in the neighborhood stepped up behind us. Overhearing our conversation and seeing Bob looking for money, she said, 'Well, if you are looking for money, I'll be glad to loan you some until next week.'

"That just blew my mind," Grady exclaimed. "It was so typical of the type of thing that we have seen happen to Bob. People come out of the clear blue sky and do trusting things with him that they wouldn't do with me. He has a magnetism or energy about him. You may not notice it until you have spent as many hours with him as I have. Then you see it. If the two of us are standing together, people approach *him*. They don't approach *me*. A certain kind of vitality comes out."

When I asked Bob about the vegetable stand incident, he acknowledged that the woman had offered to give him money. I asked how he explained it. Struggling to control his emotions, he responded with simple words, "Somebody will always be there." He paused. "I guess I hope that *I* will be there too."

Grady related another Neff story: "I have seen him take off for a weekend speaking engagement—a Bible study—and all he had with him was his brown tweed sports jacket—no overcoat—and a Hebrew Bible in his hand. That's *all.* I don't know what he did about shaving, or brushing his teeth, or anything like that.

A warm and personable leader: *Bob is an easy person to get to know. Outgoing and filled with exuberance, he was a popular teacher at Bridgewater College and Bethany Seminary. The Neff family is close-knit and fun-loving. Family work and play includes each member.*

He would have his Hebrew Bible and those open sandals. There he would be, wading through the snow."

When I recounted this story to Bob and inquired whether it was accurate, he smiled and said, "Grady is more a creature of the 20th century than I. I believe that God will provide." He paused and added, "Also, I *have* forgotten things." God does seem to provide, but Bob's magnetism facilitates.

These two incidents, the woman at the vegetable stand and the luggage-less traveler, were told in good humor and may overstate magnetism. Nevertheless they give glimpses of a life-style that elicits interdependency, caring, openness, and affirms the biblical concept of covenant community.

To become an agricultural missionary was Bob's vocational plan during his youth. He had been influenced by the missionary Ida Shumaker, who preached in his home church and described the plight of the poor in India. Bob did not give up his plan, even when, upon receiving a scholarship, he attended a stylish prep school. There he was surrounded by boys whose main pursuit in life was to make money. The idea of becoming an agricultural missionary was foreign to them. Bob describes how he maintained his identity in that exclusive setting: "Although there was a required dress code, there was no restriction regarding handkerchiefs. So whenever I blew my nose, my red bandanna handkerchief would appear. It was a way of expressing my identity and my destiny."

Bob's family is close-knit. His wife, Dottie, is a junior high school teacher. She currently chairs the church board at the York Center Church in Lombard. Quoting one of his relatives, Bob, with a twinkle in his eye, extols Dottie's credentials: "She is a Kulp (solid Brethren background) and has a high forehead (intelligence)."

When I asked Dottie how she felt about Bob's new position, she replied that my timing was bad. Then she explained that Bob would be away from home 30 days out of that 35-day span. Although Dottie and the children, Scott, 16, and Heather, seven, are apprehensive about Bob's schedule and work load, they are serenely confident in his ability to do the job.

Handball is a sport in which Bob excells. According to one opponent, he is deceptively competitive: "He'll come in and he will limp, or he will claim a bad night's sleep, or he will show blood. If the game is really close, he will even crash into the wall and nearly break his glasses or something like that. You will tend to say, 'He is out of it.' *That's* when he will get you! So I don't pay any attention to his getting hurt. He could be half dead, and I wouldn't know it."

"Do you think this is a deliberate strategy on Bob's part?" I asked.

"Yes! Yes! Yes!"

"Will he admit it?"

"Oh, *Yes!*"

And he did. "I believe in psychological warfare," Bob grinned. And then more seriously: "I don't think there is any harder competitor than I am when the chips are down. I do not like to lose."

Administration is the aspect of Bob's new position where he is most inexperienced and most untested. He has never had a secretary. Some observers, recalling a cluttered desk and occasional unmet deadlines, are apprehensive. Bob believes that his experienced office coordinator, Esther Eichelberger, will be a great help with administrative flow and detail. Nevertheless he acknowledges: "If they were after a manager, they got the wrong person; others could do it much better than I."

These words do not indicate a low regard for management. In fact, management training has been one of three emphases during recent intensive preparation for the job. (Direct contact with the Third World and visits to areas of the Brotherhood with which he is not familiar have been the other two priorities in job preparation.) Recent appointments to the Elgin staff in which Bob has been involved corroborate this respect for management skills: Joel Thompson, Executive Secretary of the General Services Commission and Ken McDowell, Executive Secretary of the World Ministries Commission, are known to be exceptional managers. Their skills, coupled with those of the other two executives on the Administrative Council, Earle Fike and Bob Greiner,will reinforce the excellence in program and capability in management for which the General Offices are already noted.

"Management is essential," Bob says. "We slam management too much when we say that it is impersonal and unfeeling. We need management to get things done. Otherwise, people get frustrated. They need to see their dreams bear fruit, and good management ensures that their dreams *do* bear fruit."

Interpreting the need for both dreamers and managers, Bob cites two personalities

General Secretary-in-training: *Bob spent the last several months in a regimen of training exercises: tours of Third World countries, sessions with staff members, speaking engagements, attendance at Board meetings, management training.* **Left:** *Bob speaks in Bulsar, India.* **Below, in sequence:** *Henry Solanky shows Bob the grave in Bulsar of his missionary hero, Ida Shumaker. / A visit to Geneva, Switzerland nets Bob an update on European program from Brethren Service in Europe director Dale Ott. / Bob learned the nitty-gritty of his new job by sitting in regularly on General Board meetings.*

from the Old Testament, Abraham and Joseph: "Joseph was a great manager. He fed the world through management. But the whole story started through a great dream with Abraham. The church must have both dreamers and administrators. Without dreamers we are in trouble, but without managers, we end up with a lot of frustration and unfulfilled dreams."

Bob's strength in administration will be his relationship with people. Grady Snyder says that Bob is exceedingly good at drawing ideas from people, giving them a sense of personal worth in what they are doing, and moving on without monopolizing. Sometimes people around him begin to achieve almost beyond their own capacity. "This happened at the Seminary with Bob," Grady said, "If it begins to happen with the church at large, it will be fascinating to see."

Paul Robinson was president of Bethany Seminary when Bob began to teach there and is one of the influential persons in Bob's life. I was particularly eager to get his analysis of Bob's administrative skills: "Bob has charisma in the best sense of the word. He is going to make some mistakes, but when he does he will be perfectly willing to admit them. He will know what he cannot do in administration, and will be able to delegate responsibility without feeling threatened by it. His charismatic qualities will help provide inspiration and unification in the church."

I asked World Ministries Commission chairperson Phyllis Carter, who headed the search committee that nominated Bob, on what basis he was selected. "We began with a dream for the church," Phyllis replied. "And we matched the dream with a person."

Then, before telling me the dream, she analyzed the state of the church. "During the past decade," she said, "leadership kept a low profile. This approach was most effective because of widespread sentiment against all institutions in the late 1960s. Also during this period, the Church of the Brethren spent a great deal of time with organizational design. This was necessary because of the reorganization of the General Board and the staff."

This low-key, consultative type of leadership was geared to the needs of the decade and there were important achievements. Excellent design and procedures were developed which facilitated teamwork and equity in staff relationships.

Phyllis concluded her analysis, "We do not want to lose these values."

After giving this background, Phyllis told me the dream: "The time has come for a more visible, prophetic type of leadership—a leadership that is free in expressing words of faith. Also for someone who defines a biblical base from which to operate, so that people feel that the base is there. For someone who listens to and understands the great variety of people on all levels of the church and can weld a unity among them."

Given this dream, the choice of Robert W. Neff seems logical . . . and inspired. His openness and caring, his dynamism and drive, his family background with its variety of theologies, his inclination to look upon the Brotherhood as his parish, his potential flair for administration, and his expertise in biblical interpretation are some of the strengths that match the dream. I can see him now, wading down through the snow, a dictating machine in one hand and his Hebrew Bible in the other. ☐

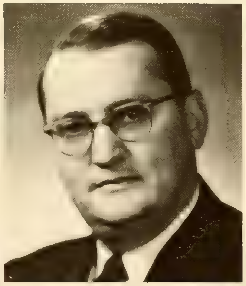
Guy E. Wampler Jr. is pastor of the Beacon Heights congregation in Fort Wayne, Ind., and a member of the General Board on the Parish Ministries Commission.

Three general secretaries came before

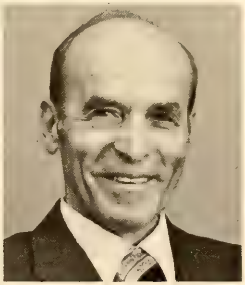
How venerable is the position of general secretary? The title is not old, but the roots of organization run deep in Brethren history. The Church of the Brethren was for its first 34 years without any sort of unified organization, depending on a few influential leaders such as Peter Becker and Martin Urner for their frequent fellowship with Brethren of scattered congregations to preserve unity.

The beginning of Annual Meeting in 1742 (called, after 1917, Annual Conference) marked the first step of the Brethren to have an overall organization. The first general board organized by the church for specialized work was the Domestic and Foreign Mission Board, of five members, appointed by Annual Meeting in 1880 (the first foreign missionary had been commissioned in 1876). Other boards followed, such as the General Educational Board (1908), Sunday School Board (1911), and the General Ministerial Board (1921). In 1928 a Council of Boards was created by Annual Conference to unify the work of the several boards.

Raymond Peters



Norman Baugher



Loren Bowman

In 1946, after several years of committee studies, Annual Conference approved the creation of the General Brotherhood Board, which merged the responsibilities of all the then existing boards. In March 1947 the new General Brotherhood Board met for the first time. Raymond R. Peters was chosen as general secretary, the "chief administrative officer" of the new board.

Since then there have been few changes in the administrative structure of the denomination. The 1968 Annual Conference simplified the General Brotherhood Board's name to "General Board" and created the present three-commission structure of that board, but the general secretary role has been relatively unchanged during the 31 years of its existence.

Only three persons precede Robert W. Neff in the position of general secretary: Raymond R. Peters, 1947—52; Norman J. Baugher, 1952—68; and S. Loren Bowman, 1968—77.—K.T.

Human rights in Vietnam: An auto-interview

by/with Bill Herod

Many Americans who opposed US intervention in Vietnam have become rather schizophrenic during the past two and a half years. On the one hand, we have celebrated Vietnam's reunification and the beginnings of reconstruction. We have been thrilled by the reports of many visitors who tell of 50 million people working together to overcome the terrible hardships left by the long and bitter war. On the other hand, we have been alarmed by persistent reports of the detention of hundreds of thousands of political prisoners, the repression of religion and other violations of human rights. The fact that thousands of refugees continue to risk hazardous journeys toward unknown futures in their escape from known realities cannot be taken lightly. If opposition to the war was a moral imperative, what is the response of the concerned Christian to the situation in Vietnam today?

Bill: Is that a question or an opening statement?

Herod: Don't worry, that is just an opening statement.

Bill: I'm worried.

Herod: Bill, in your opening, are human rights being violated in Vietnam today?

Bill: Yes.

Herod: Yes? You were supposed to say "No." Anyway, in all the years I've known you, I've never heard you give such a direct answer to a loaded question.

Bill: Loaded is right. Ask a better question and I'll give you a better answer.

Herod: Okay. You acknowledge that there are human rights violations in Vietnam. What are they?

Bill: People are hungry. There is a serious food shortage. This is due to many factors including very poor weather conditions (floods, drought, typhoons), land left unproductive by American bombing and defoliation, the cut-off of US food aid, and the American-inspired dependence on herbicides and chemical fertilizers, which are no longer available.

Herod: That *is* disturbing, but what has that got to do with human rights?

Bill: Surely the right to a proper diet is a basic human right. That right is denied to millions of Vietnamese today. We Americans are directly responsible for some of the causes of the food shortage, and we have the necessary resources to help. We choose not to help, therefore we are guilty of denying the Vietnamese one of the most fundamental of human rights.

Herod: Perhaps, but let's talk about the actions of the Vietnamese government in the field of human rights. Isn't it true that hundreds of thousands have been imprisoned because of their political opposition to the Communists?

Bill: Not really. What *is* true is that most of the adults in southern Vietnam have participated in some form of "re-education" program (the Vietnamese call this "study-practice"). For most people, this process lasted several days and consisted of neighborhood meetings during which the history, philosophy, and expectations of the Revolution were explained and discussed. These were simple "getting acquainted" sessions—there was nothing sinister or threatening about them.

Some groups of people required special programs. Former prostitutes and drug addicts, for example, were required to attend longer rehabilitation courses which included vocational training as well as medical treatment and social psychological reorientation.

Herod: Come on, you and I both know that hundreds of thousands were sent to labor camps. Cut out all the smooth double-talk.

Bill: Don't rush me. I just want to put things in their proper perspective. The "Work-Study Centers," as the Vietnamese call them, were established at the end of the war to accommodate former military officers, government officials, and others directly involved in the planning and execution of the war. These people were sent to the Centers for periods ranging from several months to a maximum of three years depending, in theory at least, on each individual's war-time activities and willingness to participate postively in peacetime Vietnam. Over 95 percent of these people have completed their courses and returned to their homes and families. Some 50,000 remain in the centers.

There is no question that conditions in the centers are difficult, even primitive. As everywhere else in Vietnam, there are severe shortages of items like food, medicines, and tools. The study sessions may be boring, offensive, or humiliating to

A food emergency in Indochina

Both Vietnam and Laos are experiencing severe food shortages, according to the United Nations and other observers. War-related devastation has been a major factor in both countries. Unexploded mines, unfilled craters, depopulated rural areas, defoliation and (in Vietnam's case) damage to the agricultural dikes and dams systems all contribute to reduce the arable land base and overall food yields. In addition, unusually poor weather has aggravated the problem. Last winter was severe, particularly in northern Vietnam. The central and southern regions have experienced both drought and floods. Laos has been stricken with severe drought in recent months; harvests will yield food supplies sufficient to last only through March. It will be necessary to import up to 1.5 million tons of food into Vietnam and about 367,000 tons into Laos. Only a fraction of this import need can be met through commercial purchases. Both countries also have substantial needs for economic assistance as they rebuild their societies and economies following the devastation of war.

US government food aid to Vietnam is prohibited by Section 411 of the Agricultural Trade Development and Assistance Act (PL 480, or Food for Peace). A repeal or waiver of this section is required to enable food aid shipments to Vietnam. No such legislation is pending. In fact there has been little mail to Congress in support of such changes. Nevertheless, a New York Times/CBS News poll reports that 66 percent of Americans favored their government making available food aid and medicine to Vietnam. US food aid to Laos (with which the US still maintains diplomatic relations) is not prohibited by US law. However, no such aid has been allocated.

The Church of the Brethren Washington Office, through the interreligious IMPACT network, asks Brethren to write to President Carter, urging that he immediately send food aid to Laos and that he request Congress to reauthorize food aid for Vietnam, and to write to senators and representatives, urging them to support legislation to allow US food aid shipments to Vietnam. ☐

those who were in positions of authority a few years ago. The work they are doing (clearing land, farming, building) is exhausting, especially for those who were enjoying the relative luxury of power until the end of the war. It should be remembered, however, that the work of rebuilding Vietnam is hard on everyone involved. The hundreds of thousands who have left the crowded urban concentrations for the countryside face similar hardships.

The policy of isolating this particular group of skillful, dedicated, and experienced counter-revolutionaries may seem harsh, but it seems to me to be more lenient than the alternatives. Given the conditions of economic and social chaos which prevailed at the end of the war—jobless millions living in crowded cities; the very real dangers of sabotage and manipulation—I think the Vietnamese have done a remarkable job of protecting the rights of all concerned.

Herod: Well, that is one view, I suppose. Now, what about the charges of religious persecution? Press reports quote the Roman Catholic Archbishop of Hue as expressing his concern over the failure of some local administrators to live up to the government's policy of freedom of religious belief and practice.

Bill: Yes, I've seen the stories. In fact, similar statements have been made by several southern religious leaders over the past two years. I must say that I am perplexed that these remarks—made in public speeches and pastoral letters—are taken as proof that the government is attempting to stamp out religion in Vietnam. It seems to me that they suggest something quite different—that religious groups are free to work openly to overcome the unfortunate but understandable frictions and misunderstandings which have arisen.

It must be remembered that during the war the southern religious groups operated quite openly as right-wing political forces. It is natural that there is a great deal of resentment and suspicion directed against them now. While this conflict is one which demands our concern, it is not one which will benefit from our exploitation.

Herod: Interesting, but I doubt if it is quite that simple. How can you be so certain that "everyone's" rights are being protected? If things are as good as you say, how do you explain the continuing flow of thosands of refugees who risk their lives to flee Vietnam?

Bill: You forget. I didn't say things were *good.* I said things were *bad*! Food shortages; massive unemployment; defoliated, mined, and cratered fields . . . remember? People leave Vietnam for the same reasons Americans moved west. Life is tough. The risks are great for these refugees in their little boats, probably greater than they realize when they leave Vietnam, but the promise of "the good life" in the States is very alluring. These are economic refugees, not political refugees.

As to how I know that all is well as far as human rights are concerned, I don't. What I do know is that most of the charges being leveled against Vietnam today are nonsense—either the self-serving fabrications of refugees or part of the continuing barrage of anti-communist propaganda which got us into Vietnam in the first place. The Vietnamese didn't give us a bloodbath, so we've had to make one up.

Herod: Are you saying all this so you can get a visa to visit Vietnam someday?

Bill: (Laughter) Well, I'll make you a deal. I won't go until they let you in too.

Herod: Seriously, what is the point of this spirited defense of the Communists?

Bill: Simple. I believe the charges are false or grossly exaggerated. These accusations take our attention away from our own moral responsibility to help repair the damage we did with all our bombs and chemicals. But even more than that, I am excited about what is happening in Vietnam today, and I think we could learn a great deal about ourselves, the Vietnamese, and how we might live together in this world.

Actually, I don't feel very comfortable defending any government against such charges. As a Christian, it seems to me to be in the nature of governments to seek the rather limited goals of order and productivity. We have a mission to witness to governments with our vision of justice and human dignity. That is what the Church is doing in Vietnam today—and it is likely to be a difficult task, worthy of our respect and support.

Furthermore, as a pacifist I am well aware that high revolutionary goals are always compromised by the degree of violence used to achieve them and the war in Vietnam was particularly violent on all sides. I know, therefore, that the "new society" in Vietnam is far short of heaven on earth. At the same time, I am aware that we Americans were far more violent in our execution of the war than the Vietnamese.

Herod: I'm not so sure about your politics, but I think I like your theology. Thanks for your time.

Bill: Don't mention it. ☐

Former BVSer Bill Herod is a Hong Kong-based consultant for People to People Programs/East Asia.

The spirit and the soul

by Huynh Kim Thuy

In 1975 Huynh Kim Thuy and her family came to Lancaster, Pa., as Vietnamese refugees and were sponsored by the Lancaster Church of the Brethren. Enrolled as a junior in McCaskey High School, Thuy made rapid progress in English. Her teacher was Inez Long, a member of the Lancaster congregation and a writer whose name is familiar to MESSENGER *readers.*

Inez says of Thuy, "I found her to be extremely bright, persistent, and cultivated in the arts and graces of her Oriental culture." She encouraged her new student to try creative writing and during the next two years Thuy expressed herself in many short essays in English, some of which were published in the school's arts magazine, Burning Glass.

In the spring of 1977 the Vietnamese students at McCaskey initiated the publication of a booklet of their writings designed as a gift of appreciation to those who had been especially helpful to them in their new country.

Huynh Kim Thuy was one of the major writers represented in the booklet, which is titled Trung Duong. *The selections reproduced here are from Thuy's contributions.*

Trung Duong *and* Burning Grass *have each received from the Pennsylvania State Press Association one of four "Keystone Prizes," an annual award for high school literary magazines.*

* * *

Vietnamese thoughts

English words cannot express all our Vietnamese thoughts. It is not just the translating that is difficult. It is not just that we must borrow English words for our thoughts. The difficulty is in translating our spirit, because, we, in Vietnam, live by the spirit more than anything else. Because we live by the spirit, it is not easy to use other people's words to convey our message.

This spirit in which we live in Vietnam is in our blood. It is in our hearts. It was transmitted from the time we first cried out our first crying. As you know, spirit and soul are large things. In our country, the spirit is very, very large. It is also very, very loud, as loud as the bell of the pagoda which resounds in the evening as the last sunshine of the day is slowly replaced by the first frost of night.

The spirit and soul which is so big in our country is as large as the peaceful blue sky in the spring morning. It is as big as the old ocean which hugs our country. But even when it is that large, and that loud, we still can't say out loud, nor even just loud enough for the person next to us to hear, how big the spirit and soul of our country is.

The spirit contains our country's pride in our old, brave land. Through this spirit, we were taught that the first thing to honor is our teachers, who support our spirit, and our courage. Next is our parents, who gave us strength in mind and love in heart. What we have been given by parents, and what we learn from teachers—these have transmitted to us the spirit and soul of our old, brave country.

The little bird

Once more the winter is here. I hope this winter will leave as quickly as it came, so the flowers can blossom to greet the spring, and spring will bring back my peaceful times, even if only in the back of my mind.

One spring evening in the year of 1975, in the evening after supper, my mother and I sat in our garden to see the end of the day. My mother was knitting while I was practicing music. The sound of 16 strings was so light that I could hear the birds calling to each other to go back to their nests. And I could see the little bird with a scarlet bill. She was shrieking as loud as she could so her mother could hear, but there was no answer. I came up and brought her in, then covered her with a piece of my mother's cotton. After a while, when she was warm, I put her on my hand and caressed her slick feathers slowly.

I thought of the little bird that had no mother. I looked out at the darkening garden and told myself, "Tomorrow I will try to find her nest in the garden." But I didn't know the bitterness of life that was waiting for me. I didn't know that I would be that little bird. ☐

Huynh Kim Thuy is a first year student at George Washington University in Washington, D.C., from Lancaster, Pa.

Bible study

The household of

Read Ephesians 2:11-22:

[11]Therefore remember that at one time you Gentiles in the flesh, called the uncircumcision by what is called the circumcision, which is made in the flesh by hands—[12]remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. [13]But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. [14]For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, [15]by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, [16]and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. [17]And he came and preached peace to you who were far off and peace to those who were near; [18]for through him we both have access in one Spirit to the Father. [19]So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, [20]built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, [21]in whom the whole structure is joined together and grows into a holy temple in the Lord; [22]in whom you also are built into it for a dwelling place of God in the Spirit.

* * *

Paul's concern in this passage, and one of Paul's *chief* concerns, was the relationship between Jews and Gentiles. He constantly was defending the rights of the Gentile converts to be full and genuine heirs to the promise of God to Israel. Their rights were based solely on faith in Christ Jesus, and not on the strict observance of the commandments and ordinances of Judaism. This was Paul's unique stance. This was the proclamation and mission to which Paul had been called. He defended it zealously against any compromise.

We misread Paul's message if we simply limit Paul to observations about the law and the spirit in an abstract, universal sense. We misread Paul's message if we limit his message to one of salvation for the individual, or to one of an individual change of heart. Paul was focusing on the reconciliation between Jews and Gentiles, a reconciliation which he believed fitted into God's total plan of salvation. The question was not attitudes so much as it was the actual relationship between two communities of people and their co-existence under God's providence.

Today we need to keep this perspective clearly in mind. We who tend to read Paul's letters as offering healing for individual guilt and sin must recall that Paul never urged the Jews to find in Christ the answer to the anguish of a plagued conscience. Paul preached Christ as the cornerstone of a new structure, a new humanity, the household of God.

In this household there are no strangers, no sojourners. There are no dividing walls of hostility. All are joined together in Christ. Love is the principle of life in the household of God. This love allows full respect for the other, and overcomes devisiveness which comes when each of us would have our own way.

Christianity, life in Christ, calls us to an experiment in living together. It calls us to a flexibility which allows us to take differences into account without being divided. For being in the household of God does not mean we are all alike, but that the spirit of love unites us in our differences so that they become our strength in the body of Christ. Likewise, peace is not a vision of sameness. Peace is not the absence of conflict because of uniformity. It is a vision of wholeness, of the harmonious interaction of all of the variety of God's creation.

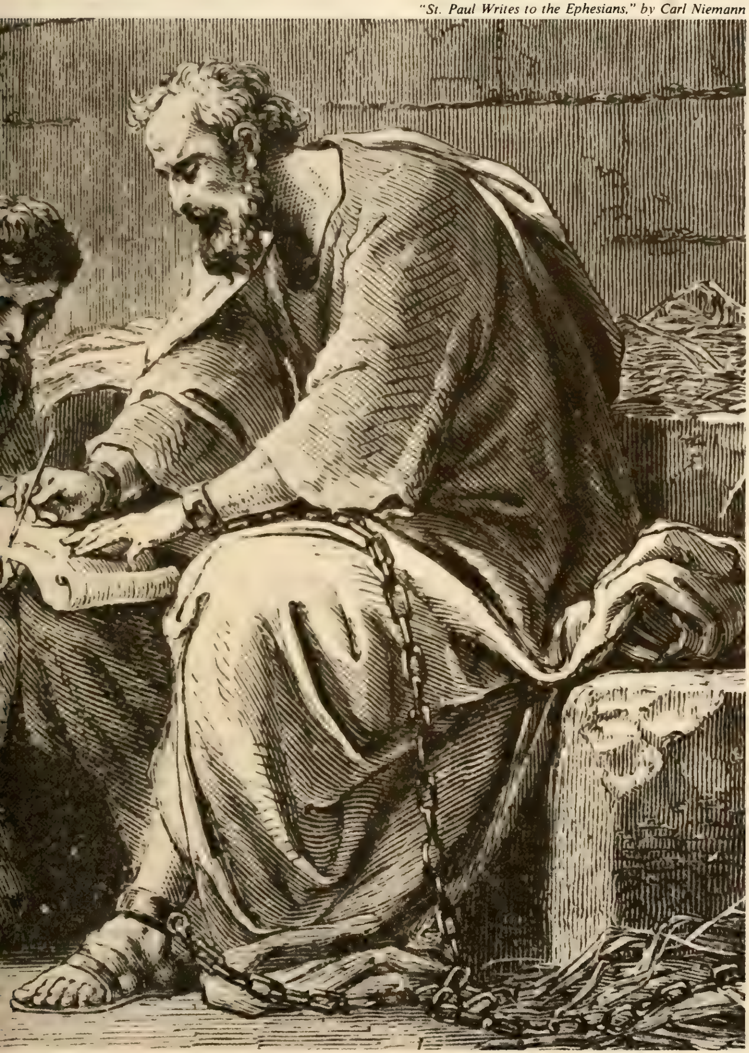
We need to hear this message of reconciliation and love in the body of Christ, in

Life in Christ calls us to

God

/by Melanie A. May

"St. Paul Writes to the Ephesians," by Carl Niemann



the household of God, again and again. For it calls to us in relating to our families, in relating to others in our church fellowship, in relating to those with whom we work. It calls to us as we are aware of hostility between races, social classes, and nations. It judges our lack of love and concern for those who are not quite like we are. It judges our blindness to hurt and conflict around us and our easy empathy with that which is far away from where we are. It judges our indifference, our apathy toward situations in which we seemingly are not involved. It judges our failure to reach out beyond ourselves and those who are like us and love us. It judges our failure to embody the life to which we have been called, our failure to manifest the newness promised to us all in Christ Jesus.

In the midst of a world of alienation and brokenness, a world in which we are aware of separation in families, of hatred in South Africa, in the Middle East, in Ireland, of injustice and inequality between rich and poor, of those who are outcast, who are strangers, who are sojourners, we find ourselves in need of repentance. And God speaks his word of forgiveness and mercy again and again. We are offered the chance for renewal, for turning around. We are promised newness and we are called forth to be ministers of that promise. "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself, and gave us the ministry of reconciliation" (2 Cor. 5:17-18).

So then, as members of the household of God we are set free, liberated. We are promised wholeness, belongingness, reconciliation with all of God's creation. We are called as ministers of that proclamation of reconciliation, of peace and love. Amen. So let it be. ☐

Melanie A. May, of Timberville, Va., is a second year student at Harvard Divinity School.

an experiment in living together

Growing up . . . in

by Robert W. Knechel Jr.

"And his gifts were . . . for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine . . . speaking the truth in love, we are to grow up in every way into him who is the head, into Christ . . . " (Eph. 4:11-15).

Parents of young adults say to me: "Things are a lot like the 1950s now, aren't they? The young people are getting back to religion and it's a lot quieter now than it was in the 1960s." That impression is voiced frequently by those who were around in the 1950s, but is it really an accurate impression?

Daniel Yankelovich, a leading social scientist, has carefully catalogued the values of the American youth population. His book, *The New Morality: A Profile of American Youth in the 70s,* gives significant evidence of profound changes within this generation of young adults. The Vietnam War made a dramatic impact on all of American life, but it affected the young even more dramatically, according to the evidence. During the 1960s a kind of subculture flourished on many college and university campuses. The values from that sub-culture have spread into the present youth generation. According to the Yankelovich study, new moral norms are operating in sexual morality with an obviously more liberal orientation. There are now changes in attitude toward the authority of institutions with a lessening of automatic obedience as a result. There is a change in how the young view the church and organized religion, with the youth questioning whether these are a source of guidance for moral behavior.

Other changes identified in the report relate to social values, such as a shift in attitude toward the work ethic, marriage and family, and money as the sole indicator of success. In keeping with these value changes, self-fulfillment for the young adult is now expressed in terms of going beyond the work ethic—just "making a living." Stavish devotion to economic security and to jobs is frequently scorned. It is Yankelovich's observation that while self-fulfillment for young adults is seen as more than making a living, there is the implication that they have greater preoccupation with their own lives, even at the expense of others.

The comment that things are like the 1950s really does not do justice to the quiet revolution that has altered life for this generation of young adults.

Given the changes, how can the church minister to young adults—those persons too old for some things and too young for other things; that age when we feel too old to sit at the children's table during the family Christmas dinner and haven't been old enough *long enough* to be remembered to be invited to sit at the adult's table?

The years from 18 to 35 are now being called the "trans-adulthood years," or the years of the young adult. During those years physical growth is winding up; a height is achieved, the body takes a relatively permanent shape. It is time for inner growth and development. It is the birthing time for personhood. It is precisely during the young adult years that the church could have a major impact on the emerging person if it is aware of and works with the natural agenda of the young adult. It doesn't really matter that the 1970s look like the 1950s but are profoundly different. The point is that there are young people trying to make the transition from childhood into adulthood and they need all the friends they can get.

One of the first items on the agenda of

> *"Behind and around all their 'crazy' ways of acting, the 'foolish' things they think about, and the 'dumb' things they do, young adults are birthing their personhood. And when their personhood emerges they are free to choose to grow up in every way, even into him who is the head, into Christ, our Lord."*

every way

the young adult is to be able to excel at something. Children are bombarded with a thousand things to do. What they don't try they fantasize about trying. But sober reality hits the young adults when they realize they must be able to do *some thing* well if they are going to make it into adulthood. Important ministry can occur when space and opportunity is offered to test out skills and interests.

For young adults there is another agenda item; learning to handle the two major impulses of the trans-adulthood years; sex and hostility. Obviously, biological forces are at work creating the first impulse. Trying to gain some rational self-control over these real and strong emotions is difficult. Human sexuality information, places and people to talk with candidly, need to be available.

The second impulse, hostility, is generated as the young adult moves out of the family and makes contact with a larger world where different people, values, and customs challenge the earlier learnings. The hostility is usually directed back toward the family or to anyone in a perceived position of authority. It is frightening to have strong feelings and not know where they come from or whether or not they are even normal. Mature, caring people can be very helpful by being with persons who are needing to understand and to gain self-control over their emotional life.

Young adulthood years also mean working at becoming independent. I think the relationship with parents is crucial during these years when finding independence is so important. Being able to forgive parents for all the mistakes they made takes a person a long way toward true independence or autonomy. To realize parents did their best and that it is no longer beneficial to blame them or to run from them frees the young for autonomy. Forgiveness releases a power that can break heavy dependency bonds. It can even set the stage for interdependency. It is during these young adult years that a new relationship with parents, and often other adults too, is being worked out. For the young adult, there is a growing awareness that parents and other adults will not go away by wishing it so. Parents and other adults have to be dealt with. Ministry occurs when adults are somebody the young want to deal with.

Keep in mind that something important is happening as skills are being sharpened, as emotion management is being tried out, and as the feeling of autonomy is being tested. Identity is being formed. Identity is being formed through the growing confidence in one's ability to make good decisions and in feeling the continuity of self being carried on from one decision to another. Again, the way to aid the young adult in this process is to provide clear models of behavior and values. Young adults need solid images by which to clarify and evaluate their own experiences. That is, they need to be listened to, but they should also hear an adult's truth, spoken and lived with clarity and conviction. The more formed their identity becomes, the greater their potential for hearing another's truth.

The agenda pushes on. The direction line is now more outward. Now that I am beginning to be somebody, what do I do with my life? The transition from childhood into adulthood is nearly complete when the question comes: "To what shall I commit my life?" It is during this time of searching for a purpose that the church has the opportunity to invite the merging adult to discipleship of its Lord. The time of being tossed to and fro like children, and carried about with every wind of doctrine is over. It is decision-making time. The church of Jesus Christ can now dare to ask its young to make a commitment because now for the first time the young have something to commit, their life!

Young adults need to be handled with care. Behind and around all their "crazy" ways of acting, the "foolish" things they think about, and the "dumb" things they do, young adults are birthing their personhood. And when their personhood emerges they are free to choose to grow up in every way, even into him who is the head, into Christ, our Lord. ☐

Robert W. Knechel Jr. is campus pastor for Manchester College, North Manchester, Ind.

ANGER

For many Christians, anger is still an underground emotion, unnamed and unrecognized as the motivation for much of our behavior. Anger can be destructive, but, coupled with love, power, and justice, and directed at a cause, it impels Christians to respond creatively in righting a wrong or reconciling a brokenness.

by Glenn F. Timmons

Anger is a very troublesome emotion. It is also a necesary emotion. You may agree with the first statement. You may question the second. For myself, I have found both of them true. And I am discovering them true for many people.

Late adolescence was an especially unstable time in my life. Significant relationships were blocked—family, peers, God. The question of identity was real. The direction of my life was still undecided. The process of coming out of my cocoon was painful. The accumulated result was depression. Through a post-high school job and two years of college I wore a heavy mask behind which was an accumulation of anger—some directed outward, more directed inward.

For three years I lived mainly in an estranged world. I went through the motions of living. But in the midst of all this, some pivotal experiences took place which were to bring my anger to the level of consciousness, thus freeing me to choose how I would deal with it. In reflection, I can only name these experiences as Providence. Though most relationships were blocked, several significant relationships were established and important events took place.

First, a relationship with my pastor in which I experienced the healing of acceptance and forgiveness freed me to decide to attend college. Some time later, he even had the audacity to suggest I consider the ministry. My internal response was laughter. My self-image did not measure up.

At the end of the second year of college, a second event took place. I was accepted for the college a cappella choir. That motivational factor kept me in college. This medium of self-expression was to become the door for later expressions. Still later, I met my future wife in the choir. This proved to be, and still is, a covenant relationship that has brought healing to my wounded self-esteem.

Still another pivotal experience was a summer of clinical pastoral education, where the supervisor graced my life by naming my anger. This was the beginning of what has been a life-process of getting in touch with my iceberg of anger. Further, it has opened me to the discovery of still yet unbaptized areas of my life—areas which in the process of Christian growth still need to see the light of day as I search for what it means to be a whole person.

Experience and training has taught me that anger is ethically a neutral emotion. It is what we do in the controlling of it that is important. For many Christians, anger is still an underground emotion—unnamed; many Christians are yet unaware that much of their behavior may be motivated by anger. Taught that anger is bad and wrong, the emotion is pushed down and repressed, hidden even from the one it inhabits. When this is done long enough and hard enough, the anger possesses the person and erupts in some form of destructive behavior towards one's self or others, or the repressed emotion and its power changes the body chemistry enough to result in a whole host of illnesses.

In and of itself, anger is neutral. It is one of the many God-given emotions we have at our disposal to use for creative purposes. Anger is an alarm system for love. It tells us that someone or something we love and care for has been violated. It signals to me my self-esteem has been hurt.

Once the alarm has sounded, we can find the cause. "I feel angry when you ignore my ideas!" That makes the anger specific. Acknowledging the anger, naming its cause, coupling it with love, we can contain anger, or its form of expression. This process forces us to make some distinctions we do not normally make.

Anger can be judged by the company it keeps. If the company is rage, it is likely that the anger is motivated by envy, jealousy, conceit, selfishness, impatience. Paul reminds us that such motivation is of the flesh and not the Spirit. To identify and name such motivation in us is hard, even resisted. It takes a strong person to confess such earthliness. Or our anger may be identified as some reactive anger—resentment, perhaps. That which triggers our anger may be the symbol of a neglected past—some deprivation we may feel. Or again our anger may take the form of some quick recognition—violence, the weak ego with the strong muscle. All such expressions of anger are destructive.

But, when anger is coupled with love, power, and justice, and directed at a cause or felt need, it impels us to respond creatively in righting a wrong or reconciling a brokenness, sometimes in spite of our fears or a danger. Such righteous indignation Jesus used. As an expression of a God who had allied himself with a people who were ill-motivated, who repeatedly broke the covenantal relationship, whose rebellion took the form of both passive and aggressive resistance, God coupled his own anger with love and sent his Son, Jesus Christ, who embodied the mixture of anger and divine love.

His anger is a judgment that we cannot

save ourselves. His love is to will the best for us. In story after story, this mixture of love and anger is dramatically played out—the woman at the well, the woman caught in adultery, healing on the Sabbath, chasing out the money changers in the temple and countless other episodes with the scribes and pharisees illustrate Jesus saying, in effect, "Your sins are forgiven, go in peace."

Not that Jesus always liked those whom he encountered, but he loved them. He consciously willed to relate to them out of a desire for their best.

There was a point in my pilgrimage when I was afraid of my own anger. The fear was that if I got in touch with my anger, I would lose control. I discovered this is not true. The closer we get to what we feel, the less chance there is to lose control. Feelings control us when we subvert them and are no longer aware they exist. There is a big difference between feeling angry, letting yourself and/or someone else in on it, and making others the recipients of that anger.

Messages are most effective when we can be in touch with ourselves. There is greater potential for authenticity when we can identify and own the feeling and express it in an appropriate, confessional manner. This avoids the twisting of anger into projection or blame. "You made me angry" can be the beginning of a whole host of accusations that are not only emotionally incorrect but emotionally damaging to one's self and others.

David Augsburger, in his book, *The Love Fight*, spells out the emotionally healthy and spiritually correct way to both own one's anger and, in the context of love, to care enough to confront the other person, demonstrating to that person that you care enough for both yourself and the other to share this part of yourself. To negate your feeling of anger is to negate a part of yourself; it is to negate your love. And for relationships to be whole, they require real selves who are willing to risk real exchanges.

Realistically, not everyone is able or willing to move toward this kind of emotional transparency. There are hundreds of ways that repressed anger erupts in the "nicest" people. Open violence is clearly an expression of the poison of anger that comes from its underground stockpile. But there are countless ways in which our anger is manifested in passive or aggressive, but perverted and twisted, behavior. The anonymous letter, gossip, using guilt as a weapon, causing accidents or being "accident prone," telling the truth when it is linked with a bad memory or fear, being super-sweet, always being "sick," always being the "nice guy," or having a chip on one's shoulder are some of the ways our hidden aggression can be acted out. We also take vicarious pleasure in reading about war, crime, and violence, watching it on tv, even in such socially acceptable ways as the Sunday afternoon football game, a boxing match, or the roller derby.

In all such experiences, you have "our guys" and "their guys." "Their guys" or the "other team" or the "enemy" become the objects of our vicarious aggressive outlets in a society where anger remains underground, thus out of our control. Moreover, there are "positive" side effects in that box office receipts are high; it creates "heroes"; the economy is stimulated; and meaning is given to many who have lost their direction and are purposeless.

Unfortunately, there are many oppressive power structures in our society, often including the church. Many a preacher is quick to identify the Christian's number one enemy to be anger. This usually takes the form of labeling the feeling of anger as the work of the devil, with warnings of sin and punishment of hell fire, disavowing one's self from these feelings—"rising above them," thus setting out to helping others to become equally as pure by "saving souls."

To do this, many forms of manipulation or disguised aggression are used. This has the effect of splitting people from important elements of their own humanness and creating "not me" situations, which when institutionalized in the Church or its leadership, can find most any rationalization to justify its action—even to the extent of advocating war.

To believe only what our conscious knows, is a position of pride, even for the Christian. What we believe or know consciously is not the whole picture of our personality and what motivates us. Freud said, "Beneath the secret reason, lies still another secret reason." The Apostle Paul was getting at this same thing when he confessed, "I believe, Lord, help thou my unbelief," knowing from his own experience that there is always more of our personality which needs to be exposed and committed to the Lord.

Perhaps it is due to my own pilgrimage, but I feel I have been gifted with a healthy "dis-ease" with myself. I have known the shame and guilt of participating in the creative act of moving toward a form of self-consciousness. I have dared to use the God-given freedom of creation to make choices which always have an ambiguous character about them. This is to say that, though in Christ I will to be a part of the answer to the human predicament, I know myself to be also part of the problem. I know that it is the serpent that poses the liberating question, and because of that, I am not always sure which god I am following. Because of behavioral patterns long established and difficult to change, it is good to affirm the humanness in Paul's statement, "The good that I will, I do not, and the evil I would avoid, I do."

The pilgrimage continually takes me into the hidden potential and lost territory of my life so that I can become the baptized host to these hidden hostilities. Only in this way can these estranged areas of my own life become named, thus resurrected, actualizations of who I was meant to be in Christ.

This is the work of the Holy Spirit—to lead us into all truth. But, again, this Spirit takes form and shape for me when I hear another person's story, or when I receive feedback from my community, or when some pain, suffering, or inner struggle leads me to a sense that God is calling me to a change, or when I slow down enough to reflect and meditate upon that mysterious center of my life where the indwelling Christ lives.

The church should provide an atmosphere for its members where the underground emotion of anger can be tapped for its creative potential. Our tradition may cause us to feel some embarrassment with the classic spiritual disciplines which aid one in getting in touch with our "hidden potential." Better to suffer a bit of embarrassment in becoming aware of our unnamed emotions, than the continued apathy, or the necessity to control feeling and behavior with tranquilizers, or to adapt a "nice guy" facade for a hidden aggressiveness to control or hurt others. If the church dare equip itself to do this work with anger, healing will be more than just something to talk about. ☐

Glenn F. Timmons is pastor of the Brownsville (Md.) congregation.

Interpreting the WORD

by Wilbur E. Brumbaugh
photos by Geoff Brumbaugh

(Wilbur Brumbaugh had done all but put the finishing touches on this article when his life was cut short October 25. His colleague in worship workshops, Joyce Miller, kindly offered to complete his assignment.—Ed.)

Praise the Lord!

With that clear call of Psalm 148 the people of the Western Plains District, participating in an October weekend workshop on worship, responded in joyful songs, colorful banners, drama, and story.

Amidst the burlap, scissors, and glue, older, less-flexible hands and bodies worked alongside young ones filled with electric energy in interpreting the Word through a variety of forms of expression.

From Friday night through a Sunday celebration, the halls vibrated with stories of Samuel, Noah, "A Horrible, Terrible No-Good Day"; songs with percussion instruments; and exploration of *The Brethren Hymnal* through games and singing.

In echo to the sounds, the room reflected pantomimed biblical dramas, sight and sound presentations of the Psalms, and color and rhythm of many banners.

New possibilities, new enthusiasm, and hope for renewal emerged as groups shared food for body and soul, laughter and activity, planning and participation.

The Western Plains workshop is a relatively new concept in that families worked together to participate in and experience worship through a variety of art forms and, in the process, to develop an understanding of the meaning of worship. This was one experience in a continuing program of such workshops made available by the General Board to congregations that request them.

Resource persons for the workshop were Nancy Faus, Bethany Seminary; Joyce Miller, Franklin Grove, Ill.; Barbara Enberg, La Verne, Calif.; Wilbur Brumbaugh and Kenneth Morse, General Board staff and Mary Greenawalt, Elgin, Ill. ☐

Wilbur E. Brumbaugh was, until his death, Parish Ministries consultant for worship/heritage resources. His son Geoff has for several years served the General Offices and Annual Conference as an electronics consultant. Joyce Miller is a free-lance artist and worship resources consultant in Franklin Grove, Ill.

Left: *The basis of workshop planning is the scripture. For Barbara Enberg, reading the scripture is an art to be experienced, to be learned, and to be shared.*

Right: *Drama has tremendous impact when used in worship. The Creation story is presented in pantomime by one of the workshop groups assigned to adapt a scripture to this art form.*

Below: *Mary Greenawalt gives suggestions on books from public libraries which can be used in religious context.*

Left: *Ken Morse leads workshoppers in an exploration of the unfamiliar in the familiar hymnal, sharing the inspiration and interesting facts about how hymns are written and where their tunes come from. Workshoppers find the hymnal is a prime worship source often underestimated.*

Above: *Praise to God in sight, sound, and movement. Workshoppers and resource persons share together in worship.*

Below: *Limited free time was used by some to fasten mini-banners together for use in the Sunday celebration.*

Below: *Workshoppers learn how to create symbols, using circles, triangles, and squares cut from construction paper.*

MARRIAGE SKILLS

Every marriage can be improved. There are always areas for growth no matter how satisfying a marriage may already be. Often the happiest couples are those who know improvement is possible and are working toward it.

When growth stops, a marriage becomes "ho hum." There is excitement in a continuing dynamic journey, where new ways of relating are tried, where crises are met and dealt with, and where the length of time adds brand-new information about each partner.

One of the myths about marriage is that people naturally develop the skills to make a satisfying marriage. The truth is that we need to *learn* how to be good partners; there is skill in having a satisfying marriage. It doesn't happen by accident; a good marriage is a marriage where both partners are consciously working at issues.

Another myth is that couples can work out all their problems by themselves. The truth is that couples cannot usually pull themselves up by their own bootstraps when the relationship is troubled. In the body of Christ we need to have opportunities for supportive relationships where we can share freely and receive support for our relationship journeys.

Following are resources for couples to learn some of the skills in making a marriage work, resources for use by a group of couples seeking to enrich their marriages through mutual help, and resources for leaders of marriage growth activities.

Resource for couples

Talking It Over, by John M. Drescher, a 77-page paperback, $.95, from Herald Press. This is a workbook to enable couples to share experiences, opinions, and feelings. Each page has one brief statement that both partners verbally respond to. A couple should work at this alone, away from distractions. Some of the statements are: "My childhood home atmosphere was . . . ," "Three things which attracted me to you were . . . ," "When a serious problem arises between us I usually react by . . . ." Written by a Mennonite pastor, *Talking It Over* is a communication instrument that can add new understanding and joy to a marriage. Highly recommended.

Meet Me in the Middle, by Charlotte H. Clinebell, 130-page hardback, $5.95, paperback, $2.95, from Harper & Row.

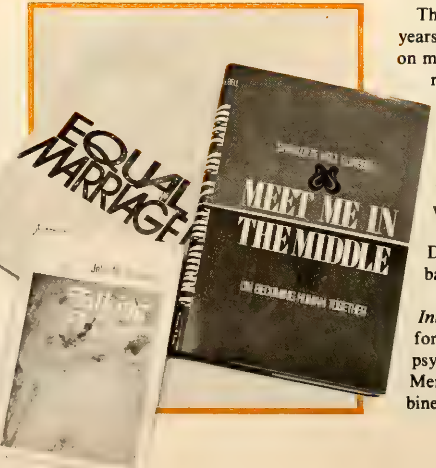
This book is easy to read. The author calls into question the ways that men and women have traditionally viewed each other according to cultural stereotypes. She calls for a more humane way of viewing each other. She supports an equalitarian marriage where each partner can be affirmed as a worthwhile person with special gifts to share for the benefit of the marriage. A husband and wife are equal, though different.

Another excellent book for couples to read together is *Equal Marriage* by Jean Stapleton and Richard Bright, 143-page hardback, $5.95, from Abingdon Press.

Having an equal marriage does not mean that two persons are the same, or that they legalistically share everything fifty-fifty. Rather, equal marriage is an attitude of mutual respect and flexibility. It is two whole persons coming together, rather than one partner living in the shadow of the other.

The main reward of an equal marriage is greater intimacy because there is no longer any need to play male/female games. A woman and a man can drop their facades and share themselves.

This book is the best resource we have read that deals concretely with the many aspects of real intimacy and equality in marriage. It should be read and discussed by every couple before marriage.



Marital growth groups

A marital growth group is an excellent place for couples to receive support in the context of a caring, trusting community. One of the marks of an effective marital growth group is that no one feels pressured to share what they don't feel free to share. Another mark is that persons feel comfortable and experience trust. No one in a marital growth group should dominate or take up a lot of time to the exclusion of other persons. There should be the expectation that concerns are shared in confidence. An effective growth group will accentuate the strengths of persons and couples and support persons and couples as they deal with areas in their marriage that they wish to work on.

A marital growth group works best with four to six couples who agree to meet for a period of six to ten weeks. It is helpful to have the agreement that the group will be postponed if anyone needs to be absent. Having everyone present for every session provides for continuity and helps to deepen the level of trust which increases the effectiveness of the group. A marital growth group works best when it is led by a married couple who are free to disclose themselves appropriately in the group. It is much less helpful when led by a pastor without the spouse who remains detached and uninvolved.

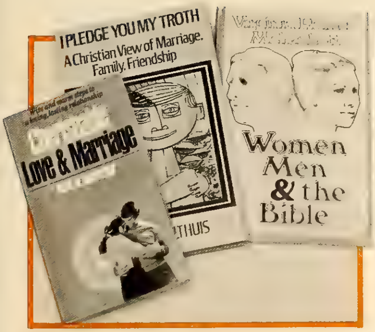
The Intimate Marriage by Howard and Charlotte Clinebell, a 223-page hardback, $6.95, by Harper & Row.

This book has been around for several years and remains one of the better books on marriage for use by a group of couples meeting weekly.

Each chapter deals with a different aspect of marital intimacy and ends with some specific exercises for a couple to do at home to help integrate the learnings of the chapter with their everyday living.

Cherishable: Love and Marriage by David W. Augsburger, 175-page paperback, $1.50, from Herald Press.

This book is more readable than *The Intimate Marriage* and is perhaps better for groups who would not appreciate psychological language. The author is a Mennonite seminary professor who combines biblical insights with commonsense



examples to walk through the many aspects of marriage that every couple must deal with.

The book is often funny, always simple, and very practical.

Women, Men and the Bible, by Virginia Ramey Mollenkott, 138-page paperback, $3.95, 12-hour study kit, $24.95, from Abingdon Press.

This book is absolutely the best and most readable of a number of recent books out on a biblical view of male/female roles and the relationship between men and women. One chapter is about the Christian way of relating, and it is put over against the carnal way of relating described in the next chapter. The carnal way of relating is one-way submission (usually the wife submitting to the husband) and the misuse of Paul to justify a rigid chain of command.

To the author the Christian way is based on the belief that both the woman and the man are created in the image of God as persons of the same worth. The Christian way is mutual submission, two-way submission, where the gifts and the concerns of both are equally valued and used for the benefit of the other.

This is a not-to-be-missed book for persons who want a hard-hitting biblical alternative to the superficiality and dehumanization of books like *The Total Woman.*

I Pledge You My Troth, by James H. Olthuis, 148-page hardback, $7.95, by Harper & Row.

The author defines troth as trust, fidelity, honesty, of one's mate, and also trust in one's self and God. He insists on the biblical principle of *mutual* submission of husband and wife to one another under God.

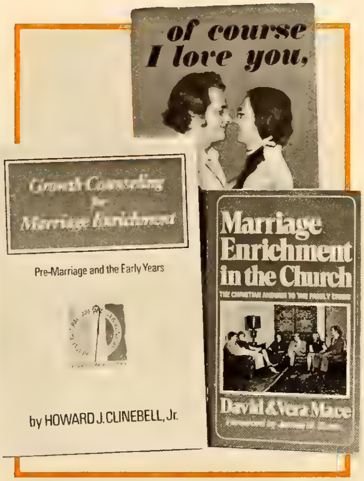
The first half of the book deals with courtship, romance, and marriage.

The latter half addresses issues of family, parenting, and friendship. To the author "when God calls us to troth, God opens the way before us for real intimacy in our marriages, our families, and our friendships." This is a good book to use with couples who want to deal with family life concerns as well as marriage. Written with a solid biblical framework.

For leaders

Following are four books for pastors and leaders of marriage growth experiences. They provide background help for starting or strengthening a congregational program in marriage enrichment.

Marriage Enrichment in the Church, by David and Vera Mace, 157-page paperback, for $2.25 from Broadman Press, gives a number of practical ways a congregation can provide for marital growth. There is an excellent description of a marriage enrichment weekend experience which is similar to what is promoted and led by Life Cycle Ministries, Church of the Brethren.


of course I love you,
Growth Counseling for Marriage Enrichment
Pre-Marriage and the Early Years
by HOWARD J. CLINEBELL, Jr.
Marriage Enrichment in the Church
David & Vera Mace

Marriage and Family Enrichment: New Perspectives and Programs, edited by Herbert A. Otto, a 272-page paperback from Abingdon for $6.95. This is a review of the many family and marriage enrichment programs that are currently being promoted by Protestant, Jewish and Catholic groups in the United States and Canada.

Growth Counseling for Marriage Enrichment: Pre-Marriage and the Early Years, by Howard J. Clinebell, an 80-page paperback for $2.95 from Fortress Press.

This small book contains a description of a sample schedule for three enrichment retreats for couples. It explains in detail an exercise to enable couples to identify strengths in their marriage and to set realistic and workable goals for the future. An excellent resource for pastors.

Of Course I Love You, But . . . , by Ann and Charles Miller, a 70-page paperback for $2.95 from Fortress Press.

This book contains 11 fun exercises that actively involve a couple in exploring various aspects of their marriage. They are simple and creative, non-threatening activities. This is a "workbook" for marriage enrichment.

All of the above books can be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Include 45¢ p & h for each book.

Some other helps

Annual Conference in Richmond passed a paper entitled "Marriage and Divorce: A Biblical Guide to Caring and Healing in the Family of Faith" which is available in booklet form from The Brethren Press at quantity prices.

This booklet is an excellent study document for a class discussion on biblical issues related to marriage and divorce, as well as providing specific ways for congregations to enhance marriage and be supportive of divorced persons.

ACME is the Association of Couples for Marriage Enrichment and is an international organization for married couples. A bimonthly newsletter provides resources for couples and activities for marital growth groups. Some areas have ACME chapters which promote marital growth activities for members and non-members alike. Dues are $15.00 a year. To join write ACME, 459 South Church St., P.O. Box 10596, Winston-Salem, NC 27108.

Marriage Enrichment Weekends is a program sponsored by Life-Cycle Ministries of Parish Ministries Commission. A weekend consists of four to twelve couples meeting in a retreat setting from Friday evening to Sunday noon for the purpose of making good marriages better.

For brochures and more information on Marriage Enrichment Weekends, write to Life-Cycle Ministries, 1451 Dundee Ave., Elgin, IL 60120.—RALPH L. AND MARY CLINE DETRICK

Ralph and Mary Detrick are consultants for life-cycle ministries with the Parish Ministries Commission.

by Larry K. Ulrich

The hospice alternative

Within the last decade several pioneers have attempted to raise the consciousness of the public and health care professionals to better understand the developmental process of dying and grieving, to more humanely serve patients and their families with compassion and competence, and to continue to learn from those facing death about what dying means. Edwin S. Schneidman in *Deaths of Man* accurately postulates that death is more openly discussed now than at any time since the 14th century because of the inherent fears of a nuclear catastrophe capable of destroying millions of people almost instantly. This "death consciousness" has stimulated diverse reactions, including the inception of "hospice care" for those who are dying, as an alternative to the acute care of a hospital, which is oriented to curing disease, or the chronic care of nursing homes, which focuses on long-term support.

Hospice care has been developed primarily by Dr. Cicely Saunders, an English physician and committed Christian who founded St. Christopher's Hospice in suburban London for the care of the dying, particularly those persons who were experiencing uncontrolled pain. Dr. Saunders has summarized hospice philosophy: "The last stages of life should not be seen as a defeat, but rather as life's fulfillment. It is not merely a time of negation but rather an opportunity for positive achievement. One of the ways we can help our patients is to learn to believe and to expect this."

To achieve this alternative means reversing several current practices of hospitals and nursing homes, where death often occurs with people being stripped of their dignity, robbed of their ability to choose how they wish to live even in their last days, and beaten by inadequately controlled pain and other symptoms accompanying the terminal phase of their disease.

Several unique elements make up "hospice care" which may be available in separate institutions like St. Christopher's, but which are also possible in hospitals, nursing homes, and through community nursing groups, if we are willing to learn and to adapt.

Pain can be controlled. The unrelenting and debilitating nature of chronic pain is the single greatest fear of those who are dying. Most medical and nursing personnel are trained to understand acute pain, and they treat persons who are dying as if they were recovering from disease. Establishing a consistent control of pain means that most patients are not groggy and sleepy, but alert, conscious, conversant, and often mobile, even to the last minutes of life.

The family can give primary care. One of the greatest tragedies that occurs in our institutionalizing of the dying is that the dying patient is isolated from family and often ignored by staff, who view death as a failure. Most dying people indicate that they would prefer to die at home, but neither they nor their families have been taught how this can happen with assistance from visiting nurses, concerned friends, and congregational or community support. Receiving an ice chip or teaspoon of water from a husband or wife with whom you have shared years of life and love is better than intravenous fluid. Being bathed by a son or daughter is better than being washed by a stranger in white. Being surrounded by family, particularly young children, affirms the contiguous nature of life.

Institutions don't have to be "sterile." Some people would prefer to die in a center like St. Christopher's Hospice, and others need particular nursing assistance that can only be received in such a hospice. But many of the "rules" of a hospital don't apply. People can be visited whenever they want to be visited; family members can even stay overnight. Professionals aren't the only care-givers.

Moreover, with pain and other symptoms controlled, patients can participate in decision-making about themselves and their families.

People learn even while they are dying. In hospices only those who need specific isolation are separated from other dying patients or their families. Both patients and family members learn from one another and are encouraged by seeing and hearing how others are facing death. While death is an individual event, it is a family experience. As Dr. Eric Cassel has written in *The Healer's Art,* "We belong to others. The people whom we love and who love us have a claim on us. At no time does that claim seem so urgent as at the bedside of the dying." Those who are dying can share gifts of courage, faith, and love that are priceless in the meaning of their lives and ours.

Hospice care is an exciting confrontation to technologized and institutionalized regulation of those who are dying. It challenges the feelings of failure that currently surround the dying, and restores a Christian affirmation that as other moments of life have meaning and value because they are a gift of God, so does the time of dying. As Christ affirmed his death as an event God glorified, so we as believers can affirm and strive for that loving care which makes death a climax of life, an end to which we have been continuously moving within God's ever-present love. ☐

Larry K. Ulrich is director of pastoral administration in the department of pastoral care and education at Rush-Presbyterian-St. Luke's Medical Center in Chicago, Ill., and a member of the Annual Conference Health and Welfare Committee.

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On Indochina policy, noise, thanks, aging,

Duane Grady

Feed the hungry in Indochina

The Special Report, "Boat Cases: Nowhere to Go," by Galen Beery (October), presented the problems of the fleeing refugees from Indochina. MESSENGER also pointed out that as many as 15,000 of these refugees would be authorized to enter the United States.

What the report fails to clarify is *why* these people are fleeing their homelands. Conservatives in the US have pushed this point to make a case for the injustice of socialist society and political repression.

While it is true that immediately following the fall of Saigon in April 1975 many Vietnamese fled their country in fear of "blood baths" and political repression, it must be emphasized that these conditions have never materialized. Instead, in Vietnam we have seen schools developed for the rehabilitation of drug addicts and prostitutes to allow them full participation in the life and development of the new nation. The process following the end of fighting has been administered with decency and humaneness by the Vietnamese.

Yet it is reported that as many as 500 Vietnamese are fleeing each month. Talk to these refugees and many cite the extreme food shortages for their departure.

Conditions of food shortages can be directly traced to the devastation and destruction of the US military policy. Once the world's second largest rice exporter, Vietnam by 1975 was importing 500,000 metric tons of rice per year.

The case of the refugee problem in Indochina has been widely reported. But the food shortage, made worse by bad weather and poor harvests, has not.

It is apparent that in the case of Vietnam, the US policy continues to be one of aggression and inflicting the hostilities of war. It would be inaccurate to suggest that the US ever suspended its war efforts against the Vietnamese; only the means have changed.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Both congressional houses have passed amendments that bar all forms of direct and indirect aid to help the war-stricken people of Indochina. How tragic that Congress, which over the years voted $150 billion to carry out the war, now appears to be overwhelmingly hostile to any help for its victims. These measures deny Vietnamese and Laotian people the economic assistance that would ease tremendously the hardship they bear, hardship that is directly traceable to the war.

The US is showing its true face regarding aid. If the Vietnamese had lost the war, we would be offering more than even food, not to mention other forms of economic aid. Yet we deny these same people who are struggling to emerge an independent and free nation the means to survive.

Enormous, positive strides could be made if the US were only to contribute a fraction of the money spent to tear Vietnam apart were given to rebuild in an act of friendship and reconciliation. It is reported that over $500 million has been spent in transporting and resettling refugees. Yet we have offered nothing to help the people who remain behind.

It is right that we should offer help to those who leave. But if our concern is genuinely for the people of Vietnam, we have a greater obligation to help those who stay.

It is essential that we who are concerned for the hungry and the oppressed and who shook the nation in response to an immoral war, make it well known that we will not stand for this aggression to continue.

We need to let it be known to Congress and President Carter that an immediate removal of any impediments to humanitarian assistance is in order. As the wheat piles up outside Kansas elevators and Midwestern farmers harvest good yields, we should remember the hungry children in Indochina and an administration that refuses to offer any food to them.

To many, the war has passed. Are we, the Brethren, going to join in this denial of the continuation of the war? For surely, to the needy and hungry in Vietnam, the war is hardly over.

We can continue to worry about placing refugees. Or we can demand help for the masses in Indochina, a policy that would do more than anything to reduce the internal conditions of hunger that cause many to leave.

They leave because they are hungry. Feed them and they will stay. ☐

Duane Grady is a BVSer working with The American Friends Service Committee in peace education, Dayton, Ohio.

Lucile Brandt

Must our churches "catch at noise"?

I wish that ministers would quit interrupting the worship service on Sunday morning by instructing me to greet all those sitting near me. This is of course the "in" thing now, and few ministers seem able to resist the trend. Invocation, hymn, scripture reading and/or litany—these have presumably set the tone of worship for our hour together. And then suddenly comes the injunction to *talk*. It is impossible for a few hundred people to say even a sentence or two without causing a rush of noise, and when the minister feels that the confusion has reached the proper point, he quiets the audience. In a larger group, the confusion is twice confounded. Why is it necessary?

Within the last few decades, the coffee hour between Sunday school and the church service, or refreshments on the patio or in the fellowship hall after the morning service, or coffee and rolls for the early comer who cannot face a study hour before having a bite to eat and who hasn't time for breakfast at home—these have become firmly established routines. Particularly among Brethren, who have always loved visiting (often inside the sanctuary as well as outside, and right through the organ prelude), are we not already providing ample time and opportunity for the proper welcoming of strangers and for fellowship among members?

Yet it is true that many people welcome this interlude in the worship service. Why? I venture to suggest that this grows not so much out of an overwhelming desire to speak to all the people around us as from a fear (probably not clearly recognized, cer-

sabbath, nurture

tainly not acknowledged) of genuine worship, the purpose of which is always to bring us into the presence of God.

In a well-ordered service, hymn and scripture and prayer all point us away from the activities of the week and bring us, with our ambitions and our worries and our petty enmities, directly under the judgment of God. And how many really want this? It can be disturbing, not comforting. How much better to exchange pleasantries with people who have been doing all week exactly the sort of things we have been doing! How very reassuring to talk with them, however briefly! Suddenly all that we have just heard and said and sung seems less important. We are back into a "real" world again, and we feel comfortably sure that the sermon to follow will not be too demanding.

Nevertheless, we have heard words from the Bible: Samuel's "Speak, Lord, for thy servant heareth"; the psalmist's "Be still, and know that I am God." A Sunday morning service can hardly duplicate the desert experience of a Moses or an Elijah or a Paul. But if we keep our eyes upon "the Lord sitting upon a throne, high and lifted up," we might hear a voice even as Isaiah did. John the Revelator pictures Jesus as saying, "Behold, I stand at the door and knock." If we do not want to open the door, the easy way is simply not to hear the knock. And if we make enough noise, even if that noise is saying nice things to nice people, we won't hear.

The 17th-century poet Henry Vaughan gives this advice:

> Then bless thy secret growth, nor catch
> At noise . . .

The quaint phrase "nor catch at noise" is good advice for a society so dominated by television that reading seems a well-nigh forgotten art and thinking an even greater rarity. Is it necessary that even churches "catch at noise?" I have worshiped where a minute's silence is a regular part of the morning ritual, and I dream of a time when some brave minister will increase that pause to two minutes, or even three. If we studied to be quiet (I borrow a phrase from Paul) in a silence "multiplied," as Whittier puts it, by all those around us who are also quiet, who knows what the still small voice might say to us? And if we cannot learn to listen in church for that voice, how can we order our busy lives so that there is always room for the One who is forever seeking to enter, and abide, and rule? ☐

Lucile Brandt is a retired English teacher, author, and former Nigeria missionary, living in La Verne, Calif.

Dorothy Weinhold

A beginning with God and life

Where should I begin; at the beginning? No, that's not right. At the end? No, this really isn't the end of anything. How about at the present? That's it, the *present*. Right now, with a thank you.

Thank you, God, for helping me, I know that sounds simple, but it certainly is the way I feel. I was a kind of lost sheep, away from your flock, when suddenly I needed you again. I had before, on several occasions, called on you to help my sick dad, my ailing mom, and all sorts of troubles. And always you came through. Then like many others, I forgot your help all too quickly, Then it was my turn. Suddenly at a time in my life when I thought I had everything I ever wanted—a new home, a wonderful husband, a loving family, good friends—and, as I thought, a bright, secure future, I was struck with multiple sclerosis.

I had been ill for several weeks and, because of a balance problem, was being treated for an inner ear infection. The problem was getting no better; if anything, progressively worse. Something kept saying they were not at the root of my problem. I knew I needed some more testing. My pastor, Rev. F. Elroy Keller, came to my home to see me on several occasions. He read to me some scriptures on faith and courage, and we prayed often. He asked God to let me know if there were some reason why my illness was being prolonged in being diagnosed. After he left, my husband, David, and I prayed together. David's mother and I had had a misunderstanding a year ago, and had not spoken since. Was this the way God was going to bring us back together?

A few days later I was referred to a neurologist for some tests. After about a 15-minute examination, he said he wanted to admit me to the hospital for tests. "Okay," I said. "What do you think might be my problem?" "Well," he said, "I think—I have a gut feeling—you have M.S."

Down came my world, and out came the tears. My mind started racing . . . braces on my legs! . . . a wheelchair! . . . Am I dying? . . . and the classic "Oh my God, why me?"

Within a matter of minutes I was in a hospital room, in a gown, and crying hysterically. "David, please call my minister. I need him now so much, please. He always comforts me so."

David asked if I wanted him to call someone else to be with me. I hesitated, then answered, "Call your mother. I need

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her to know I love her, and really care. I want her to be with me. Ask God to send her to us.

Two hours later, returning to my room after several tests, I found Mom Weinhold waiting for me. It was a tearful reunion, and I knew God had already started to answer my prayers.

Only moments later Rev. Keller arrived with his usual calming words. "I'm so scared," I said. "That is no sin; we all are, sometimes," replied Rev. Keller. We all prayed together for God to lay his healing hand on me, to be with the doctors and nurses, my husband, my family, and to thank him for bringing mother-in-law and daughter-in-law back together. Before leaving, Rev. Keller told me I would be on our prayer list at church.

By the day's end I was on the prayer chain at four churches. All these people praying for me, Dottie Weinhold, one small person in this big world of God's. Everyone asking for God to be with me, comfort me, and restore my health. Lying there, my mind blank, I suddenly felt a strange calmness come over me. I cannot say I heard God's voice, but I felt his presence, and knew everything would be all right.

After three days of painful and tiring tests, the results were positive. I had M.S. There would be 10 days of intravenous medication, and lots of rest.

Each day Rev. Keller came to see me. Always with comforting and caring words. I confided in him. Sometimes it was hard to keep up my faith. He assured me I was not alone, but must ask God to continue to help me keep my faith in him. He also remarked, I must keep my attitude the same as before: "I'm going to lick this M.S. It's not going to keep me down."

My doctor saw me everyday, and each time he had encouraging words on my improvement. And each time from me came a big smile, and in my heart a hearty "Thank you, God."

After 13 days, with much improvement, I came home. Tears of joy and thankfulness flowed freely. But, again another setback. My doctor told me not to have any children. Another shock, but one I accepted reluctantly.

Since being home, I have had several ups and downs, but with God's help I always bounce back. I feel I've done it. I licked the M.S. I didn't let it get me. Don't misunderstand; I'm not cured. I guess you could call it a remission. Hopefully, I will continue to progress, and will lead a normal life. But now I know how much God means to me.

So here I am again, somehow at the end, but yet the beginning; a good, new beginning with God and life. ☐

Dorothy Weinhold is a member of the Woodberry congregation in Baltimore, Md.

R. E. Mohler

How to be ninety and enjoy life

"How can you live 90 years or more and enjoy it?" I am in my 92nd year and am asked that question many times. I have but one answer, and that is, "I do not know." But I have some convictions based on a number of years of observation and experience.

1) Choose the right parents. This choice is not ours, but knowing this fact assists in arriving at a possible answer. Longevity is definitely inherited.

2) Don't burden your heart by carrying around excess weight. If you are on a search for fat old men, do not bother to look on Main Street. Most of them are out in the cemetery where they have been pushing up daisies for the past 20 years. Marry a home economics major and follow her advice on what and how much to eat—no food fads, just consistent common-sense eating, based on scientific facts about foods. Exercise daily, but be moderate.

3) Do not worry. Do an honest day's work, and when your day is over, lock your office door and leave your problems behind. Mistakes of yesterday are not solved by worrying about them today. You have already worked too long if you cannot take a vacation.

4) Do not smoke cigarettes. I am not a reformer, and I confess that I do not like folks who try to reform me. I pose as a scientist, and I hope one with an open mind, and as such I am alarmed when I find no studies (other than those promoted by the tobacco interests) that fail to find that cigarette smoking lessens the life span by perhaps eight to ten years.

5) Why bother about trying to add a few years to your life if you are not going to enjoy them? We must recognize that the ills and discomforts of our closing years are often times beyond our control, but in spite of this, there are but few who do not crave a few extra years to live and serve. Our closing years are enriched mostly by our memories; therefore, to enjoy them, we must start early.

"Happiness is a by-product." Therefore, the satisfactions of the closing years of one's life come largely from the memories of a life well invested in unselfish service. Keep an active interest in life. ☐

Robert E. Mohler is a retired minister, living in McPherson, Kans.

Orpha Nusbaum

A day which God has made for rest

"Remember the sabbath day, to keep it Holy." Just how are we spending the days? Not like we did years ago. Why?

Perhaps we've been to church, and done our duty and the rest of the day is ours to spend as we like. Not so: the whole day is the Lord's day. Not long ago I talked to a lady who liked to shop on Sunday afternoon and I said, "I think that's desecrating the day." She replied, "Maybe it's not right, but I'll just go and watch the shoppers. I told her she was like Saul—he just *watched* as they stoned Stephen.

Let us be careful how we spend the day. There are so many nice things we can do: Go calling. Write that letter to a shut-in or old person. Maybe some nice Sunday when you're out driving, you might think to take that shut-in along. They'd be so happy.

We lived close to church when I was a girl and Mother would see that folks coming from a distance were invited home to dinner. Of course everyone came by horse and buggy as there were no automobiles. Always on Saturday, Mother got things ready for Sunday dinner. Some of us old folks are not able to go calling anymore, but we did our best when we were able. The least we can do now is pray, and we have plenty of time to do that. Someday we will stand before our God to answer how we have spent our God-given time. "Remember the sabbath day, to keep it holy."

Yes, Sunday is a blessed day,
When we can be together,
And we can sing and pray and rest
In any kind of weather.
Of course the day's not meant to be
Just set aside for pleasure;

'Twas meant that we should worship
God
And that the day we'd treasure.
And if we spend it as we should
It's sure to give us pleasure;
A day of all the days most blest,
A day that God has said "To rest." ☐

Orpha Nusbaum is a 103-year-old poet (Nuggets of Gold *is a collection of her poems) in the Middlebury (Ind.) congregation.*

Daniel Lubbs

Silence is golden . . . or lonely?

For many people, retirement comes as a welcome relief from the drudgery of the "rat-race." But for many others it signals the beginning of a life of dependency, of inactivity, or a time of just waiting for something—anything—to happen. It describes the loneliness that many retired people experience.

For the working person, life is constant movement and a series of experiences that increase the scope of awareness, but for the retired person the world has slowed down and is passing one by. Now there is time to do all that one ever wanted to do . . . but alone.

"Don't tell this to anyone but I can't hear half of what is said, and everything that I see is like looking through dirty sun glasses. Promise you'll never even mention this to anyone at all, especially my kids, but my pension barely covers my basic needs and I'm running out of savings fast. It was supposed to have lasted us the rest of our lives. God, I'm frightened! I'd die but what would my wife do? I have to keep going for her. I don't want to take welfare. I was too successful for that.

"We stay cooped up in our apartment because it's too dangerous out there. I've seen tv and what happens to old people—muggings, murders, you name it. I'm frightened to even open my door to people during the day. I wish we were free! It would be nice to have someone to talk to, something to do—something to do that's *real.*"

These are only a few of the problems and fears that threaten older people. They're justified in feeling this way because theirs are real problems. It's a broken promise of the "good life." After years of working and saving, one is entitled to an easier time for the "golden years" with minimal worries and frustrations. For many, it becomes a time of increased worries. It may be true that "the love of money is the root of all evil" but, as some retired people tragically find out, the *lack* of money is the essence of sorrow and pain. Inflation, the constant cancer of the working person's pay check and household budget wields a devastating blow on the fixed income of the pension or social security check.

Fear—fear of uncertainty, fear of loneliness, fear of things changing. These are all plagues visited on the aging person. In old age there is no replacement for the family and there are few bidders for friendship. This can result in recession into the false security of isolation which eventually leads to terrible, frightening loneliness and depression. No one can exist isolated from others. We are sociable beings who need interaction with other people, whether it be a positive or negative relationship.

This doesn't necessarily have to be the way of aging. This most difficult time of adjustment can become the promised "good life," but it doesn't generally happen by itself. The church, as a corporate body and as individual followers of Christ's teachings of service, has given its "talents" in money and "talents" in skill to establish institutions and organizations to meet the need of its older brethren. These institutions offer a wide variety of living opportunities from day-care and self-care apartment living to the extended care facilities that provide hospital-type service at a fraction of the cost of a hospital. But whatever the living arrangement, more is needed than just feeding and lodging. The recognition of social needs and response to them is a point at which the Church's ministry to the aged differs from the sectarian "quid pro quo" sale of services.

One other difference between private enterprise and Christian mission in the care of the aged is motive. The Church carries out its service to God by serving all people. This is not to say that the facility which receives a profit for its services is bad, but the basic motivation behind this operation is making money. When all the assets of the older person are exhausted (which is evermore present with our constantly increasing costs) many places are forced to curtail their services. On the other hand, the church gives its services to those who want it or are in need of it. Through the

(Continued on page 37)

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Dale E. Bowman, from secular, to Leake's Chapel, Shenandoah

Ed Cunningham, from other denomination, to interim Nampa, Idaho

Donald E. Fancher, from mission field, Indonesia, to Boulder Hill, Illinois/Wisconsin

J. Michael Fike and Auburn A. Boyers, remain team ministry part-time, Fairview-Mount Clinton, Shenandoah

William Hawk, from other denomination, to Weiser, Idaho

William A. Hayes, from other denomination, to 1st Baltimore, Mid-Atlantic

Larry Kemp, from other denomination, to Tucson, Pacific Southwest

Arlen E. Longanecker, from Freeburg, Northern Ohio, to Astoria, Illinois/Wisconsin

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David Moser, to Leetown, part time, Mid-Atlantic

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Mr. and Mrs. Aaron Hollinger, Elizabethtown, Pa., 65

Mr. and Mrs. Delmer Houser, Peru, Ind., 50

Mr. and Mrs. Carroll Inloes, Quinter, Kans., 60

Mr. and Mrs. Cecil Jackson, Glendora, Calif., 58

Mr. and Mrs. Harley Kinzie, Mexico, Ind., 53

Mr. and Mrs. Ralph Lahman, Quinter, Kans., 50

Mr. and Mrs. Cleveland Lam, Astoria, Ill., 66

Mr. and Mrs. Amos Martin, Lititz, Pa., 50

Mr. and Mrs. G. Ben Miller, Long Beach, Calif., 53

Mr. and Mrs. Harold Myers, Westminster, Md., 50

Mr. and Mrs. Walter Myers, Chambersburg, Pa., 63

Mr. and Mrs. Walter Prouty, Dallas Center, Iowa, 50

Mr. and Mrs. Herman Reed, Roanoke, Va., 50

Mr. and Mrs. Emory M. Shank, Abilene, Kans., 50

Mr. and Mrs. Foster O. Speicher, Louisville, Ky., 50

Mr. and Mrs. Lloyd Stitzel, Lanark, Ill., 60

Mr. and Mrs. Clarence Weber, Dallas Center, Iowa, 68

Mr. and Mrs. Ralph Worley, Hanover, Pa., 61

Deaths

Altland, Esther, 76, York, Pa., Aug. 10, 1977

Arndt, Huldah A., 85, Elizabethtown, Pa., May 25, 1977

Bailey, Walter, 92, Flora, Ind., Sept. 28, 1977

Baldwin, Bonnie, Caruthers, Calif., June 20, 1977

Barker, Lydia, 94, Yucaipa, Calif., Aug. 20, 1977

Benson, Ralph W., 57, Lawrenceville, Ill., July 15, 1977

Berry, Carl, 67, Fostoria, Ohio, Aug. 23, 1977

Bhonsle, Mrs. Saraswatibai D., Palghar, India, May 21, 1977

Bice, Eva, 61, Lima, Ohio, Aug. 26, 1977

Bjornstad, Martha O., Cando, N. D., Aug. 9, 1977

Bowman, David, 88, Modesto, Calif., Aug. 15, 1977

Bowers, Elta, 90, Middletown, Ind., July 21, 1977

Brumbaugh, Wilbur E., 45, Elgin, Ill., Oct. 25, 1977

Buckwalter, Ferry, 82, Lititz, Pa., Sept. 17, 1977

Burkholder, Florence Missman, 85, Lanark, Ill., Oct. 4, 1977

Burr, Harold, 87, Ashland, Ohio, Aug. 30, 1977

Burroughs, Ralph, 71, Argos, Ind., Sept. 20, 1977

Butterbaugh, Jim, 66, North Manchester, Ind., Aug. 10, 1977

Carey, Frank, Rockford, Ill., Sept. 10, 1977

Cook, Verna, 77, Winter Park, Fla., Aug. 18, 1977

Crews, Bettie, Roanoke, Va., July 26, 1977

Cripe, Hattie, 86, Syracuse, Ind., April 29, 1977

Crist, Clinton, Skippack, Pa., Aug. 6, 1977

Cupp, Ruby Simmers, 71, Staunton, Va., Feb. 6, 1977

DeVore, Martha, 81, Fostoria, Ohio, March 25, 1977

Dick, Jacob T., Fresno, Calif., Sept. 16, 1977

Dull, Merle, 77, Fostoria, Ohio, Jan. 28, 1977

Ecenroad, William K., 83, Lititz, Pa., Aug. 7, 1977

Frantz, Ida E., 93, Beatrice, Nebr., Aug. 29, 1977

Garber, Estella H., 91, Staunton, Va., Sept. 11, 1977

Glover, Edwin J., 76, Nampa, Idaho, April 12, 1977

Grove, Ronald A., 62, Bristol, Ind., April 12, 1977

Hartman, Barbara, 85, Elkhart, Ind., Sept. 5, 1977

Heckman, H. Clayton, 83, Mercersburg, Pa., July 27, 1977

Helbig, Oscar, 91, Oakton, Va., July 28, 1977

Herr, Susie, 85, Navarre, Kans., Feb. 1, 1977

Hess, Daniel, 73, Waynesboro, Pa., Oct. 4, 1977

Hinkle, Ward Charles, 93, Navarre, Kans., Jan. 21, 1977

Hissong, Lucille V., 70, Cerro Gordo, Ill., Sept. 13, 1977

Householder, Wade, 42, Ashland, Ohio, Sept. 10, 1977

Hummer, Ruth, 77, Ephrata, Pa., July 14, 1977

Kinsey, Estella, 87, Warsaw, Ind., Aug. 29, 1977

Kinzie, Maude, Denver, Colo., Sept. 15, 1977

Kooken, E. Ross, 86, Fostoria, Ohio, June 24, 1976

Landis, Frances, Sergeantsville, N.J., July 24, 1977

Lee, Charles, 85, Fostoria, Ohio, Jan. 14, 1977

Lehman, Annie, 86, Berlin, Pa., July 29, 1977

Lerew, J. Dean, 66, Portis, Kans., May 25, 1977

Lewellen, Lionell F., Harrisburg, Pa., Aug. 11, 1977

Lonberger, Snowden B., 87, Sebring, Fla., Sept. 13, 1977

Malenke, Florence, 75, Parker Ford, Pa., Aug. 14, 1977

McCleary, Josephine, 70, Chambersburg, Pa., July 30, 1977

McQuire, Grant, 82, La Verne, Calif., June 24, 1977

Miller, Clarence J., 80, Bellwood, Pa., Sept. 1, 1977

Miller, Oliver N., 92, North Manchester, Ind., Sept. 10, 1977

Mullett, Anna Cleve, 85, Akron, Ohio, Aug. 29, 1977

Musser, Mildred, 72, Berlin, Pa., May 18, 1977

Myers, Mary E., 92, Sebring, Fla., Sept. 12, 1977

Packard, Grace, 61, Elizabethtown, Pa., Aug. 12, 1977

Pearson, Fannie, 90, Dallas Center, Iowa, Aug. 11, 1977

Petersen, Ethel, 89, McFarland, Calif., Sept. 22, 1977

Peterson, Gladys, 72, Modesto, Calif., July 28, 1977

Raggazoni, Archie, Seattle, Wash., July 9, 1977

Reed, Kermit, 69, Henry, Va., Aug. 3., 1977

Reiman, Mary E., 73, Berlin, Pa., April 5, 1977

Ripley, Paul, 76, Buchanan, Va., Aug. 1, 1977

Ritchey, Alvie H., 79, Sebring, Fla., Sept. 16, 1977

Roesch, Ida, 80, Quinter, Kans., July 7, 1977

Root, Edward, 75, Gettysburg, Ohio, Aug. 4, 1977

Root, Harold, 54, Greenwood, Del., Aug. 28, 1977

Rothermel, Ruth, 75, Mt. Morris, Ill., Aug. 29, 1977

Sackett, Carol, Westminster, Md., July 27, 1977

Salyards, Richard Watson, 45, Duncansville, Pa., June 18, 1977

Sandy, Mary, 87, Lima, Ohio, Sept. 1, 1977

Schwass, Matilda, 86, North Wales, Pa., June 25, 1977

Schallenberger, Boyd, 73, McAlisterville, Pa., June 17, 1977

Shanaman, Harold W., 62, Parker Ford, Pa., July 9, 1977

Shank, John 82, Lititz, Pa., July 3, 1977

Shank, Margaret, 93, Navarre, Kans., Dec. 12, 1976

Sherck, Bessie, 93, Goshen, Ind., July 16, 1977

Shidler, Fern, 87, Goshen, Ind., Sept. 16, 1977

Sholley, Lanta A. Jr., 46, Osceola Mills, Pa., Aug. 5, 1977

Silvius, Edith, 79, Navarre, Kans., Aug. 17, 1977

Skelly, Rebah M., 85, Ashley, Ind., July 9, 1977

Smith, Emmert W., 65, Martinsburg, Pa., July 18, 1977

Snyder, Blair, New Enterprise, Pa., Aug. 23, 1977

Sowers, H. Russell, Rockford, Ill., Aug. 3, 1977

Stuckey, Lockard, 81, Winter Park, Fla., Sept. 9, 1977

Studebaker, Elveda, 56, New Carlisle, Ohio, July 17, 1977

Summy, Frank, 84, Akron, Ohio, Sept. 16, 1977

Talmage, Graybill Buchen, 74, Leola, Pa., May 24, 1977

Ulrey, Lee E., 77, Flora, Ind., Aug. 25, 1977

Vinyard, James, 71, Troutville, Va., July 27, 1977

Walter, Kathryn, 70, Lititz, Pa., Aug. 21, 1977

Waltz, Laura, 57, Philadelphia, Pa., Aug. 13, 1977

Waltz, Mark E. Jr., 19, Penllyn, Pa., June 25, 1977

Warvel, Ethel, 91, North Manchester, Ind., June 22, 1977

Washington, Bessie Clevenger, 89, Indiana, Pa., April 17, 1977

Watson, Dick, 54, Duncansville, Pa., June 27, 1977

Weaver, Lucinda Custer, 92, Windber, Pa., July 26, 1977

Webster, Luke, 16, Orbisonia, Pa., March 6, 1977

Weimer, Erta, 78, Lewisburg, Ohio, July 7, 1977

Weimer, Wilbur, 88, Modesto, Calif., April 29, 1977

Welch, Dwight, 75, La Verne, Calif., June 24, 1977

Welch, Raymond Phelps, 78, Ceres, Calif., July 27, 1977

Weldy, Nina, 76, North Manchester, Ind., Aug. 12, 1977

Weller, George, 77, Syracuse, Ind., May 17, 1977

Wenrich, Sallie Sheltman, 85, Hyattsville, Md., March 7, 1977

Wertz, Okie Lee, 89, Roanoke, Va., Jan. 8, 1977

Whitacre, Edith, 68, Keyser, W. Va., July 7, 1977

Whitehead, Delta, Tucson, Ariz., Jan. 17, 1977

Whitmer, M. Galen, 77, Churchville, Va., April 7, 1977

Whitsel, Mae, 88, Three Springs, Pa., March 30, 1977

Wieland, Mina, 79, Freeport, Mich., March 12, 1977

Wike, Milly, 94, North Manchester, Ind., June 10, 1977

Wigent, Carl, 57, South Whitley, Ind., March 12, 1977

Wildasin, Marie, 60, Westminster, Md., March 6, 1977

Williams, Ruth Strickler, 44, Mt. Morris, Ill., July 9, 1977

Wilson, Keither, 74, Lexington, Ky., June 24, 1977

Wilson, W. D., 95, Harrisonburg, Va., April 1, 1977

Wine, Olan M., Decatur, Ill., June 22, 1976

Wingard, Irene Horne, 79, Windber, Pa., March 20, 1977

Witman, Mary S., 86, Manheim, Pa., April 30, 1977

Witmer, Mildred, 81, Polo, Ill., June 8, 1977

Wittner, Lillian, 85, South Bend, Ind., April 10, 1977

Workman, Hattie, 81, New Paris, Ind., Feb. 6, 1977

Worthington, Mark, 76, Newville, Pa., Oct. 30, 1976

Yarnell, Nellie Rodgers, 81, Windber, Pa., Aug. 11, 1977

Zinn, Luther G., 61, Dillsburg, Pa., July 29, 1977

Zuck, Elizabeth, 77, Lanark, Ill., Sept. 7, 1977 generosity and loving, caring hands of God's people, older persons are able to face their retiring years with security and activity in a community setting with people of similar age and background and with dignity as God created them. ☐

Daniel Lubbs is administrator of the Modesto Church of the Brethren in Modesto, Calif.

Fred J. Miller

If it is to be, it's up to me

The church board met:

They discussed, long and in depth, their congregation's declining membership.

They explored possibilities, made plans, appointed a new committee on evangelism.

They were led in a benedictory prayer.

They all said a hearty "Amen!"

They ate cake, drank coffee, and went home.

But . . .

No one said,

No one thought,

"If it is to happen it will be up to me!"

The Christian Church began when Jesus walked by the Sea of Galilee and two of John's disciples left and followed Jesus. One of these was Andrew who went home to get his brother, Simon, and brought him to Jesus. Philip was called next and he brought Nathaniel.

This was not only the beginning of the Christian Church, but also the beginning of evangelism. One person bringing another. This method has never been improved upon.

Jesus in his teaching emphasized three steps in Christian nurture. He expects us to actively engage in each one whenever and wherever the opportunity opens.

Sow (Matthew 13).

"A sower went forth to sow."

This sower was a joyful, uninhibited fellow. He threw his seed by the handful into the air allowing the wind to scatter it where it would. As a result, some of the seed fell on the road and the roadside; some among the rocks; some in the weedy corners; while only a little fell upon good, well-prepared soil.

Our efficient American farmers shudder at his wastefulness. They would never think of being so careless with their high priced hybrid seed.

The seed of the "Good News" is unique. It is precious but not expensive. It is never in short supply; neither is it ever lost. Though it may lay dormant for many years, it will still germinate.

Everyone is a sower; not just the pastor; the deacons; the church school teachers, but also you and me. We sow even when we think we do not, for the testimony of our daily living speaks clearer than do the words from our lips.

Feed (John 21).

After a breakfast, of broiled fish, prepared by Jesus by the seashore, he called Peter aside . . . .

"Peter, do you love me?"

"Yes, Lord."

"Then feed my sheep."

This was not a command for Peter only. Jesus expects all who know him to accept the responsibility of feeding his sheep.

A firm handclasp, a softly-falling tear, a listening ear, a quiet testimony, a sincere prayer, feeds the soul of one in need. We can do that.

Announce (Luke 9:57-62).

Three men volunteered to follow Jesus, but before we do they said, "We have some unfinished business."

If Jesus' answer to their excuses seems harsh and unfeeling, remember that he was emphasizing the importance of forgetting the entanglements of living to get on with the business of the Lord. He expected them to begin at once, just where they were, "to announce the coming of the kingdom."

There is a fable about a rooster, who awoke early every morning and crowed lustily, loud, and often.

He soon noticed that the sun came up very soon after he crowed. He naturally concluded that his crowing made the sun rise. From that time on he was more faithful than before in crowing, so that the sun could come.

Finally the inevitable happened: One morning the rooster overslept and when he woke the sun was already shining brightly. He was disappointed and angry to think that the sun had not waited for him to crow.

Then he thought it over and concluded, "Maybe I do not make the sun rise, but I can still announce its coming."

To this very day every rooster in the world announces the rising of the sun and the breaking of a new day.

We too can announce the coming of the kingdom. Yes, we who know the Lord are commissioned to announce, feed, and sow.

So keep on discussing, planning, committing, praying, eating cake, and drinking coffee,

But remember . . . if it is to be, it is up to me! Amen! ☐

Fred J. Miller is a retired minister living at Timbercrest Home, North Manchester, Ind.

CLASSIFIED ADS

TRAVEL—Brethren tour to Egypt, Syria, Jordan, Israel. July 31—August 14. Exceptional itinerary and price. Cairo, pyramids, sphinx, Damascus, Amman, Petra, then seven days visiting biblical sights in Israel. Bible studies conducted throughout tour relating the Scriptures to the places visited. Write for information: Pastor Larry, Osage Church of the Brethren, Rt. 1, McCune, KS 66753.

INVITATION—Join the fellowship group for Brethren in Mesa, Ariz. this winter. Contact Linda Payne, 1502 E. Garnet, Mesa, AZ 85016.

FOR SALE—2 bedroom frame house. 2 baths; central air, heat; redecorated in and out. 1 block from Church of the Brethren; 3 blocks from center town. $22,000. Roger White, 1712 Theon Court, Sebring, FL 33870. Tel. (813) 385-0775.

WANTED—Truck drivers. 21 years or over. Good driving record necessary. Brethren preferred but not required. Would also do warehouse work; loading; unloading. Contact: Eleanor Rowe, Director of Administrative Services, Brethren Service Center, Box 188, New Windsor, MD 21776. Tel. (301) 635-6464.

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Linthicum Heights: Bible school can be exciting when the Bible comes alive

Is it possible to get excited about a vacation Bible school program? Yes, if it's the one being developed by and taught at Friendship Church of the Brethren in Linthicum Heights, Md.

Several years ago two teachers in our congregation teamed up to plan and write a Bible school curriculum. The task was undertaken to develop material that would give an in-depth study on the major characters in the Bible. They wanted the children to be able, in some way, to walk the road of these great leaders and to capture the love and commitment that led many of them to martyrdom. They wanted them to taste the food of Old Testament times, feel garments like Paul would have worn, tread the dusty road that the disciples walked behind the Master. So you are asking how this was accomplished: Did they charter a plane to the Holy Land? No, of course not.

The task was begun by two of our dedicated teachers, Helen Smith and Jo Snyder. With dining room tables piled high with resource books, commentaries, and Bibles, the two of them sorted, and searched, and had a real idea exchange between them in order to compile a week's study of the very essence of our Bible heritage.

This year Helen and Jo, with their team of teachers, captured a timely subject in our age of women's liberation by presenting "A Portrait of Five Women." The course of study included Ruth for her faithfulness, Queen Esther for her courage, Miriam for her joy and prayerfulness, Lydia for her Christian businesswoman role, and Hannah for her love.

The study afforded a good opportunity to discuss the role of a woman in the church today and a chance to compare life-style changes and similarities. The children were able to interact on the role they play in the church as boys and girls and this led into a deeper dicussion of the importance of setting down strong roots in the church today in order to build firm foundations for their adult lives.

When this year's topic of "A Portrait of Five Women" was finally chosen the question arose as to whether the boys would be interested. The question was needless—the curriculum spurred their interest as much as the girls. The boys were surprised by the subservience of women in that day and amazed by the technology which is rarely associated with Bible times. By the end of the week the church buzzed with each boy choosing which of the five women he admired most.

Interest was further cultivated with continued activity. The classes gleaned wheat as Ruth would have in Boaz's field and then made it into homemade bread; they constructed an elegant palace for Queen Esther; made timbrels like the one Miriam used to lead the Israelites in celebrating the crossing of the Red Sea; made purple dye to illustrate Lydia's profession. The girls made quilts and the boys constructed a usable woven-seat stool (the talk of the Bible School) to capture the life-style of Hannah.

The week sped by all too quickly for children and teachers alike. The children clammered for the Bible school to be extended another week. We watched their excited faces as they left the church singing the newly-learned songs, reciting their memory verses, and debating on which Bible character they would most like to be. We felt confident that the hard work was worthwhile; the task had been accomplished with great success.

This scripture-based program is allowing the Bible to come alive in the classes, showing its relevance for today and causing it to be used for its rightful purpose, as a source of strength.

Yes, I'm excited. How can I help but be when you measure the impact of a program such as this?—Donna Otto

Donna Otto is a member of the Friendship congregation in Linthicum Heights, Md.

People & Parish is a forum for sharing congregational activities that may encourage other congregations to try new approaches in their own programs. Congregations, groups, and individuals are invited to submit reports to support this cross-fertilization process.

Millbury: Having Jesus in their lives turned Bonnie and Bob to service

Bob and Bonnie Henderson are a young couple who have an important gift to share with the Church of the Brethren through their Christian music ministry. During their marriage, they have been sharing their musical program with many churches, retreats, camps, and conferences of all denominations.

Bonnie was raised in a Brethren home in rural Ohio and Bob grew up as a Catholic in the suburbs of Chicago. They both accepted Christ in their teens at an interdenominational family camp in Indiana, where they met. Despite their different backgrounds, having Jesus in their lives brought them together in their outlook on life and in their goals of having a simple life-style, service to others, being pacifists, and sharing the Lord with others. They were married in May 1975.

Shortly after their marriage, Bob and Bonnie joined Brethren Volunteer Service. They were assigned to work as youth directors and in community outreach at the Community Church of the Brethren in Orlando, Fla. When the year was up, they signed up with BVS for another year. This time they were sent to the Lakewood Church of the Brethren in Millbury, Ohio. They developed children's programs and assisted with visitation and youth activities.

During their year with Lakewood Church, Bob and Bonnie gave their musical program to several Brethren churches in Northern Ohio District, along with different groups in the Toledo area. They also sang at the Holy Spirit Conference in Bowling Green, Ohio, last summer, and have been recommended to the planning committee for Annual Conference in Indianapolis this June.

Now that their BVS term at Lakewood Church has ended, Bob and Bonnie are entering full-time into their music ministry. Their program consists of one hour of original Christian compositions in a style acceptable to and appreciated by both young and old. Their two voices blend in harmony with the accompaniment of a 12-string guitar. Delbert Kettering, pastor of Lakewood Church, says about Bonnie and Bob, "Some churches have been hesitant to invite musical groups because past experience has produced hard rock and high pressure from groups that have sometimes been offensive by their techniques. Bob and

Bonnie bring truth to you in a lovely, lilting way that is a true praise of God as revealed in His Son, Jesus. Their songs remain with you and the message comes more alive as you remember them."

This year, Bob and Bonnie will be based in Toledo, and available to churches in Ohio, Indiana, Illinois, Michigan, and Pennsylvania. At the present time, they are converting a school bus into a motor home, and plan to extend their ministry to other states when it is ready and opportunities come. They are willing to share with any size of group, believing that Christian musical uplift and encouragement should be available to small congregations as well as large ones. (Bob and Bonnie can be reached by writing to them in care of Lakewood Church of the Brethren, 27009 Lemoyne Road, Millbury, OH 43447.)—HELEN MARTIN

Helen Martin is the secretary of the Lakewood Church of the Brethren in Millbury, Ohio.

Accompanied by a 12-string guitar, Bob and Bonnie Henderson blend their voices in original Christian musical compositions appreciated by young and old alike. The Ohio couple are now available for programs in Ohio, Indiana, Illinois, Michigan, and Pennsylvania.

Augusta: The Spirit moves at Tearcoat and great things have been happening

(Lack of space in today's MESSENGER *prohibits us carrying the news of individual congregations that was a popular feature of the weekly* GOSPEL MESSENGER *of years ago. But occasionally we still get these delightful reports from our* MESSENGER *agents and we just wanted to share this one from Tearcoat.—Ed.)*

Great things happened in 1977 at the Tearcoat Church of the Brethren in Augusta, W. Va. Thirty-eight new members accepted Christ, which called for five baptismal services and we haven't even had a revival service yet! Bibles were presented to all the new members. This group was called the "77 Club."

A Pre-Easter service was well attended and the Easter sunrise service brought some 500 people out and a wonderful breakfast was served later at the Hampshire County Fairground by the Ruritan Club. An Easter play was put on by the youth group of our church.

Martha Rogers (better known by all as "Grandma Rogers") celebrated her 94th birthday on February 20. Riley and Leta Daugherty and Claude and Vallie Richman celebrated their 50th Wedding Anniversary.

Eight hymn sings were held, led by The Gospel Messengers, the Zimmermans, Valley Four and Linda, The Carpenters, The Dodds Family, Vicksburg Quartet, Gospel Happenings, and the Morning Star Singers from Broadfording College.

The youth group was active under the direction of its dedicated leaders, Terry and Donna Richman, Lois Shanholtzer, and Norma Shanklin. Its parade float, which represented Noah's Ark, won the second place trophy at the Hampshire County Fair. Camp Galilee was well attended all three weeks by our church, which was the best represented in the entire district.

The church bus traveled to different churches and revivals with the youth choir. It joined with the Augusta United Methodist Church and presented a cantata called "I am a Promise," which was a moving testimony for Jesus. The youth choir also went to the United Methodist Church in Petersburg to present the cantata.

The highlight of the year was when the youth led the community in a walk-a-thon for the victims of the Johnstown flood. Over 50 children, teenagers, and grown-ups walked, setting a goal of $2,000. But the Lord was with them and the total received was $2,607.40. Praise the Lord!

We are blessed with a wonderful pastor, Rev. Woodrow Brown, who is always on call. He and his wife, Louise, and our local delegates attended Annual Conference in Richmond, Va., and district conference in Westernport. Several women attended Spring Rally at Morgantown. Rev. Brown performed two wedding ceremonies—for Deborah Staggs and Bruce Jenkens, and Vicki Vacchio and Stanley Orndoff.

Yes, great things happened at Tearcoat in the wonderful year of 1977.—MARY DAUGHERTY

Mary Daugherty is MESSENGER *agent for the Tearcoat congregation, Augusta, W. Va.*

The games-people prey

Christmas is over and most of us are putting decorations away and pondering our bad judgment as we note the neglected toys and games that had seemed such sure bets to enchant the kids.

Now I have found out that I have been buying the wrong games all this time. Nowadays you've got to have games that deal with *reality*. ("Scrabble"? What's that got to do with reality? Kids can't spell anymore.)

The other day my boss, Joel Thompson, who is, as you know if you read our Outlook section, on something of an anti-nuclear kick, dropped an item on my desk about something developed by the Edison Electric Institute called the "Energy-Environment Game." Just another game? Hardly.

"Chances are good," says *Progressive* magazine, in which the item appeared (November), "that some high school student you know is being sold the nuclear faith in school. And you may be picking up the tab."

This "teaching" game is being sold directly to schools or bought by utilities across the country which in turn distribute them to area schools as a "public service." The utilities in some cases pass the cost of this public service on to their customers, charging it as a legitimate operating expense. Insidious enough? Read on.

The game is played by two sides which argue the pros and cons of the nuclear energy issue. On one side are eight environmentalists, represented by kooks and zealots—obstructionists—who oppose all new power plants, nuclear or otherwise. The opposition—eight reasonable, humane utility execs—offer a "balanced" approach to energy problems.

The game has one utility player saying, "You get fed up with hearing the environmentalists say, 'We don't need any more power.' You know from experience what it's like when there is a temporary power failure. . . . You bet that some of the loudest complainers are some of the loudest conversationists! They just don't know what they're talking about."

With the cards so stacked, students who play the "Energy-Environment Game" quite naturally come out in favor of more electricity—and nuclear.

This sneaky ploy to manipulate children's minds—right in our schools—is just one more example of the all-stops-out campaign by the energy corporations to convince us just how needed—and altruistic—they are (e.g., the oil company commercials on tv).

But back to those fun games that "mix fantasy with reality." House of Games, Inc., offers us "Ratrace." Each player starts out owning a small business, a credit card, and $200 in cash. The objective: "To parlay existing assets into more of everything that's 'good'—like money, education, club memberships, jewelry, money, mink coats, and big boats. . . . " The advertisement in *Time* exults, "Lots of money can open lots of doors . . . out of the working class, right through the middle class, and straight to High Society and early retirement."

An enthusiastic "Ratrace" player is quoted in the advertisement: "If you've spent the day staring down the short end of the stick, then 'sticking it' to someone else isn't just fun, it's therapeutic."

And they tell us that children's games are actually their way of learning about life and its values. Good grief!

I'm afraid to go back to K-Mart now. They probably already are offering games called "Self-destruct," to teach the folly of disarmament; "Sour Grapes," to keep the migrant farmworkers in their place; "Treaty," to perpetuate US colonialism; "ERA/Error," to promote motherhood and apple pie; or "Judgment," in which small-time crooks, looters, uppity Blacks, homosexuals, strikers, and demonstrators get what's coming to them, while white-collar crooks, bad-check writers, mercenaries, ex-presidents, CIA chiefs, liars, and revilers stay afloat.

How about a Sunday school game called "Father Forgive"—Player A zaps player B with a (simulated) pie in the face. Player B draws a card with an appropriate prayer for the pie-thrower's forgiveness on it. A roll of the dice and, landing on a square called "parking lot," the zapped players's partner (C) plasters player A with a pie captured from player D. (Simulated banana cream pies sold separately.)—K.T.

THE QUESTIONS AND THE ANSWER

Books for Lenten/Easter Reading

Are You the Christ? And Other Questions Asked About Jesus R. Benjamin Garrison. This collection of Lenten/Easter messages portrays the Master in his humaneness, wisdom, authority, meaning, identity, and compassion. $3.50, paper

The Transforming Cross
Charles S. McCoy & Marjorie Casebier McCoy. Forgiveness, redemption, comfort, loneliness, suffering, fulfillment, and trust—all are echoed in Jesus' last seven words from the cross as shown in this book. $2.95, paper

The Carpenter: ***A Play for the Easter Season***
Martin K. Doudna. The actors in this clever play struggle with the reasons Jesus was crucified and find that the same prejudices are active in their own lives. 65¢, paper

The Sanctuary for Lent, 1978
Woodrow A. Geier. What does Christ ask of his disciples and what are his promises to them? Lenten devotions answer these and other questions. $18.95 per 100, paper

Those He Came to Save
Roy C. Putnam. Jesus Christ's keynote addresses are examined to show their relevance to bankrupt, brokenhearted, bound, blind, and bruised persons. Good News for all! $4.95

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Brethren and the Quest for Christian Unity

FRED W. SWARTZ

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Fred Swartz serves on the national staff of the Church of the Brethren as editor of **Agenda**.

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BRETHREN FEBRUARY 1978

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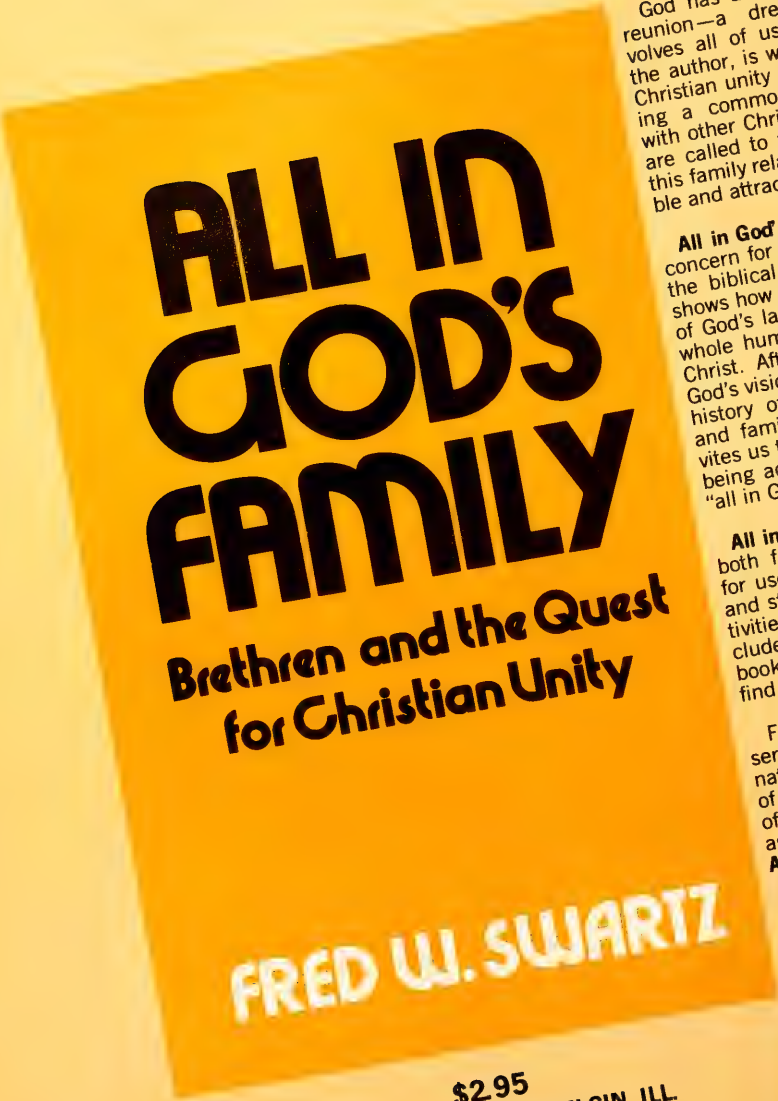

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CHURCH OF THE BRETHREN FEBRUARY 1978

If Winter comes . . .

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letters

A CONFERENCE SUBSTITUTE

Thank you so much for putting out such a fine magazine.

I missed Conference this year but by reading Andrew Young's article I felt I was there.

I love our Church of the Brethren MESSENGER, I have been a member all my life.

My parents and grandparents also were lifetime members and I'm proud of it. I wish the church I belong to would advertise MESSENGER that everyone would be encouraged to take it. To me it is the most important magazine I receive. I belong to the Reading (Pa.) Church of the Brethren, but in December we moved to Sebring, Fla.

MRS. ULYSSES G. STUART
Sebring, Fla.

AN INSIDIOUS WORK OF ART

Upon receiving the November MESSENGER I was delighted to discover the article "Who Is the Greatest?" because that was the subject of the lesson I would teach the adult class that month. I found this article very worthwhile and helpful in preparing to teach. But as I reread the article I discovered that one third of the space devoted to this article was given to an insidious "work of art" that in no way (in my estimation) portrays the dress of the people in Jesus' day. I researched the books at my disposal and found the people were bountifully clothed. Why would MESSENGER print in such size a "work of art" that is so disgusting, vulgar, and completely contrary to the Brethren's tradition of decency and modesty?

Our forefathers would turn over in their graves if they knew the Brethren leadership had fallen into the pitfalls of our modern society in acceptance of obscene art. It is my prayer that not all Brethren are in approval.

BEVERLY GRAEBER
Aline, Okla.

(We are sorry the illustration offended, but we did not consider it disgusting, vulgar, or obscene. Also, we are unaware that traditional Brethren ideas of modesty in dress need to be imposed on other cultures or guide our taste in art.— Ed.)

ON THE ROAD TO FAIRLAWN

During the worship hour our local church provides a time during which people are asked to make a statement of faith. The following faith statement, based on an actual occurrence, was one used recently. It is a paraphrase of Luke 10:30-36 and is titled Parable of the Good Truck Driver:

"A certain woman went down by pickup truck from Oakland to Fairlawn and fell among traffic, which unnerved her when her engine died, leaving her stranded at an intersection and wounding her pride. And by chance there came down certain executives that way, and when they saw her, they pulled around her and pursued their courses. And likewise professional people, when they came to the place, honked their horns and passed by on the other side. But a certain truck driver, as he journeyed, came where she was, and when he saw her he had pity. He hooked the pickup to his own vehicle and pulled the pickup out of traffic and started the engine. And when he departed, the stranded motorist offered to pay him, but he refused to accept any money.

"Which now of this multitude, thinkest thou, was neighbor unto her who stalled in traffic?"

Catharine Strahm
Topeka, Kans.

COME OVER TO OKLAHOMA

There are still many mission fields—and they are located right here in the old US of A. Small churches in the outlying districts need your help! Try, as a church, sharing money—or your most precious commodity—young, enthusiastic Christian families. The Dunkers grew in America by sending out small groups of families to start churches in new areas. We still need that mission effort—not only to start new churches, but to renew the dying ones.

We need help here in Oklahoma City. We can offer a church that *needs* you for survival. OKC is a nice city, with housing that is still affordable, a small town atmosphere with big city advantages, low rate of unemployment, mild climate, and friendly people. Many of you will move every year for the sake of a job. How about a move for the sake of the church?

Maybe it isn't important to have a Church of the Brethren in Oklahoma City—or in Texas, or in Louisiana, or in New Mexico—but we think it is. Our witness as a denomination is vital in an area where few take the peace stance or practice simple living. So it is with breaking hearts that a district like ours watches churches slowly die.

Southern Plains District is not unique in its problems. We know many churches out east could stand help too. Still, out here, the Brethren Church that dies is usually the only one in a large area. If you have been looking for an area of service, try being missionaries to the small, "remote" churches. We need you.

Jim and Marla Abe
Oklahoma City, Okla.

SERVANT CHURCH OF CHRIST

Is the Church of the Brethren a male chauvinist church? The name evidently suggests that to some people. Recently, a non-Brethren writer (Martin Marty in *Saturday Review*) casually mentioned the Church of the Brethren, then added, "and Sistren?"

My experience in observing churches in many states and in India convinces me that our sisters are often the mainstay of the church. If the official name of the church degrades them, then something should be done about it.

I have been a Brethren since childhood and the name sounds good to me. My criticism would be that we don't use the term enough. I am called "brother" by the prison inmates where I serve with the Yokefellow Prison Ministry more freely than by the Brethren. I think, however, that I could become accustomed to a new name if it were meaningful and not too cumbersome. Some of our efforts at equal treatment, such as "chairperson," sound so artificial to me.

"Church of the Brethren and Sisters" is certainly too cumbersome and "Dunkard" grates because it sounds so nearly like "Drunkard." The nearest I have come to a gleam of light is "Servant Church of Christ," which suggests one of the Brethren emphases.

Perhaps we need a name competition to bat the question around. What about it, Brethren and "Sistren"?

Amsey F. Bollinger
Waverly, Ohio

SHALL WE TOSS OUR BIBLES?

Concerning the letter, "A Plea for Acknowledgement," in the December Messenger, if this is to be the church's stand on homosexuality, then you might as well throw your Bibles away because you are obviously not reading them. The Bible clearly condemns homosexual behavior. Let the word speak for itself: Leviticus 18:22 and 20:13; Romans 1:26-27, 32; and 1 Corinthians 6:9-10.

What more need I say? These people need help in getting right with God, not support for their sins.

John M. Brumbaugh
Lemon Grove, Calif.

YES—GOOD NEWS!

The Pacific Southwest Conference held its convocation in McFarland, Calif., last October. Several most encouraging events were reported by the delegates. As a tv commercial says, "I thought you'd like to know."

One very good fact was, that of the more than 400 delegates registered, over 100 of them were youth. On Saturday, these youth fasted during the morning and noon meals, then had a barbeque meal in the evening. In order to make the link a more "true to life situation," they also did physical labor during the day, at various community jobs. How many of us would have done that? Cheers for the youth!

A second very good thing emerged, when, after speeches and discussion, each delegate was given about 30 priorities from which to select the 10 considered most vital to the life and growth of the church during the coming year. Delegates were also encouraged to add to the list from the floor if they had more ideas. Two thoughts which were mentioned from the floor were spiritual growth and evangelism. So these were added to the list already given them.

When the papers were gathered and the first 10 priorities in this order were given, it came out that spiritual growth and evangelism were number one and two. That says something to us, does it not? We *do* want to grow in our spiritual lives, and share it with others! After all, if we do that, all the other good things cannot help but follow!

Modena Studebaker
La Verne, Calif.

page one

Mildred Hess Grimley might well have been writing about herself and her husband, John, when she titled our February personality feature ". . . And Now, Lord?" A longtime missionary herself, Mildred, in her treatment of Daryl and Martha Parker, is especially sensitive to the driving force that propels Christian servants into the nooks and crannies of the world, oblivious in their joy of service to what stay-at-homes would consider unacceptable hardships.

Mildred and John did not have the worldwide experience of the Parkers, but their 21 years in Nigeria were unique in that the greater part of them were spent at one outpost—Uba. There the Grimleys planted a church that today is yielding so bountiful a harvest of Christians (see "Nigeria: 'Remind Us Again,'" Dec.).

Mildred Grimley

In the heyday of the missionary era in Nigeria, Uba was a magnet for tired spirits needing revival. The Grimleys' compound offered hospitality and diversion in abundance. Their pets were famous—a brace of desert lynxes, a baboon, and a spotted hyena were among the attractions. John's oil paintings and taxidermy projects were take-off points for discourses on local culture, flora, and fauna. Much activity revolved around the care of orphans, over 300 of them being rescued by the Grimleys.

The era of overseas "missionarying" for the Church of the Brethren is obviously over. But many of the participants in those adventuresome years are still with us, some of them, like the Grimleys, still very active in service, and many others living in quiet retirement. How we wish their stories could be recorded to challenge us in the future as they did so many of us in camps and churches while the missionaries flourished.

We broached that subject with Gwen Bobb, coordinator of historical records. Our proposal: Challenge some of our migratory retirees to visit former missionaries in their private homes or retirement homes and capture on tape those pioneer tales. The time is crucial while persons like Lola Helser, Homer and Peggy Burke, Ernest and Elizabeth Wampler, Barbara Nickey, and Blanche Hilton are still with us. It would make an excellent PVS or BVS assignment for some of these couples who ply the snowbird routes in their Winnebagos.—The Editors

in touch

Ramsumair Harry: In Christ no east or west

"Christ Is the Answer" read a church banner announcing a united evangelical crusade in the town of Siparia, Trinidad, West Indies, one evening back in the fifties. A gang of Hindu teen-age rowdies, laughing and mocking, slouched into a back seat in the church and began to smoke, hoping to break up the meeting. In the gang was Ramsumair Harry.

He says, "When the preacher made the altar call, a drawing force literally picked me up and, for the first time, contrary to my Hindu upbringing, I found myself kneeling, praying. The preacher, a foreigner, came down and threw his arms around me, told me to give my life to Jesus, and I did."

Weeks later, after some three hours on his knees in prayer under the trees of a distant family cocoa plantation, Ramsumair recalls, "I arose with great joy, peace, and a sense of strong conviction that Christ is truly Lord, the Savior and hope of humankind. It's been over 23 years now, and I have no regrets. I have had a life of vibrant, constant faith."

Disfellowshipped and disinherited by his rich plantation family, Ramsumair received immersion baptism and moved forward into a new life in Christ. He married Clara Seecharan, a Presbyterian, whose family traces its Christian heritage back to the church founded by St. Thomas in India. For 13 years Ramsumair was a Presbyterian pastor and evangelist in the West Indies. In 1969 he came to the United States under an Eastern Mennonite College and Seminary scholarship. A year later a Baptist elder collaborated with the school to bring over Ramsumair's wife and family of four.

Now eight years in this country, Ramsumair continues in the ecumenical thrust that brought him to his present post of witness for Christ. Strongly evangelistic, he currently serves as half-time pastor at Garber's Church of the Brethren in Virginia, conducts some week-long evangelistic meetings, speaks at youth rallies and conferences, and tapes semi-monthly radio messages for the Mennonite Way of Life programs in the West Indies.

Ramsumair believes strongly in the Brethren global ecumenical ministry, but warns of the danger of losing our Christ-centered biblical faith, due to the insidious influences of non-Christian beliefs, especially on our youth. He has rich insights to share from his familiarity with Hinduism, other Eastern religions, and the cultism and demonology practiced in his homeland.

He asks this thought-provoking question: "How do you intertwine the concepts of Brethren heritage with those of a global community so as not to inflict hurts on people from another culture? I want to think of myself as a Brethren within the Brotherhood, not as representing a minority in it, but simply as a person like all others in the Body of Christ."—NORMAN F. REBER

Norman F. Reber is the retired editor of Pennsylvania Farmer *magazine, and a former BVSer with the Communications Team.*

Ethel M. B. Wenger: Pub

I became impressed with the 33-year career of Ethel Wenger in public education when I learned she was a consultant in the division of special education in the Pennsylvania Department of Public Instruction, helping to implement a state pilot program for the trainable child. Having become acquainted with Ethel at Elizabethtown College alumni functions and trustee meetings, I looked forward to seeing her again at last year's Annual Conference in order to learn more about her significant career.

Both a public school and clinical psychologist, Ethel came to her state post after 13 years experience in special education in the Butler County, Pa., public schools. In commenting on the success of the state pilot program, Ethel says: "It's almost unthinkable how those originally unresponsive children learned courtesy and became happy children. The teacher played and sang with them. They learned to feed and care for themselves. Their parents were most grateful. The program, though costly, won wide anceptance."

Ethel credits her call to the state post to her demonstrated strength in organizing the Butler County special education program and to her ability to get along with men as well as women. Not a feminist but a believer in equal rights for everyone, Ethel says she never felt threatened, nor felt the need to dominate because she was a woman. "We are what our experiences have been. I walked to school with the boys of my class and lived next door to four uncles older than I."

Ethel also recalls with pleasure the preschool clinic she initiated in Butler County. Many children were failing for health reasons, not from lack of mental capacity. She arranged to have doctors, at no charge to the

hool psychologist

public or the parents, give limited physicals which surfaced and corrected defects such as insufficient vision and deafness. This kept such children in regular instruction programs.

Ethel became a member of the Midway Church of the Brethren, Lebanon County, at the age of 16. A public school teacher after graduation from Elizabethtown College, she pursued graduate courses at Columbia University and the University of Pennsylvania. Leaving public education, she served as professor of education at Elizabethtown College. She is the recipient of two college alumni awards. The first woman to serve on the trustee board, she holds the title of trustee emeritus.

"Because I am a Christian, I believe a liberal arts education in a Christian environment to be stronger than one that isn't. For this reason I have worked for Elizabethtown College since my graduation. I think it is a good little college getting better all the time."—Norman F. Reber

Norman F. Reber is the retired editor of Pennsylvania Farmer *magazine, and a former BVSer with the Communications Team.*

Howard Keim: A relationship with people

Howard Keim can think back over his 50 years in the ministry with varied emotions. A man with credentials from Bethany and Garrett Theological seminaries and Northwestern University, he could be rated as a highly professional minister. Yet his first pastorate, at Ottawa, Kans., in 1932 taught him early that you don't learn all there is to know about people from books. Even though his young wife Winnie (O'Connor) knew how to juggle his grocery money, that new car they purchased was just too much for their $450 yearly salary.

As the years slipped by, that 1932 Chevrolet carried them to many places in the Midwest. The last stop on the odyssey was Peoria, Ill. A small, growing church there needed the wisdom and service of this minister, farmer, butcher, teacher, horticulturist, carpenter, and painter.

Whatever the need, wherever the problem—Howard Keim had the answers. Not just theoretical biblical quotes from Garrett professors, but answers that required rolling up his sleeves and grabbing a hammer, saw, spade, or paint brush. Some of the answers were holding hands with others in prayer. Some of the answers were profound because Howard knew when it was most effective to say nothing.

After more than 11 years in Peoria, and after his first wife passed away, Howard reached the age when retirement seemed to offer an opportunity for rest and slowing down. He had built a new home with a garden spot and just the right distance from friends, children, neighbors, and relatives. But the garden was too small, the town was too small, the life was unrewarding, just sitting. He married Eunice Schmitt, and sought new assignments for pastoral fill-in duties and new horizons to challenge. He accepted the Brotherhood invitation to participate in what was called a Macedonian Mission. Howard, Eunice, and their little white VW van traveled for three months from church to church across the Southwest, enriching the lives of members from the plains of Kansas to the sandhills of south Texas.

The mission did not call for Howard to use his paint brush and carpenter skills fixing up run-down church property. But he did. His important contribution went beyond the good sermons he gave night after night. It was evident in that people-to-people relationship persons felt when he shook their hand and said simply, "I'm Pastor Keim."

It probably seems like a long time since 1927 when Howard first became a minister. But anniversaries are not just a measure of time and places. They celebrate the involvement of human beings in an inner relationship with other people. And Howard Keim continues to be so involved.

—Charlie Harshbarger

Charlie Harshbarger is a retired truck driver from Peoria, Ill., where he writes a weekly column for the local newspaper.

Good facilities promised Brethren for Indy 78

"Indianapolis has terrific facilities for Conference. Brethren will see a vast improvement over last year's location," beamed Annual Conference manager Matt Meyer as he previewed for MESSENGER the 1978 big Brethren gathering.

Under the theme of "The Spirit of the Lord Is Upon Us," the Church of the Brethren will meet for its Annual Conference June 20-25 in the Indianapolis, Ind., Convention Center. Moderator Ira B. Peters, Roanoke, Va., will guide the six days of business and inspirational activities. A personnel executive of the Appalachian Power Company, member of the Williamson Road congregation, and former General Board chairperson (1971-73), Peters will be the keynote speaker at the Tuesday evening opening.

Other speakers for general sessions include Karen S. Carter, licensed minister and resource person for workshops and retreats from Daleville, Va., Wednesday; Paul W. Hoffman, president of McPherson College, Thursday; Patricia Kennedy Helman, author and women's issues activist, North Manchester, Ind., Friday; Philip A. Potter, general secretary of the World Council of Churches, Saturday; and Robert W. Neff, general secretary of the General Board, Sunday.

In a break from recent practice, there will be no evening program devoted to music or other special presentations. However, music will be prominent, several musical groups from the Brotherhood being invited to participate at various times through the week.

Leaders for the early morning Bible studies include R. Eugene Miller, Duncansville, Pa.; Anna B. Mow, Roanoke, Va.; David L. Rogers, North Manchester, Ind.; E. Myrl Weyant, South Bend, Ind.; Edward K. Ziegler, Woodsboro, Md.; Larry Fourman, Westminster, Md.; Ron and Alice Martin-Adkins, Champaign, Ill.; Donald E. Miller, Lombard, Ill.; and Barbara Enberg, La Verne, Calif.

Worship-planning is under the leadership of Lena Miller, a member of the Annual Conference Central Committee, assisted by Dave Albright, Thyra Metzler, Margie Petry, and Wayne Judd. Albright will serve as music coordinator and leader of congregational singing; Metzler will direct the Conference choir.

Insights Sessions held after the General Sessions on Wednesday, Thursday, and Friday evenings, and on Sunday morning again will offer a variety of topics, formats, and experiences to conferencegoers.

The business and general sessions will convene in the main hall of the Convention/Exposition Center, a spacious complex opened in 1972, overlooking the Indiana state capitol. The main hall seats 8,000 persons. The adjacent cafeteria seats 2,000 and will be set up to feed the conferencegoers. In it will be cafeteria service and salad and snack bars. Concession stands will be scattered throughout the building. Exhibit booths will be located in the cafeteria.

All Insights Sessions, Bible studies, meal events, and other happenings will be in the Center as well. Even the General Board meetings that precede Conference will be located there, explained Meyer. "The Atkinson Hotel will be the 'Conference headquarters,' but all the action will be at the Center," he added.

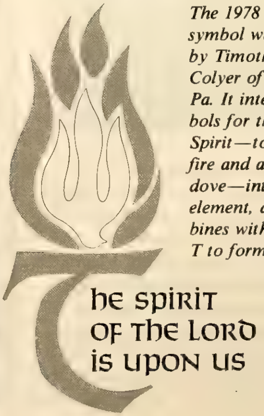
Excellent hotel/motel accomodations are located in the area of the Center. The plush Hyatt-Regency Hotel is closest, just across the street from the Center, but other hotels and motels—such as the Hilton, Atkinson, Holiday Inn, Howard Johnsons, and Travelodge—offer 1,500 rooms, none further than four blocks from the Center. University housing and camping facilities are also available.

Information on housing was scheduled to reach churches in late January. Reservations for hotel and motel lodging will be arranged through the Convention Bureau.

New queries received in recent months by the Central Committee include the following:

- *Baptism and church membership.* Submitted by the district board and conference of Atlantic Northeast District.
- *World mission program.* Submitted by the district board and conference of Atlantic Northeast District.
- *World Peace Tax Fund (No. 1)* Submitted by the Lafayette (Ind.) congregation

The Indianapolis Convention Center, a spacious complex opened in 1972, will house all the activities, including meal events and Insights Sessions, of the Annual Conference.



The 1978 Conference symbol was designed by Timothy D. Colyer of Columbia, Pa. It integrates symbols for the Holy Spirit—tongues of fire and a descending dove—into a single element, and combines with the initial T to form a torch.

Moderator Ira B. Peters of Roanoke, Va., will preside over Conference business.

and the South/Central Indiana District Conference.

- *World Peace Tax Fund (No. 2)* Submitted by the Beacon Heights (Fort Wayne, Ind.) congregation and Northern Indiana District Conference.

Items referred by the 1977 Annual Conference at Richmond are as follows:

- *Violence and firearms.* Grouping two queries from 1977—"sale and control of handguns" and "violence and the use of fire arms"—a study committee of five (Robert Blake, Esther Eichelberger, Nathan Hefley, Peter Kaltenbaugh, and C. Wayne Zunkel) was elected by Annual Conference delegates in 1977 and will report at Indianapolis.
- *Annual Conference elections.* A Committee of four appointed by Executive Committee (Wayne Fralin, Lena Miller, Estelle B. Mohler, and Ralph Turnidge) will report on its study of ways by which equitable representation of women to men on conference-elected boards and committees can be assured.
- *Cost of Annual Conference.* When queries on "wealth and possessions" and "Christian life-style and taxation" were answered in 1977, it was also decided that the General Board should examine and recommend ways of reducing substantially the costs involved in the Annual Conference. Board and Conference officers appointed Warren Groff, Anne Albright, and Matt Meyer (convener) to a study committee, which will report at Indianapolis.
- *Wealth and possessions; Christian life-style and taxation.* A task force appointed by Executive Committee (Paul Keller, Laurie Kingery, and Wil Nolen) will propose ways that a study of the concerns of these two 1977 queries might be done.
- *Human sexuality issues from a Christian perspective.* A committee elected by the General Board (Grady Snyder, Chuck Boyer, Bob Faus, Ruthann Knechel Johansen, and Jeanette Tolle) will report on a study recommended in the 1977 "marriage and divorce" report.

On-location coordinator for the 1978 Conference is Ernie Barr of Indianapolis, assisted by a South/Central Indiana District coordinating committee: Ron Wine, Esther Rupel, Jeanne Campbell, Bud Tully, and Art Shull.

The women of South/Central Indiana District will host a Saturday night fellowship hour after that evening's General Session.

AACB plans exhibits: quilting, art, photos

Annual Conferencegoers who have come to count on spending some relaxing hours quilting will not be disappointed at Indianapolis. The Association for the Arts in the Church of the Brethren (AACB), which sponsors the annual event, is once again inviting churches to contribute quilt blocks for this year's creations.

The contact person for quilt block contributions is Mary Ann Hylton, 911 South Yachtsman Drive, Sanibel Island, FL 33957. Blocks should be eight inches square, plus a quarter-inch seam allowance on all sides. Any workable fabric suitable for quilting may be used. The design may be embroidered, appliqued, or pieced (no liquid embroidery, please!). The church name may be embroidered on the block.

Quilt blocks should be mailed to Mary Ann Hylton no later than June 6, or delivered to the quilting area at Conference by Tuesday afternoon, June 20.

"Art for Hunger" will form another exhibit sponsored by AACB at Indianapolis. On display will be original works by Brethren artists, including paintings, prints, sculpture, banners, ceramics, weavings, and other crafts. Artists may choose whether or not to offer their entries for sale. If sold, half the proceeds go to a hunger project designated by AACB and half to the artist.

Artists may, for a $3 fee, enter as many works as they wish. Art works must be delivered to the art exhibit area at Conference by Monday, June 19. They may be shipped before Conference to Ernest Barr, 6829 Chaucer Court, Indianapolis, IN 46220.

The auctioning of Conference quilts has become a standard feature each year.

Complete information may be obtained from Patricia K. Helman, 1400 East Street, North Manchester, IN 46962.

New this year from AACB is a photography exhibit, being coordinated by Henry List. Photographs dealing with the Annual Conference theme or general themes may be entered. Photos must be at least 5 x 7 inches (preferably larger), matted or framed, and ready for hanging (i.e., wire attached). A June 1 deadline for registration is set for exhibitors.

For complete information, write Henry List, 3526 Shock Road, Beaverton, MI 48612. The photos may be offered for sale through "Art for Hunger," if the photographer so wishes.

Those bringing photos to Conference should deliver them to the Grand Ball Room in the Convention Center. They may be mailed in advance to on-location coordinator Ernest Barr (address above).

Besides Moderator Peters, Annual Conference speakers include (from left) Karen S. Carter, Paul W. Hoffman, Patricia K. Helman, Philip A. Potter, and Robert W. Neff.

Christian peacemaking pushed at Lancaster

Christian peacemaking speakers (from left): Ron Sider, John Howard Yoder, David Eller, and Ruby F. Rhoades. "One cannot put Christ central to the gospel, and go to war."

Some 300 people met for two days last November in the Lancaster (Pa.) Church of the Brethren to talk about peace. It was an historic occasion; nothing ever happened quite like it before," said Chester Wenger, executive director of Keystone Bible Institutes, which sponsored the seminar on Christian peacemaking. Seventy-three members of the Church of the Brethren met with Mennonites, Brethren in Christ, Friends, and representatives from ten other denominations to hear four major addresses and to discuss ways to have a relevant peace witness today.

Resource persons were Ruby F. Rhoades, Church of the Brethren representative in Washington, D.C.; David Eller, assistant professor of history, Bluffton College; Ron Sider, associate professor of history and religion, Messiah College, Philadelphia Campus; and John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Rhoades launched the seminar Friday evening with a message on the world's need for peacemakers, giving graphic pictures from around the world of people who suffer—refugees, victims of torture—and described the horrors of nuclear warfare. She also referred to the injustices of our own political and economic systems, affluence, racism, the general apathy of the church and the US government's support of repressive regimes. Having seen totalitarian governments firsthand in Latin American countries where she lived as a missionary for 12 years, Rhoades urged Christians to protest US support of such regimes and to work for justice as a way of promoting peace.

From the New Testament Gospels and Epistles, David Eller called for suffering in the footsteps of Jesus rather than resisting evil persons. From history he pointed out the erosion of nonresistant convictions: that within 500 years the early church moved from the position of *no* Christians in the army to *only* Christians in the army; that the clear stand of the Anabaptists has been eroded in varying degrees among their descendants through the influences of humanism and pragmatism. Eller spoke of Jesus' way of unlimited love. While recognizing that crucifixion lead to resurrections, he emphasized that it is not a question of whether the way of Jesus is practical, but that it is the only way to emulate his Son relationship with the Father.

John Howard Yoder emphasized that peace is not an ethic to be attached to evangelical theology but that it is the core of the gospel. He said the peace position is the consistent outworking of evangelical renewal. One cannot put Jesus central and go to war; the messenger of the gospel cannot think of any other person as enemy; the cross teaches that sacrifice and failure are necessary to fulfill God's purposes; those who trust in a coming kingdom do not have to win now; the gospel always changes society, were some of Yoder's salient points.

Responding to a questioner who asked about the role of joy in a focus on discipleship and suffering, Yoder replied that every movement needs to be shaken up and resurrected. "The core of our message is that Christ is Victor; though this fact is not visible in the outward world, it is real enough to bring us together in this meeting," he said.

In a concluding message Ron Sider, by use

Citizenship seminars set for six regions

"The world confronts us with the temptation to use violence in the struggle for justice, but the Scriptures call us to search for nonviolent ways of obtaining justice." With this focus in mind, the Indiana/Illinois Christian Citizenship Seminar will explore alternatives for justice other than traditionally accepted methods.

Coordinators Carol and Dennis Horn of Wabash, Ind., report that the United Nations will provide the setting for exploring options in dealing with human rights, international terrorism and law, and disarmament. In the nation's capital, contact will be made with senators and representatives as well as government and private agencies. Such contacts will be used to gather information as well as to share and influence decisions dealing with justice issues related to national and international policy. The seminar is scheduled for April 1-8.

Five additional Christian Citizenship Seminars are planned for other geographic areas across the Brotherhood.

The seminars are designed to help persons understand the legislative and policy-making process of the US government, to better understand national and international issues of the day, and from a Christian perspective to learn ways to effectively influence federal legislation and policy.

Seminars are designed for youth and adults. Experienced volunteer leaders working with the World Ministries Washington Office plan and coordinate the seminars.

Listed below are this year's six regional seminars with dates, topics, and coordinators. For additional information, contact the Washington Office, Church of the Brethren, 110 Maryland Ave., N.E., Box 50, Washington, DC 20002.

- *Atlantic Northeast (District).* February 26-March 2. "Nuclear Energy, Yes or No?" James C. Gibble, coordinator, Box 627, Lititz, PA 17543.
- *Southeastern (Md., N.C., Tenn., Va., W.Va.).* March 4-8. "Right Sharing of World Resources." Terry Slaubaugh, coordinator, Route 1, Box 125, McGaheysville, VA 22840.
- *Pennsylvania (Western, Middle, and Southern Districts).* March 5-9. "Citizen Power." Ralph Moyer, coordinator, 2710 Kingston Road, York, PA 17402.
- *Western (west of Mississippi).* March 10-17. "Energy." Judy Mohler, coordinator, Route 5, South Heights, Warrensburg, MO 64093.
- *Indiana/Illinois.* April 1-8. "Let Justice Roll Down." Carol and Dennis Horn, coordinators, Route 5, Wabash, IN 46992.
- *Ohio/Michigan.* April 8-15. "Disarmament." Ron McAdams, coordinator, 7690 South Peters Road, Tipp City, OH 45371.

of extensive documentation, portrayed the injustices perpetrated abroad by a US economic system which looks only to profit and not to the welfare of people who are adversely affected by economic policies. The guilt rests on us all—members of the peace churches included—because we have been participating in a life-style that is unfair, he said.

The seminar participants dedicated themselves to renew their efforts for peace, not because such efforts will be "successful," but because the gospel calls to obedience.

Young credits churches, proposes 'food corps'

"Nothing happens in this country until the churches respond," declared US Ambassador to the United Nations Andrew Young in a recent address before the governing board of the National Council of Churches. "Out of the preaching and teaching of the missions of our churches, we have created a ferment in the world."

Echoing his words at the Church of the Brethren Annual Conference last June, Young credited that ferment to the church's "insidious doctrine that all people are children of God. When people begin to believe they are children of God they don't want anyone else to determine their destiny."

Young called President Carter's policy on human rights "a policy that came from the American churches," maintaining "there is not a thing on the foreign policy agenda that we were not discussing in church circles 20 years ago."

Later, addressing the UN Food and Agriculture Organization in Rome, Young continued to reflect the thinking of his Annual Conference speech, proposing the establishment of a "Food Corps," as a more specialized form of the Peace Corps Volunteer system created by President Kennedy.

"The idea," said Young, "of a band of international volunteers for food production to help the agriculturally less developed nations of the world would be to integrate the best of the volunteer service concept with the best ideas for promoting efficient, low-cost agricultural productivity and technical cooperation among developing countries."

Young remarked that political leaders could do better to choose a full granary over a full arsenal, since "cruise missiles and backfire bombers don't offer nearly the national security that comes from a full harvest."

The Ambassador concluded his FAO address with a plug for youthful volunteers: "American students have begun to focus on an end to world hunger by 1985. It was the creative power of our youth which successfully challenged racism and discrimination in the 1960s and ended our involvement in Vietnam in the 1970s. Surely the youth of the world, with our help, can end world hunger in the 1980s."

Martin Luther King Jr. tv drama in February

On Feb. 12, 13, and 14, from 9 to 11 P.M. (E.T.), NBC television will present *King,* a dramatization of the life of the Nobel Prize-winning civil rights leader. The film begins when King is 23 and ends with his assassination at age 39 in a Memphis, Tenn., motel. Paul Winfield *(Sounder)* stars as Martin Luther King Jr., Cicely Tyson (*The Autobiography of Miss Jane Pittman*) as his wife, Coretta, and Ossie Davis as Martin Luther King Sr. Yolanda A. King, the 21-year-old daughter of the slain Baptist preacher and activist is cast as Rosa Parks, the woman whose refusal to give up her seat set in motion the Montgomery bus boycott.

Martin Luther King asked to be remembered as "a drum major for justice, for peace, for righteousness." He was a gifted orator, populist, politician, and nonviolent activist who in the name of Jesus Christ worked for the eradication of racism and poverty.

While this important movie made for television was being shot in Macon, Ga., Abby Mann, who wrote and directed *King,* was asked what impressed him most about Martin Luther King. He replied: "the mystical qualities of his nonviolence."

Ramsey Clark, former US Attorney General, who will play himself in *King,* when asked what he hoped Christians would take away from their viewing in this six-hour drama, replied: "I would hope we could see from it some things that we doubt. First, that an individual can make a difference. Dr. King made a difference. He got up and did courageous and dangerous things out of a moral conviction. Each of us in our little ways, if we're not afraid, can do the same. Second, that people can act for unselfish motives. We like to think of these people as upstarts, publicity seekers—that's not true. They suffered great personal anguish, physical risks, and large doses of hatred. It's very difficult to act in a way that causes one to be hated and not be deterred. Finally, I hope people would see that it is still possible to believe in change—that there ought to be equality, that we can end poverty. A film like this one can bring these messages home."

Cultural Information Service has prepared an eight-page discussion guide on *King.* It includes excerpts from interviews conducted on the set, a plot analysis, and suggested avenues of approach to the drama. This resource is ideal for adults and youth groups as well as families watching the show. The guide is available for $1.75 each (16-30 copies, $1.25 each; 31-100 copies, $1.00 each; over 100 copies, 75¢ each; over 500 copies, 50¢ each.) Send checks or money orders (no billing is possible) to: *King,* Cultural Information Service, P.O. Box 92, New York, NY 10016. The guide(s) will be rushed by return first-class mail.

Emma Ober

Combining church and state in Indiana (Pa.)

November 8 was red-letter day for two women in the Indiana (Pa.) Church of the Brethren. Margaret R. Learn and Emma Ober, both running for public office for the first time, won handily the township post of tax collector (Learn) and Indiana County treasurer (Ober). Both women are active in their congregation. Ober serves as church treasurer; Learn has been church clerk and children's work director. Learn, in winning public office, overcame her handicap of being confined to a wheelchair; she was crippled by polio in infancy, although until five years ago she managed to avoid using wheelchairs.

Margaret Learn

Reorganization action for Greenville Home

In the most recent chapter of the struggle to keep the Brethren's Home of Greenville, Ohio, afloat, the home has filed for reorganization under a chapter of the federal bankruptcy act. In a petition filed last Nov. 23 in US District Court in Dayton, the home's board of trustees seeks to reorganize the corporation.

The action is the result of a declaratory judgment suit filed by First National Bank of Dayton, trustee for the bondholders, against the home in June 1977. The court ruled the home would have to seek reorganization or face foreclosure.

The reorganization action brings the financially troubled retirement home and medical center under the control of the court, which appointed Dayton certified public accountant Harry J. W. Fravert to act as trustee of the home.

Special meetings with home employees and a special district conference were held in September to explain the board's intention to seek reorganization. Home administrator Wilbur E. Mullen explains, "The basis of reorganization is the belief that rehabilitation is possible. It recognizes that there are losses and that the losses must be shared; it recognizes classes of creditors who must share the losses."

In the case of the home, two classes of creditors—bondholders and residents holding life contracts—will have to approve by a two-thirds majority vote whatever plan of reorganization is formulated. Under any plan of reorganization, the rights of all classes of creditors will be scaled down.

Formulating the plan will fall to Fravert whose first action after being appointed trustee was to ask Mullen to continue in his present position.

Mullen says he cannot predict yet what the impact of filing will be on the home's 488 residents and 250 employees but says he foresees "no immediate changes" in operational policies.

Fravert will spend time at the home assessing its operations and financial situation before recommending a plan to the court. Attorneys for the home estimate the process of drawing up and gaining approval for a plan could take as long as two years.

The home, one of the denomination's oldest and largest, fell into default in May 1976, when it was unable to make a payment of $824,000 due on principal and interest on bonds sold to build a $10 million addition in 1972.

Mullen says the home currently operates at a loss of $20,000 per month, exclusive of principal and interest repayment. The institution continues to depend on giving from churches and individuals to meet this deficit.

The reorganization action points to the determination of the home's administration that the institution stay open and continue to serve the needs of its residents.

Three positions filled in Elgin, Washington

In what must be a record-breaking wave of staff shifts at the national level, three more new positions are ready to be announced.

On the Communications Team, Harriet Ziegler Blake began Jan. 3 as coordinator of news services/communications associate. In her new position she will work half-time in *Agenda* production with editor Fred W. Swartz. She will also give time to MESSENGER and will coordinate news services for the team.

Blake comes to Elgin from Pleasant Hill, Ohio, where her husband, Robert, is pastor of the Pleasant Hill congregation. Her most recent employment has been with the *Piqua Daily Call*, for which she served as editor of the Daily Living section. For Southern Ohio she has edited the *Southern Ohio Herald*, the district newsletter.

A graduate of Elmhurst College, Elmhurst, Ill., Blake also studied writing for two years at Dayton's Living Arts Center.

Doris I. Lasley, who since 1969 was secretary to general secretary S. Loren Bowman, has been named assistant to the Annual Conference manager (Matt Meyer). Lasley carries heavy responsibility along with Meyer for coordinating the innumerable details that are necessary to hold Annual Conference.

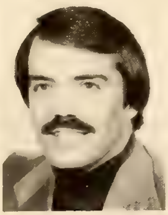
A native of Dallas County, Iowa, Lasley is a graduate of Capital City Commercial College in Des Moines, and has also taken business courses at Drake University. She and her husband, Harold, have two daughters, Kristina and Karla.

Returning to the national staff is Ronald H. Hanft, who from 1969 to 1973 was coordinator of BVS training. Since Jan. 1 he has been congressional liaison for the Washington Office. From Hartville, Ohio, Hanft served in BVS after his 1966 graduation from Otterbein College in Westerville, Ohio. Since 1974 he has been in graduate studies (sociology) at The American University in Washington, D.C.

Harriet Blake

Doris Lasley

Ron Hanft



Challenge in Houston: 'Move history forward'

Declaring "human rights apply equally to Soviet dissidents, Chilean peasants, and American women," keynote speaker Congresswoman Barbara Jordan (D-Tex.) urged delegates to the National Women's Conference gathered in Houston, Nov. 18-21, 1977, to "reason together."

The arrival of a torch relayed from Seneca Falls, N.Y., (site of the first women's rights convention) heralded the opening of the historic event attended by 2,000 state delegates, international visitors, and over 5,000 observers. A gavel used by Susan B. Anthony in 1896, on loan to the conference from the Smithsonian Institution, was used by presiding officer Bella Abzug to open the meeting.

Among those in attendance were three Brethren women: Louise Bowman, Fairfax, Va.; Judy Bailey, Glen Ellyn, Ill.; and Karen Hoover, Oak Brook, Ill.

Houston and the 56 state and territorial meetings which preceded it were part of the US Government's response to the United Nation's International Women's Year (IWY) 1975, and International Women's Decade 1976-1985.

The purpose of the conference, as authorized by Congress in Public Law 94-167, was to "identify the barriers that prevent women from participating fully and equally in all aspects of national life and develop recommendations for means by which such barriers can be removed."

Twenty-five of 26 resolutions in the conference's proposed National Plan of Action were adopted by the delegates to Houston. The resolutions were compilations of resolutions already adopted by state and territorial conferences and are considered consensus documents.

Among the resolutions were items focusing on battered women, child care, education, employment, the Equal Rights Amendment, health, homemakers, minority women, reproductive freedom, rural women, sexual preference, and welfare.

Despite time constraints and parliamentary maneuvering, the resolutions received considerable attention and debate. Eighteen were adopted as introduced, three were significantly amended, four were replaced by more comprehensive substitute resolutions, and one (that suggested a cabinet level women's department) was defeated.

The adopted Plan of Action was to be presented to the President and to Congress within 120 days. President Carter must then submit his recommendations for the disposition of the Plan of Action to Congress within 120 days.

In addition to the plenary sessions, workshops, exhibits, and public forums were held. Of particular interest to Brethren was an ad hoc hearing on disarmament and peace chaired by Congresswomen Patricia Schroeder (D-Colo.) and Yvonne Burke (D-Calif.) where more than 200 people heard testimony by seven panelists. Following the panel presentation, anthropologist Margaret Mead urged women "to talk and walk" for disarmament.

Though some critics predicted the Houston conference would mark the death of the Women's Movement it was instead a celebration of diversity and unity among women. This was symbolized by a pledge of unification led by Jill Ruckelshaus. Delegates and conferencegoers of all ages, racial, ethnic groups, and political viewpoints stood, grasped each other's hands and, holding them high, repeated:

We are here in America at last
to move history forward.
With patience we will listen.
With wisdom we will decide;
With vision and courage we will seek
equality and liberty;
And this time, America, we will not be
denied.

underlines

RETIRING ... *Earl H. Kurtz,* treasurer of Elizabethtown College the past 20 years, will retire June 1. Kurtz came to the college in 1957 after 17 years in management positions at the Church of the Brethren publishing house. During his tenure, the college's budget, which he oversaw, rose from $706,348 to more than $8 million.

HONORED ... *Harold Statler,* executive secretary of the York, Pa., area Council of Churches has received a certificate of recognition for 20 years of ecumenical staff service from the National Association of Ecumenical Staff. . . . *George W. Phillips* was honored for his 60 years in ministry Jan. 8 with a special Sunday morning service and carry-in dinner at the Syracuse church (Northern Indiana) where he is pastor.

REORGANIZED ... The new organizational structure of the Florida Council of Churches gives three votes to each of the 16 church bodies represented despite extreme variations in their size. Elected by Florida and Puerto Rico District conference to represent the Brethren on the decision-making council are *Wanda Callahan, James Lee Houff,* and *Emily Mumma*.

MEMORIAL DEDICATED ... Piano solos, piano accompaniment to choral music and piano accompaniment to instrumental selections were part of the service of dedication Nov. 17 when a piano was dedicated in memory of *Dr. Alvin F. Brightbill* in the chapel at Bethany Seminary.

REUNITED ... Panther Creek (Iowa) church was the site of the reunion Oct. 16 of 34 Sea-Going Cowboys celebrating the 30th anniversary of their work. These men escorted cattle, horses (and tractors) to war-torn countries following World War II. They came from Iowa, Wisconsin, Arizona, Illinois, Kansas, Missouri, Maryland, and Indiana, and traveled to China, New Zealand, Greece, Yugoslavia, Italy, Poland, Germany, Japan, Ethiopia, Russia, Austria, Norway and Finland. Their coordinator, *M. R. Zigler,* was the keynote speaker for the reunion. *Edwin Greers,* director of Heifer Project International, also spoke.

RENAMED ... *University of La Verne* is the new name of the overall institution formerly known as La Verne College. The undergraduate institution will continue to be known as LVC but the broader term will cover the law school and graduate program.

REMEMBERED ... *Elizabeth Fahrney Coffman,* 75, died suddenly Dec. 10. She was the wife of McKinley Coffman, former pastor of congregations in Maryland, Idaho, Virginia, Florida, Ohio, and Indiana. They had lived since 1971 in a cottage at Fahrney-Keedy Home, Boonsboro, Md. . . . *Charles Amos Spencer,* 94, ordained minister and former leader in the Michigan district, died Dec. 14. He had served the Shepherd church and as district treasurer.

CELEBRATIONS ... abounded last fall as churches burned mortgages, dedicated new facilities, and marked anniversaries. Mortgage burnings in Western Pennsylvania included *Berkey*, Oct. 9; *Tire Hill*, Oct. 16; and *Arbutus*, Nov. 20. . . . *First Church*, Rockford, Ill., burned two mortgages Dec. 4--one on the church, the other on the parsonage. . . . A combined mortgage burning and dedication made a special service Thanksgiving Sunday for the *Maple Grove* church (Northern Indiana). The church sanctuary is now debt-free and a newly remodeled kitchen, new church organ, and new educational wing roof were dedicated. . . . Harrisburg's *Ridgeway Community* church dedicated a new addition to its building Sept. 11, the Galen C. Kilhefner Fellowship Hall. . . . A new building was dedicated Sept. 18 during services at Seattle's *Olympic View Community* church. . . . Oct. 30 was the date of dedicatory services for the youth wing of the *McFarland* (Calif.) church. . . . Celebrating anniversaries this fall were *Laton* (Calif.), 75 years; and in South/Central Indiana, *Pyrmont*, 145 years on Oct. 30; and *Pipe Creek*, 125 years on Nov. 13.

FELLOWSHIPS ... are in the news as *New Covenant Fellowship*, which had been located several years near the *Flat Creek*, Ky., church, moved to Athens, Ohio. . . . Members of the *Sunnyslope* and *City* churches, Wenatchee, Wash., joined in the dedication of the house which will be home to the *New Jubilee Fellowship*.

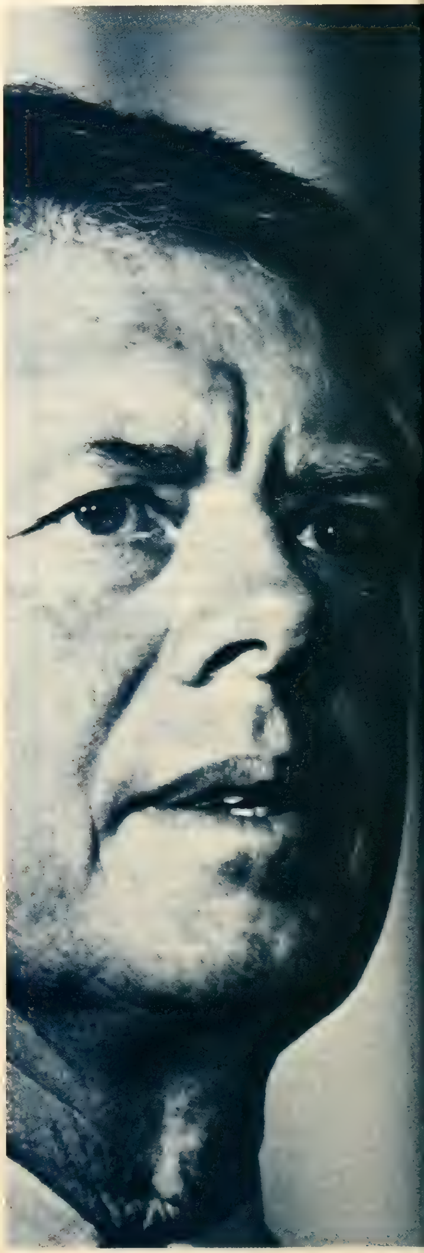
DISSOLUTION ... of the *Lake Ridge* church, King Ferry, N.Y., was announced at Atlantic Northeast District conference Oct. 7-8.

CONGREGATIONS ... experiment. Twenty members of the *Bethel* church, Carleton, Neb., raised more than $1,000 for CROP, according to pastor *Jim Eikenberry*. Youth challenged the "young adults" class (including many of their parents) to see which class could raise more money at the CROP walk. The loser would then serve a meal to the winner. Not only did all the older members complete the walk, but they were also guests of the youth at supper Nov. 20. . . . Dinner theater productions are becoming old hat for the thespians of the *Oakland* (Southern Ohio) church. Their 1976 production of "Two-By-Two" was followed last year with a more demanding production, "Philemon," a musical about the persecution of the early church. Members are involved in all aspects of the production--from dinner to costumes to the play itself. *Fred Bernhard* is pastor.

OPEN HOUSE ... at the new cottages at *The Brethren Home*, New Oxford, Pa., drew more than 275 visitors to see the just-opened "Cross Keys Village" Thanksgiving afternoon and the following weekend.

SOLAR ENERGY ... will heat the greenhouse under construction at Southern Ohio's camp, *Woodland Altars*. Mild late fall weather allowed camp staff members, who are doing most of the work, to pour footers before the ground froze.

President



Jimmy Carter: Year one

How well does Jimmy Carter, as a professed 'born again' Christian in the White House, avoid the 'moralistic' temptation to assert that his decisions are spiritually superior to those who disagree with him?

by James M. Wall

Whenever I am asked about President Jimmy Carter's Christian faith, I think of a conversation I had with him in March 1976, during his primary campaign in Illinois.

As his state chairman, I was riding with him, discussing our campaign. Recalling that eight days earlier he had suffered an embarrassing fourth place finish in the Massachusetts primary, I asked him how he had reacted to that defeat. In those early days, this unknown former Georgia governor needed to maintain a constant string of victories to convince the public he was a serious contender.

"Rosalynn and I discussed it a great deal," candidate Carter replied. "And we finally concluded it was for the best."

My first reaction was to hope fervently that he would not say this to any of the reporters following in the press bus. I knew it was a statement of faith directed to me, known to him as a fellow Georgia Christian who would recognize it as appropriate to a man of faith who believes that God transforms all events, the good and the bad, if we are receptive to his grace.

"It was for the best" is one of those phrases small boys growing up in rural Georgia absorb as part of their religious lore. It is part of the family fabric that shaped Jimmy Carter's life in Plains, Ga., just as it shaped mine in Monroe, Ga. Accepting all that God gives was a cornerstone of the faith of my Methodist environment, just as it was for that of Baptist Jimmy Carter.

So I knew what Jimmy Carter meant. We were sharing an observation on a secular event from a common religious perspective. But I also knew that "it was for the best" would lose its theological depth in the columns of the *New York Times,* under gleeful headlines such as "Carter Glad He Lost in Massachusetts" or "Good Thing We Lost, Says Carter." The language of faith does not translate into headlines because it rises above the cold logic of politics to assert that nothing that happens to us can ever separate us from God's love.

Candidate Carter did not repeat that assessment to reporters. Later he did make a near-fatal error by telling an interviewer from *Playboy* about Jesus' understanding of the lust of the heart. That interview did produce the kind of headline every politician dreads: "Carter Admits Lusting After Women." As any student of the New Testament knows, what Mr. Carter was saying is standard church school material: it is part of being human to experience "less-than-pure" thoughts. And it is part of being Christian to avoid condemning those who give in to temptation, just as it is expected of Christians that they will themselves not give in to overt acts of infidelity.

All of this is in the *Playboy* interview, but secular reporters seek not the nuance but the sensational. Candidate Carter discovered early the perils of being a Christian in national public office.

These campaign experiences are important to our understanding of Jimmy Carter's first year in office as President of the United States. As a professed Christian, Mr. Carter is the first US president in this century who unhesitatingly announces that he approaches all of life from his orientation as a Christian.

Nonbelievers have watched with growing trepidation, wondering if in this Southern Baptist layman the US public has as "moralistic" a leader as they had at the close of World War I when Woodrow Wilson impressed his stern moral code on world politics. Much of the early criticism of President Carter is prefaced with the warning that his "religious" approach to government is reminiscent of Wilson, thereby conjuring an image of a "preacher-president" reaching decisions in the White House after direct communiques from God.

Most criticism from persons uneasy with Carter's religious orientation is couched in polite terms of foreign policy strategy. But an event during the final weeks of Carter's primary campaign told me more about this hostility towards religion in public life than all the discussions I have heard on Wilson's rigid morality. Carter had decided not to be present at one of several national television debates among the Democratic candidates, partly because he no longer needed the national exposure. When I entered the Chicago hotel in which the debate was held, I was greeted by a woman I knew from one of the city's more affluent sections. She said, "I suppose your candidate didn't come tonight because he is at a prayer meeting."

Carter's religion, which was influential among voters in the south and midwestern small towns, was clearly a negative factor with her.

Carter's success as president will have to be assessed in political terms, both in the short term of his present incumbency and in the longer view of history. Speaking from the perspective of a Christian minister editing a Christian magazine, I would not venture to claim any expertise as to President Carter's record in office. How he has performed in matters of foreign policy, domestic problems or government management is subject to debate. But the point I want to make is that President Carter, as a professed Christian, is misinterpreted by a secular press which is uncomfortable with religious language. Treading through unfamiliar territory, secular journalists tend to fall back on the familiar term "moral" to cover all matters religious, thereby doing an injustice to religion and to politics.

The best way to understand Carter's first year as president is to recognize that he is a thoroughly political man who approaches life from a Christian *perspective.* I emphasize the word perspective because I am convinced that secular interpreters of Carter assume that a Christian is automatically saddled with a rigid set of moral principles or a plan for action. Therefore they have labeled him "moralist." What they don't recognize is that a Christian operates from a perspective that enables all of life to be approached with the serenity that comes from knowing that, although we have no advance solutions, "nothing can separate us from God."

It would be unconstitutional, impolitic, and just plain bad theology for Mr. Carter to insist that his Christian perspective provide him with specific answers to policy questions. As an individual Christian, the President approaches all of life from his Christian perspective—the view that comes from knowing that "Jesus is Lord" and that personal redemption is a reality for the believer. But as president, he must translate his personal perspective into a national perspective.

T. S. Eliot, in *The Idea of a Christian Society,* points out that "the Christian and the unbeliever do not, and cannot, behave very differently in the conduct of office; for it is the general ethos of the people they have to govern, not their own piety, that determines the behavior of politicians."

Brethren and Carter: Is the Bible-totin' President our ally in the White

Some legislative issues that Brethren worked on for years were signed into bills during the first session of the 95th Congress but many other issues are still unresolved. At times, we feel we have an ally in the White House in causes of peace and justice, but more often the President's actions indicate allegiance to the powerful economic and military structures of our time. The following chart indicates some of the issues Brethren have been involved in, and the Administration and Brethren positions on those issues.

Signed into bills: The Strip Mining Act (first introduced 37 years ago) and the Omnibus Farm-Food Bill with its important authorization for a good aid program, food reserves system, food stamp program, and increased funding for development assistance.

Issue	**Carter**	**Brethren**
Panama Canal Treaties: Senate ratification is needed for the treaties which return control of the Canal to Panama in the year 2000 and contain provisions for the operation and defense of it until then, and provisions for permanent neutrality thereafter. Senate will probably vote in March. Sixty-seven votes are needed to ratify.	Full support by President Carter has actively solicited support from labor, religious, and educational groups, as well as leadership across party lines.	Support the treaties based on the 1976 Annual Conference statement, and statements of support from several districts. Brethren testimony was given before Senate Foreign Relations Committee.
Military Spending: A compromise budget of $118.5 billion for defense was reached after heated debate defeated the first resolution. An additional $561 million was added through a supplemental budget item.	Supported an even higher defense budget.	Actively supported an amendment to cut military spending by a transfer of $6.5 billion from defense to domestic programs.
B-1 Bomber: A full House vote, 204-194, upheld the President's decision to halt production.	Canceled the B-1 in favor of the cruise missile.	Brethren strongly supported the "Stop the B-1" Campaign.
Neutron Bomb: Both House and Senate have given the President authority to move ahead with production. But strong European reaction has caused him to postpone his decision till 1978.	Has not made a decision.	Oppose all action to proceed with production of this enhanced radiation weapon.

Issue	**Carter**
Human rights: Some financial assistance has been withheld from gross violators through restrictions on loans and grants by the international Financial Institutions (IFIs) and United Nations agencies.	Much has been said but little progress has been made in improving conditions. The President promised to instruct US representatives to IFIs to vote against loans to countries that are gross violators, but he opposed legislating such action.
Health care: No national health insurance legislation has been seriously dealt with in this session. Hearings are being held in various cities by the Committee on National Health Insurance. Following its report, the administration is committed to making public an outline of its National Health Insurance proposals by March 1.	Policy yet to come.
Criminal code revision: Senate Bill S1437 (though better than its predecessor) contains many provisions that jeopardize civil liberties.	Supportive of the Bill and urging early passage.
World Peace Tax Fund Bill: Would offer an alternative for conscientious objectors to paying taxes for military expenditures, with the tax money going instead to world needs and peace efforts.	Supporters of the Bill are attempting to get an appointment with the President to discuss the issues involved. The Bill has not gotten out of Committee since it was introduced in 1972.
Equal Rights Amendment: This Constitutional Amendment would guarantee equal rights under the law regardless of sex.	Both President and Mrs. Carter have made strong statements of support.

Mr. Carter knows this well. No doubt it is one reason why this most consciously Christian president the US has had in this century delivered his inaugural address without using the words "God" or "Christ." In this he carefully followed the pattern of another controversial Christian president, John Kennedy. Both men in their inaugural addresses quoted from the Old Testament, thereby assuring both Christian and Jew that they were not narrowly Christian, and both used passages so familiar that nonbelievers might have thought they were quoting Shakespeare rather than eighth century prophets.

In his inaugural address, President Carter set the tone for his first year in office. He has consistently appealed to a national sense of higher ideals, not to a specific religious faith. Sensing at the outset of his campaign for the presidency that the twin disasters of Vietnam and Watergate had disgraced the people of the nation, he chose to appeal to what Robert Bellah, and others, have described as the "civil religion" of the nation. That means that "religious dimension . . . through which (a nation) interprets its historical experience in the light of transcendant reality." Mr. Carter was faced with a nation that had been wounded by its own past actions and by the past actions of its discredited leaders. He has attempted to lead it by appealing to its people's agreed-on values and commitments, based on common experience, history and goals. This has been most apparent in his early and consistent emphasis on human rights.

Beginning with his letter to Andrei Sakharov in 1976, Mr. Carter has told the people of the world and his own country that the US "must reassert its vital interest in human rights and humanitarian concerns" (a pre-campaign speech in Tokyo in 1975). In his inauguration address he told the nation, "Because we are free, we can never be indifferent to the fate of freedom." And in his speech to the United Nations in March 1977, he said, "Violations of basic human rights are no longer the internal affairs of any nation."

By insisting that US policy coincide with the "basic ideals" of the American people, the President is conducting foreign policy from a perspective of a civil religion the people hold in common. Whether or not his decisions are better than those of his predecessors is not the point here. That is a political judgment. But in making that judgment, it is important to note that President Carter is not bringing a rigid set of principles or a code of morals to be applied in every situation.

Only if we perceive the Christian faith as a perspective can we understand how a professed Christian can approach presidential problems with an open mind. Woodrow Wilson's fundamental error was to decide in advance that he understood God's will, and then, in spite of all data to the contrary, to hold to his conviction about it.

The Christian view is that none of our human conclusions are final. All our decisions are subject to re-evaluation based on fresh data. Journalists make a mistake when they write about Mr. Carter in assuming that the religious person always knows in advance what is good and what is bad, and that this knowledge provides superiority in all situations.

Writing in the *New Yorker* about Mr. Carter's human rights policy, Elizabeth Drew comments that "the importance of the *moral streak* in Carter should not be underestimated (italics added)." The hidden ingredient is identified as a *streak*—something that intrudes with occasional bursts of moralistic fervor, some sort of contamination, like a bad temper, or some other character flaw with which we just will have to learn to live. But the Christian faith is not a "streak" in Mr. Carter. It is a perspective. And that perspective does not occasionally intrude. It is in total command. Out of his faith, the President makes political decisions. These decisions vary in merit, depending on the observer's judgment as to what constitutes merit. But it would be inappropriate to say that any single decision is more "Christian" than another.

President Jimmy Carter, as a professed Christian in the White House, does not hesitate to state that his perspective is Christian. But thus far he has avoided the "moralistic" temptation to assert that his decisions are spiritually superior to those who disagree with him. As long as he avoids that temptation, and conducts himself in office as ably as he can as a political leader, he will remain faithful to the Christian tradition. ☐

James Wall, a United Methodist clergyman, has been editor of the Christian Century *for the last five years and is active in the Democratic party in Illinois.*

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Brethren

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—Ruby F. Rhoades

Ruby F. Rhoades heads the Washington Office.

When greed makes need

by Lawrence A. Rupley

My family and I lived in Nigeria for the first six years of the 1970s, including the time when the posted prices of crude petroleum were raised fourfold by the Organization of Petroleum Exporting Countries (OPEC) in 1973 and 1974. Nigeria, a member of OPEC, now ranks among the ten largest petroleum exporting countries in the world, with current production of some two million barrels per day (compared to Saudi Arabia's nearly 10 million).

In Nigeria the most important aspect of the posted price increase was the fact that government tax revenues increased by two and a half times in one year! Such revenue has permitted increased government expenditures on social and economic development projects such as roads, agriculture, schools, factories, and port facilities.

Brethren visiting the area of Ekklesiya Ya'nuwa a Nijeriya (EYN) have been impressed by the new hardtop highways, schools, electricity, government facilities, even factories that have recently been added to that remote rural area.

However, there is increasing awareness in Nigeria that the petroleum reserves will not last forever; perhaps they will support production for only 25 to 30 years more. There is thus considerable concern in Nigeria that those reserves be used at a moderate rate, so that the oil revenue can be used deliberately to bring about sustained development in the rest of the economy.

Perhaps the most important current feature of nationalism in Nigeria and everywhere in the Third World is the increasing realization that natural resources which are exported to Europe or North America are then no longer available for use by people in those less developed countries (LDCs). The desire for faster economic development in the LDCs will also entail a sizeable increase in their energy use as a fuel and as a raw material for industrial growth in areas such as nitrogenous fertilizers, plastics, pharmaceuticals, detergents, synthetic textiles, and paints. It is clear from discussions and statements in countries like Nigeria and Iran that if such countries need their oil for use as a fuel or as a raw material for petrochemicals production they are going to stop exporting it to Japan, Europe, and North America.

The desire of people in the LDCs to raise their standard of living should come as no surprise to us. Just in our short time in Nigeria we saw friends in Garkida, the Germantown of EYN, move from bicycles to motorcycles to automobiles as personal vehicles. Thatched-roofed mud huts are for the poorest folk (the people who still make up half of Nigeria's population). Anyone earning a salary makes a cement-block, tin-roof house a first priority. The crowds in EYN churches on Sunday are arrayed in fashionable clothes that relegate the standard cotton garments of earlier years into museum pieces. We Americans have *caused* part of the LDCs' desire for improved living standards through our advocacy of democracy—in consumption as well as political systems—and through our espousal of the gospel of economic growth. Our excessively high consumption levels in North America are also a part of the *cause* of low levels of consumption by many individuals in the LDCs. A market system distributes goods and services to those who have the willingness *and ability* to pay the necessary price. However, many low income individuals in the LDCs do not have enough purchasing power to buy the goods and services produced from their own resources which American consumers also try, successfully, to purchase.

So long as people in the LDCs are unable to secure consistently higher prices for the goods they sell to us or in some way to bring about a redistribution of purchasing power from the rich countries to themselves, international trade is not primarily of benefit to them. People in the LDCs are not passively satisfied any longer in the knowledge of their living standards compared to those of individuals in the rich countries.

Despite the fact that the view from the LDCs is often decidedly different from that of North America, we are sometimes extremely short-sighted and assume that everyone in the world sees things as we American consumers do. Where did the myth arise that we American consumers have a *right* to foreign oil? No one else in the world shares that point of view. Nor do we Americans grant that any other country has a *right* to Texas oil! The difference in viewpoint between American consumers and "Third World" petroleum producers arises largely from the profligate consumption of the world's resources by American consumers.

The imbalance in world energy consumption patterns is staggering. Maurice Strong, former director of the UN Environment Program and now chairman of Canada's official energy agency, observes that North America now uses five times the energy consumed in the whole of Asia—a rate about 24 times higher per person. Each year North Americans *waste* more fossil fuel than is *used* by two-thirds of the world's population. Put in another context, just seven states with gasoline consumption equal to that in Ohio exhaust *all* of Nigeria's production.

In spite of our expanding consumption and the desire of the LDCs to develop industrially, there is a real limit to worldwide oil supplies, and we American consumers need to be more aware of that fact. There has been much debate regarding the quantity of petroleum reserves in the Middle East, with some predictions that they may suffice for only about 50 years at present rates of consumption. Even if there is much more oil than that, the imminent shortage is still very real if the entire world "develops" into consuming patterns to match ours.

It may or may not be true that shortages of oil or natural gas are sometimes partially contrived by an owner or a producer, or are an unintended by-product of government policies. That is not the real issue. There is a *finite* quantity of oil in this planet. Optimistic plans have been suggested to develop large quantities of oil with unproven technology (such as from tar sands or shale) and the apparent thrust of the action in the US Senate in October 1977, is to primarily stimulate production and to delete many programs to enforce conservation in our consumption. These approaches seem to me to ignore the fact that there is some limit to the quantity of such resources ultimately available, and that we are clearly consuming an unfair share of those worldwide resources.

When I returned from abroad, I was struck with particular vividness by the isolationism and self-centeredness of those of us who live in the United States, despite our communications media that are capable of providing nearly instant information about events and places almost anywhere in the world. An important part of that self-centeredness is that we American consumers generally fail to realize how wealthy we—*every one* of us—are in comparison with all the rest of the world.

Our living standard in comparison to that in the less developed countries is nearly beyond comprehension. The personal income per person (total personal income divided by total population) in 1976 in the United States was approximately $6,400; for many of the LDCs the income per person is around $150 to $200 per year. For the entire decade of the 1970s, some projections are that average incomes in the more developed countries will *rise* by $700 or $800, while in the LDCs they will rise by $3 on the average. The UN Food and Agriculture Organization estimates that 2.7 billion people of the four billion in the world live on 1,000 calories per day, rather than a suggested minimum for good health of 2,300. We Americans are *not* the poor on this earth to whom Christ spoke compassionately on the Mount. We are instead the rich young rulers who hesitate to give what we have and truly follow Him. In 1975 the total of *official and private* aid abroad amounted to only a bit more than one percent of the gross national product of the United States.

I believe that the stewardship which we must practice seriously—before we find the limit of petroleum and mineral resources available in this world—is that of the world's resources, and the needs that must be satisfied are those of God's children worldwide. Christian stewardship demands that we *not* use resources in such a way that our neighbors throughout this world are left wanting. Christ tells us quite clearly that we must be a neighbor to any who are in need (Luke 10:29-37). The neighbor was he who helped the man in need, even though he, the Samaritan, was not a countryman to the one in need. The Samaritan shared all he had. He did not share an *extra* donkey; he walked while his stranger-friend rode. He did not tell the innkeeper to spend "anything up to $5"; he offered to pay *whatever* was required to meet the needs of the stranger.

We Americans are not the poor of this earth to whom Christ spoke compassionately on the Mount. We are the rich young rulers, who hesitate to give what we have and truly follow Him.

In the face of an absolute limit on the quantity of petroleum and mineral resources worldwide, I think it unlikely that the standard of living in all of the LDCs can be raised to the levels that now occur in the rich areas: North America, Europe, and Japan. The very high consumption levels of individual Americans must be curbed in order for worldwide living standards to be raised modestly. We Americans *can* cut our consumption levels and survive—most of the rest of the world lives routinely that way right now! For example, a cut in *average* income by 50 percent from $6,400 to $3,200 moves us back in American history not to 3,000 B.C., but merely to 1967 (in terms of real purchasing power, to about 1941). Such a decrease does not exactly reduce us to the pittance of $200 "enjoyed" by much of the rest of humankind.

American Christians are one group in this society and this world who are able to make a unique witness—if we are willing—by denying self and voluntarily giving up some of our material affluence in order that the need of our neighbors can be partially relieved. We Christians in the Church of the Brethren may also have a particularly unique role if we can demonstrate our heritage of the simple life in what is perceived to be a new situation. As individuals and as a church we have had a tradition of response to disasters and to many continuing needs of our neighbors through gifts of material aid and the service of individuals in ministries of relief, education, agriculture, medical care and the training of others for economic self-sufficiency. We must continue and expand our response to include even greater sharing of the world's wealth.

I do not pretend that a movement to lower levels of material affluence will be painless, nor that we can now anticipate all the implications. However, a solution will certainly not be found by ignoring the problem. In the short run the present levels of *production* may continue in North America; *consumption* here can be curtailed if a significant amount of that output is given away voluntarily. Consumption could also be curtailed by increased taxation of Americans, with that tax revenue used to purchase the excess output for shipment abroad. In the longer run, production levels in the LDCs must also be raised. This will necessitate our willingness to transfer some of the productive resources or techniques which we now hold, and more of the raw materials owned by the LDCs will be used there for their own production and consumption.

Finally, there is the question, "How will we, as Christians, deal with the changes in material living standards suggested here?" As Albert Gray Jr. pointed out in the November 1976, MESSENGER, "We do not, as Christians, need to fear the future even if we will have less and others will have more. God still provides what is essential for an abundant life." Christ did *not* promise the young ruler that his decision would be easy. Christ *did* say that his unwillingness to sacrifice his comfortable living was the only thing lacking in an otherwise upright life. Christ is uncomfortably clear when he gives his greatest and most encompassing commandment, "Love your neighbor *as yourself.*" ☐

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Never enough

Read Exodus 20:17; Matthew 6:33, 16:26; Luke 12:15; Philippians 4:11-13.

Someone once asked John D. Rockefeller, "How much money does a person need to be really happy, content, and satisfied?" He answered, "Just a little more."

That is the problem. We always think we need a little more; we always want a little more, no matter how much we have. It is never enough.

We are restless, hungry, forever unsatisfied and dissatisfied. In the words of T. S. Elliot, "We are the hollow people . . . the stuffed people."

We fill ourselves with that which makes us all the more hollow. We thirst for pleasures. Satiated with pleasure, we are all the more thirsty. We hunger for things to fill our emptiness. Yet, the more we acquire, the emptier we feel. We are stuffed—our minds, our stomachs, our days, our barns, our bank accounts. We are stuffed and remain hollow, empty, unsatisfied.

The quest for power and status and the joy of possession are deceptively exciting. They are like a heady wine, distorting our perception, affecting our perspective. We set goals, strive and struggle, and reach them.

Everything in our society reinforces the importance of that struggle. Our educational system, economic system, commercial system, political system, all preach the same message: Get ahead; make money; acquire and possess; be successful! We fail to see the wisdom of the Scriptures because we are duped and deluded by the superficial values of our society. Our society (and even some preachers) proclaims that happiness/meaning in life is found through the possession and accumulation of things. Success and worth are measured by what *we have*, not by what *we are*. We are programmed to covet. And the biblical message is lost in the noisy din. "Thou shalt not covet." "For what will it profit a man, if he gains the whole world and forfeits his life?" (Matt. 16:26).

The 10th commandment, underscored by the teachings of Jesus, has something to say to us about this sickness/sin or issue/problem. The commandment talks about it in terms of coveting. Jesus talks about it in terms of "seeking first the kingdom." And the Brethren have attempted to speak to it in terms of "the simple life." The message is clear and basic. Too many of us haven't heard it. We need to hear it.

According to the *Interpreter's Bible*, the word "covet" means to "indulge in thoughts which tend to lead to the actions named in the previous commandments." In the early days when the first Greek translation of the Hebrew text was made, the scholars used a word in Greek which clearly means "to set one's heart upon a thing." Deuteronomy uses another Hebrew word which makes it clear that the intention here is to prohibit grasping thoughts that lead to grasping deeds. This commandment reveals quite early in biblical thought an important and fundamental insight. The inner life—condition of the heart—determines destiny. We are forced to step from the "outer world of act and word, of crime and punishment, into the secret place where all good and evil begin, the heart of men."

So covetousness is not the result of an evil that is inherent in the physical, material things of this world. Covetousness is the result of a misplaced love, a misplaced loyalty—a condition of the heart. The commandment speaks to the problem from a negative perspective: "Thou shalt not covet." But it is Jesus who brings the needed positive approach to this problem. In essence, Jesus says, "Get your priorities straight." How? "Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matt. 6:33 NEB).

"But seek first his kingdom. . . . " That is the one and only principle upon which Jesus bases his teachings. Absolute personal loyalty to God must take precedence over anything and everything else.

Vernard Eller, in his book, *The Simple Life*, is very helpful at this point. He makes an interesting observation: "In the New Testament there is a 'first' and there is an 'all the rest . . . !' The gospel never attempts to deny the reality or validity of the 'all the rest.'"

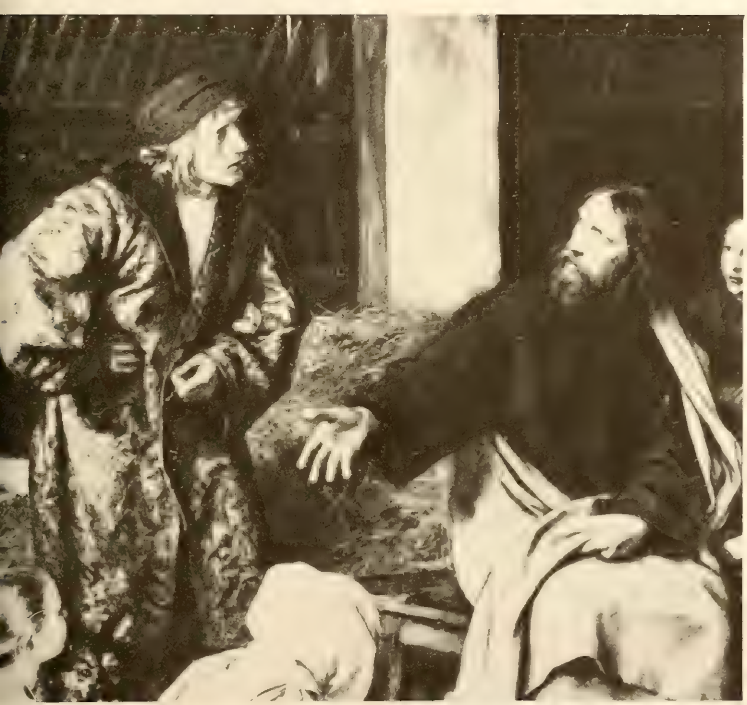
So it is not how little or how much we possess that creates the problem/sin. It is our attitude—condition of the heart—that is important. As Eller points out: "One's concern over what may be the little he owns or, for that matter, his concern over precisely that which he does not own, but would like to—these concerns can be just as (dangerous and destructive) as can the actual owning itself."

In Luke 12:15 (NEB), Jesus says, "Even when a man has more than enough, his wealth does not give him life."

But neither is this to say that the renun-

We should not covet for we have

/by Jimmy Ross



"Christ and the Rich Young Ruler" (detail) by Gebhardt

ciation of wealth *will* give him life. In the RSV this verse reads: " . . . a man's life does not consist in the abundance of his possessions." But neither is this a guarantee that a meaningful life is to be found in the limiting of possessions. We find life in our relationship to God. We experience death, emptiness, and despair when we try to substitute things for that relationship. We experience failure, frustration, and discontent when we attempt to find that relationship through renunciation and asceticism.

The key to what we're dealing with lies in an inner change of attitude toward things. My own father was not "religious," perhaps, *fortunately* so! But he had hold of the truth we are discussing. I remember him having to do without. He and my uncle shared a suit. They took turns attending funerals. For years Dad wore dungarees and a workshirt to church. He never owned a car. So he did a lot of walking. Later, when times got better, he owned several suits. He enjoyed taking trips in nice cars—Cadillacs even! Yet often when preparing for a trip he gathered up what he needed and carried it along with him in a grocery bag. I don't remember him complaining about having to do without and neither do I remember that he felt guilty about enjoying "things." He lived, unconsciously, what Paul is talking about in Phil. 4:11-13: "Not that I complain of want; for I have learned in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

In other words, we may very well have many possessions, but if Christ is first in our hearts, we consider them as if we had them not. We may not have any possessions to speak of, but if Christ is first, then we consider that lack as if it did not exist.

So for the Christian it is not a question of how much we possess or how little we possess. We don't covet, because we've got everything we want or need . . . in Christ. That is enough. It will always be enough! ☐

Jimmy Ross is pastor of the Codorus congregation in Loganville, Pa.

all we want or need...in Christ.

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Some 45 years have passed since Martha and Daryl Parker first went to China as missionaries with the Church of the Brethren (far right). Since then they have served in the US, in Nigeria, and in Puerto Rico.

now, Lord?

nd Daryl Parker have been pioneers in visions. And the visions have
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nd conditions have changed, often drastically, through their many
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hrough God's leading, to play a part in meeting those needs.

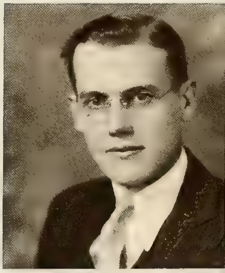
by Mildred Hess Grimley

Daryl Parker once wrote, "M. R. Zigler is a visionary, but full of good ideas." He could have been writing about himself, for along with M. R., Daryl is a visionary full of good ideas and positive action! Daryl and his wife Martha have been pioneers in visions. And the visions have not vanished, as dreams often do in the cold light of morning, but have been carefully thought through and put into action.

As times and conditions have changed, often drastically, through their many years of ministry, the Parkers' visions have grown and expanded, but the basic dream has remained the same—to be sensitively aware of the needs of the world, and through God's leading, to play a part in meeting those needs.

"Dear Lord, what do you want us to do here, now?" Daryl asked recently. How delighted the Lord must have been to hear those words from a couple who had already served him for 44 years—in China (1933-40; 1947-49); in Puerto Rico (1942-46); nine months in Nigeria (1967 and 68); four times back to Nigeria for three-month periods; three times back to Puerto Rico for six-week stays; in Hollansburg and New Madison, Ohio, and now the Brethren's Home in Greenville, Ohio. Though past the age of retirement, they have no intention of stopping "just yet."

This driving desire to do what the Lord wanted them to do was evident from the beginning. Daryl (born in California in 1904) was a teacher in the Los Angeles area, but felt a yearning to move out into more less-trodden paths for the Lord. His thought turned toward medicine and Africa. At Northwestern Medical School he met, through the Student Volunteer Movement, a graduate nurse from Cook County School of Nursing in Chicago. She was Martha Neiderhiser, who also had been thinking of Africa at the encouragement of H. Spenser Minnich of the Elgin staff. By the time Daryl had finished his internship at Evanston Hospital and taken additional studies in ophthamology, he and Martha were convinced that the Lord had work for them to do . . . *together*. They were married in 1932.



Encouragement from missionary Peggy Burke, who told "wonderful tales" of the need for doctors and nurses in Nigeria, along with Walter Judd's flaming missionary speeches, convinced the couple that they would go to Africa. But to double-check, they prayed, "Lord, what do you want us to do now?"

"And the Lord opened up China!" Daryl grinned. "At the time we were able to go overseas, our work in Nigeria could not use another doctor, but China could, so we based our decision on need . . . and went to China in 1933."

Once the decision was made there was no question in their minds. In writing to Brother C. D. Bonsack, then secretary of the General Mission Board in Elgin, Martha wrote, "We pray God will help us fit into his great plan there."

During the 10 years the Parkers were in China, there were rumblings of war, as well as actual war. It is a dedicated staff that can constantly adapt itself to the continual changes that a civil war makes necessary, and at the same time keep the conviction that "to all who are called according to his plan, everything fits into a pattern for good." Their Chinese pastor preached on this text just previous to the two times the Parkers left

Above: *By 1940, when this photo of Martha and Daryl was taken at Camp Harmony, they were already "old China hands."*

Top: *The Parkers pose in 1949 with a group of Chinese nurses completing OB and OR classes.*

China: in 1940 when the Sino-Japanese War was raging, and nine years later when the Nationalist-Communist War threatened the existence of the Christian church.

The Church of the Brethren had five mission stations in Shansi Province, North China, and the Parkers were assigned to Ping Ting, where a hospital was located. Martha wrote, "Days that are busiest are happiest." How happy their days must have been!

Martha's expertise in nursing extended into the areas of teaching, organizing, and supervising. As a teacher she instructed Chinese nurses in operation techniques, ward nursing, and sterilization practices. She organized medical supply rooms and operating theaters, and insisted upon a high standard of performance from her nurses. (Daryl matched Martha's desire for his workers. A Chinese nurse in describing Daryl when he was less than pleased with someone's work said, "Dr. Parker, he fly to the ceiling, but he come right down again!")

The Parkers' daughter Jean writes, "Mother was well organized and had each detail for life's maintainance routinized. There was a correct way for doing everything, from breaking an egg to folding underwear. Everything had its place and everything imaginable was saved. She was very efficient . . . and impossible to beat!"

Martha added other responsibilities from time to time: teaching English to Chinese nurses, serving as mission station secretary, writing, working with crafts, teaching a course in American cookery. Upon returning to the States she received her B.A. from Earlham College. "We were very proud of her," one of the girls wrote.

But what gave Martha and Daryl some of their deepest satisfaction and joy was the raising of their two families! Don and Bob (now both doctors) were born in China in 1934 and 1935, 16 months apart. When the boys were grown, the Parkers adopted two little sisters, Jean and Carol, in 1953. Jean says, "Whatever struggles Mother and Dad were facing professionally, personally, or in the raising of two young girls after their sons had grown and left home, they managed to an amazing degree to provide continuity and consistency to our lives. Their guidelines and disciplines made sense out of this sometimes nonsense world."

Daryl is a gentle person who enjoys life to the full, always willing to listen, ever ready to discuss, continually full of creative ideas, ever compassionate. On the first trip to inland China he watched as the Chinese man struggled through several inches of dust, pulling their rickshaw up a hill. He could stand it no longer, and got out and walked!

As the Parkers became more involved in their work, Daryl was not hesitant to make recommendations to the Mission Board. He was concerned about the health of the missionaries and urged that it become mandatory for all missionaries to have complete physical examinations every furlough; that they be required to take two- to four-week vacations every year, that first-term missionaries serve no longer than five years before a furlough. He urged the Mission Board to send out women doctors who had specialized in pediatrics, to send out short-term workers to aid in a mobile medical unit he had started, to supply the mission with a coast agent treasurer, and to send out a mission coordinator who could have this "as his first work and not just give time to it after he has spent most of his energy on some other work."

Under their leadership, hospital boards were organized at Ping Ting and Liao, public health work was begun in the schools, and refresher courses for doctors and nurses were started. They insisted that the Chinese be taught thoroughly so "they can take over even when we're not here." Public health centers were established where mother- and child-care was taught, vaccinations given, and sanitation and fly control measures taken.

Daryl's plan for which he wanted short-term workers was the mobile health unit, which covered six centers in areas worked by the Brethren, China Inland Mission, and the American Board. At each center the unit visited, it studied the conditions, left equipment and personnel geared to that particular situation, and then brought workers back to the "permanent base hospital" for training in the care of patients, storage of supplies, and use of equipment.

A deputation from America visited China in 1935. It reported, "The medical work under Dr. Parker is being organized on a different basis. After making Ping Ting the central hospital of the system, he is making much effort to reach the villages, with disease prevention, health, and hygiene, rather than wait at the hospital for those who may come. We believe this is an emphasis much needed."

"To teach others is good; to learn from others is equally valuable." This was a principle upon which Dr. Parker worked. "We must learn from other mission groups' experience," he wrote. "It sounds prosaic, but has seldom been practiced." This was not just a platitude. He and Martha worked in hospitals owned by Methodist, Presbyterian, American Board, and

United Church of Canada. He visited other hospitals on every occasion he could to "learn more about the peculiar diseases of north China" and "the methods necessary in the smaller type hospitals."

And whoever heard of working with local "medicine men"? An innovative idea, but a wise one. Daryl taught them sterilization techniques, simple medical treatments and diagnoses, and sold them better medicines!

A time which tried the fortitude of the entire family was the war year of 1947. Son Don remembers it well. "In 1947 our family was in Peking. Dad went interior to Ping Ting . . . to help keep the mission hospital operating in spite of the Chinese civil war. The area was overrun by Communists and we heard nothing from any of the hospital staff for five weeks. We had no way of knowing if Dad was jailed, caught in the fighting, or killed. During that time I celebrated my 13th birthday and I can still remember my mother putting her arm around me after I had blown out the candles and saying, 'I know what your wish was, Don.'

"Several weeks later, biking home from school, I heard a familiar voice calling across the noisy street: 'Don!' There was Dad, waving at me! He had just gotten off the plane after a difficult journey out of the battle area. No American has returned to that hospital since then."

Don attributes his father's safety to the fact that he was traveling with Mary Schaeffer, who had white hair (the Chinese respect age), and that they both spoke Chinese well. Also, many of the soldiers, as well as peasants who befriended them, had previously been treated at the mission hospital.

Before their first furlough in the States had drawn to a close, and it was obvious that the war would continue to prevent their returning to China, the Parkers again prayed, "Dear Lord, now what!" The answer came unmistakably, "Puerto Rico!" Another surpirse!

In 1942, at Camp Lagro in Indiana, Dr. Parker had been helping Howard Sollenberger train a unit of Civilian Public Service (CPS) men to go to the Burma Road. But their plans were cut short when the government forbade conscientious objectors from going overseas. However, the government was experiencing a pressing need in another part of the world. The Puerto Rican Reconstruction Administration (PRRA; with headquarters in Washington) had been operating several facilities in Puerto Rico. But due to lack of personnel, they were closed. The government said that CPS men could go there and work. After Andrew Cordier, chairman of the Brethren Service Committee, met with Selective Service and the director of PRRA in Washington, the "go-ahead" was given and the team

Top left: *During the war years the Parkers served in Puerto Rico. Here Daryl plays circle games with a group of Castañer children.*

Top right: *Daryl performs trachoma surgery in China.*

Center: *Daryl is still on the job today, in Greenville.*

Right: *Martha serves in the gift shop at the Greenville Home.*

moved out—along with the Parkers and Blickenstaffs. They remodeled buildings, opened recreational facilities, and a little, unused clinic became the first rural hospital on the island, Castañer Hospital. The unit also began the first rural high school (later taken over by the government), a cooperative and church which are still operating, and they were the first recipients of heifers from the USA.

This work was so successful and drew so much attention that during the Parkers' second tour of service in China, they, along with Joe Mow, the Rolland Florys, and George Masons, were asked to go to a new project in central China. This was to be run on the same basis as the project in Castañer—a cooperative project between Brethren Service and the Brethren Mission in China. Agriculture was to play a large part in this work.

Always at the heart of Daryl and Martha's activities was the desire to draw people to Christ. Even while struggling with the Chinese language, Daryl wrote, "It will be great when one can actually feel that he is a 'member of the crew' for Christ in China."

At another time he wrote to the Board. "We hope to extend our medical work out into the country along with the evangelistic work during the next few years . . . ." Many years later: "Why do we say we believe that evangelistic work is the most important, and then when we have well-trained ministers out here, make them do other things for which they are not trained, and for which they have no liking? At present we have five ordained ministers and not one of them is in evangelistic work!"

"Lord, what shall we do now?" And He opened up still another avenue of service: Nigeria! Short-term doctors were needed to work in the hospitals and public health program. The Parkers responded.

In the middle of their first nine-month stay in Nigeria, they visited their son Bob, who was working under Johns Hopkins Medical School as a doctor in the Rural Health Research Project in India. Bob was excited about his parents' interest: "I have appreciated my parents' openness to new ideas, to new directions, to change. Their supportiveness has always meant a lot to me as I grew up and kept changing my careers. When I finally became a doctor and specialized in community medicine and international health, they were right with me. In fact, Dad got so enthusiastic about some ideas that I was getting into that he shared them with others in Nigeria. It was just the kind of enthusiastic support the now highly successful community health program (Lafiya) there needed during its early stages. I soon found out that this interest in community health services and public health programs wasn't something new—he had been involved in many such activities in China! Now they're considered to be "new" trends in international health assistance, whether in missions or otherwise!"

Involvability! A word not found in Webster, but which fits, nevertheless! Daryl was appointed (1970-72) by Annual Conference to serve on the Health and Welfare Committee for study of the care of people in homes for the aging. At the same time he was actively involved in the Fellowship of Reconciliation, other peace action groups, and the United Nations Association.

At 67 he received his pilot's license, and upon moving to the Brethren's Home in 1974, "gave up the trombone because it was too noisy for the residents . . . but I keep strumming my guitar!"

At the Brethren's Home in Greenville, Daryl relieves the medical officer in charge, Dr. J. Edward Hershberger; he continues to perform eye operations at the Wayne Hospital in the town; he sees patients from the Home one day a week and from the community three days a week. Martha sings in the Brethren's Home choir and in the local church choir, and works part-time in the Home's Gift Shop. Her life-style of helpfulness to others continues as she takes ice water to patients in the hospital wing of the Home.

Yet, all that was not enough. They prayed their lifelong prayer, "Lord, now what do you want us to do here?"

And the Lord did not need to remind them of the many times Daryl had said, "How do you get a balance between justice and liberty?" or "When you're a poor risk, no one will help you." or "Castro/China give equality, but little liberty." And the Lord said, "Are there not still poor risks, injustices?" With that, Daryl nudged the Greenville Church to form the "Social Action Committee." For the past five years it has been working to underwrite several local "poor risks" and to work for their rehabilitation. The present project is with the Kurdish refugees—a very difficult project.

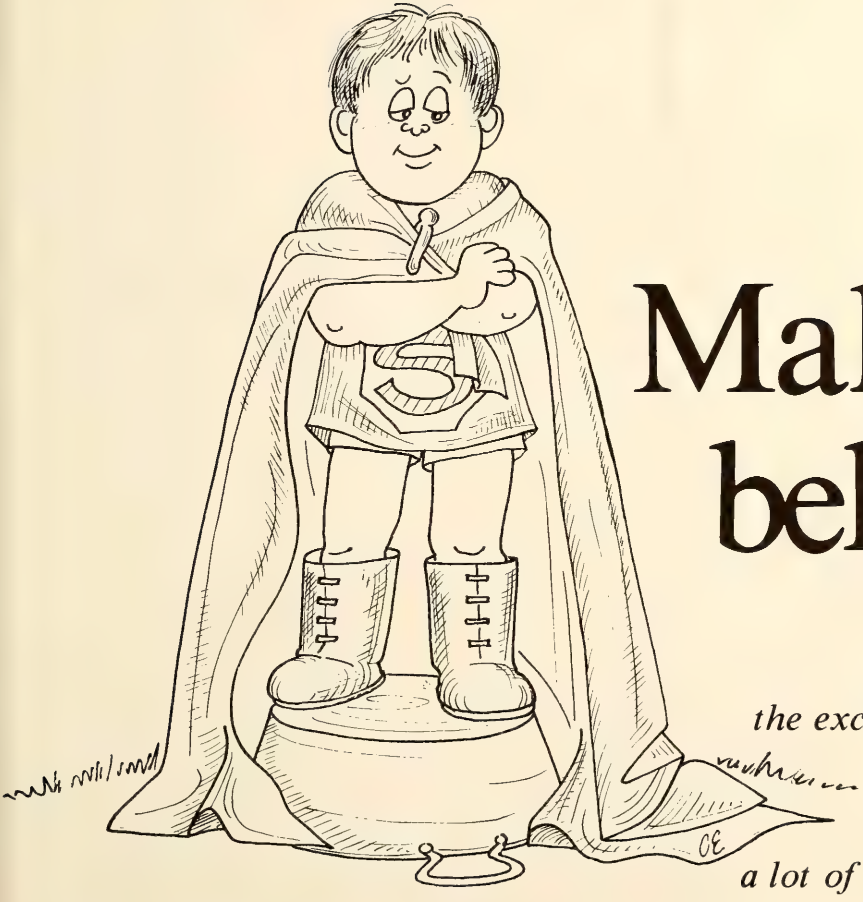
Daryl never stops dreaming. "The folks in the Home should start a 'bull session' group to see what they can do for others. We should not become an introverted group—but should live to do things for the community."

Youthful spirits that don't know when to stop asking, "Lord, what now?"

"Sometimes I feel so inadequate," Daryl said recently, "But we try to do what the Chinese proverb says . . . "

"Light a candle!" Martha finished. ☐

Mildred Hess Grimley is a former Nigeria missionary from the Brookville (Ohio) congregation. She is the author of Children of the Bush Country.



Making believe

To catch
the excitement and joy
at the heart
of our faith
there has to be
a lot of "make believe."

by Ken Gibble

"Let's go to the movies!" someone says—and off you go for an evening of entertainment. What happens when you get to the movie theater? You go in, buy some popcorn maybe, find a seat, and wait for the show to start. Soon the lights go down, the curtain rises, and you are pulled into another world—a world colorful and exciting, filled with fascinating people. For the 90 minutes or so the movie runs, that world is the one you live in.

Now the thing which makes such entrance into another world possible is the human imagination. Because you *know* those figures up there on the screen aren't real people. And you know those figures aren't really moving at all. You are aware that a great many still photographs have been taken and that when they're run rapidly through a projector, the *illusion* of movement is given. If you would stop to analyze the whole business, if you insisted upon treating things literally, you would miss the fun of enjoying the movie. You've got to make believe in order to enjoy it.

In the field of drama there is a term used to describe what happens when people go to the theater. It's called the "willing suspension of disbelief." Kids call it, "making believe." I prefer the kids' term and I also happen to think that "making believe" is one of the prime ingredients of the Christian experience.

Running throughout the Scriptures and teachings of the Christian faith, there is an unmistakable element of "as if." And unless you and I understand this "as if" element, unless we're willing to "make believe" for all we're worth, we're going to miss out on the excitement and joy at the heart of our faith.

St. Paul frequently resorts to making believe in his use of creative imagery. Writing to the Colossian Christians, Paul urges his friends to remember that since their baptism, they have come to a new way of life. "You were buried with Christ in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:12).

But of course Paul doesn't mean those opening words to be taken literally. What he means is that when we are baptized, it's *as if* we are buried; and when we emerge from the water, it's *as if* we are raised from the dead with Christ. What a meaningful symbol baptism can be for us; but we won't appreciate its full significance and its beauty unless we see the "as if," unless we're willing to make believe.

Frederick Buechner has written about the communion in terms of the "as if" attitude Christians should take to this sacred meal. I've adapted his words somewhat to fit our tradition.

"It's make believe. You make believe that the one who blesses the bread and the cup is not the stringbean pastor who smells of Aqua Velva, but Jesus of Nazareth. You make believe that the tasteless biscuit and Welch's grape juice are his flesh and blood. You make believe that by swallowing them you are swallowing his life into your life and that there is nothing on earth or heaven more important for you to do than this.

"It is a game you play because He said to play it. 'Do this in remembrance of me.' Do *this*.

"Play that it makes a difference. Play that it makes sense. If it seems a childish thing to do, do it in remembrance that you are a child, and that he said, 'Unless you become as little children, you cannot enter the kingdom of heaven.'" (Frederick Buechner, *Wishful Thinking,* Harper and Row, Publishers).

Some people don't have much time for the Christian faith because, as they say, it's not realistic. They regard faith as an illusion, and the rituals of faith as foolish, futile exercises. In a sense I feel sorry for people who think like that because they suppose that life is at its best when it's stripped of all elements of make believe. How barren and solemn such a life must be. Sure, there's make believe in the Christian faith; if there weren't, it would be intolerably dull and lifeless. Rather than take away the make believe of our faith, I propose that we become more aware of it and enter into it with child-like abandon. And notice this: making believe is not restricted to symbols like baptism and communion; it has to do just as surely with the way we live.

Again, consider what Paul writes. He tells his friends to "put to death" what is earthly in them—things like immorality, impurity, and evil desire. That is, they are to rid themselves of these tendencies, "as if" they were putting them to death. "Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature" (Col. 3:9-10).

Now that's a statement just filled with make believe. But it goes right to the heart of Christian ethics. All of us who have committed ourselves to Christ know that the old nature (call it human nature, if you like) still has its hold on us, no matter how much we wish it were otherwise. Despite our best intentions, we feel ourselves pulled into doing things and saying things we know are unworthy of our best selves. But the point is that we not use that fact as an out. How easy it is to excuse ourselves by appealing to human nature.

"I'm sorry I lost my temper, but after all, I'm only human."

"Sure, I know I ought to stop smoking, but everybody is entitled to a few vices."

"I realize I acted rather stubbornly yesterday, but that's the way I was brought up; that's just the way I am."

We make such excuses nearly every day, and to do so runs contrary to the way of Christ. Paul would say to us as he did to his Colossian friends: "Yes, I know your old human nature still clings to you. But don't use that as an excuse. Rather live *as if* you had the new nature which your faith in Christ offers."

It just won't do for us to use the same tired old alibis everybody else does. We are rightly indignant when we read about a man under the influence of alcohol committing a violent crime and getting off with a light sentence because he claims he "wasn't responsible." Our excusing ourselves on the basis of our weak human nature is essentially no different. As Christians, we are called to live as if we had a totally new nature. The early Brethren sometimes said it like this: "We must live as if the kingdom of God had already come in its fullness." To take that attitude is to make believe for real!

What kind of make believe does this require? I think the best model is the kind of make believe kids engage in. Watch children playing with dolls or playing "go to the store" or pretending to be Superman. They know they're making believe—they know the doll isn't really a baby; the big carton isn't really the check-out counter at the supermarket; the cape they're wearing doesn't really make them Superman. They know it's make believe—but that doesn't stop them from throwing themselves wholeheartedly into the fun of what they're doing. That's the secret of the kind of "as if" life the Christian should lead.

Now certainly such a style of life leaves us vulnerable to the perennial criticism of church people by outsiders—that of hypocrisy. Well, I dislike hypocrites about as much as anyone I suppose, but I think there are two different kinds of hypocrites. The first kind: your genuine, dyed-in-the-wool hypocrites who pretend to be something they aren't and in the process convince themselves that they really are as good as they're pretending to be. Only they aren't.

The other kind of hypocrite is what I'm urging us to become. This kind make believe their old human nature has died and been replaced by a new Christ-like nature. They act as if they were living in God's new kingdom. Deep down they know they're not as good as they're pretending to be and cheerfully admit as much, but that doesn't dampen their enthusiasm for making believe.

Now it's strange what sometimes happens to hypocrites of this second variety. Max Beerbohm tells a story about a character called the Happy Hypocrite. It's about a wicked man who wears the mask of a saint to woo and win the saintly girl he loves. Years later, when a cast-off girl friend discovers his scheme, she challenges him to take off the mask in front of his beloved and show his face for the sorry thing it is. He does what she suggests only to find that underneath the saint's mask, his face has become the face of a saint.

My fellow happy hypocrites, that's what may, by God's grace, happen to each of us. ☐

Ken Gibble is pastor of the Ridgeway Community congregation in Harrisburg, Pa.

Telling our Sarahs

What should we tell our children about death? That, yes, death does happen; it does hurt and confuse; and no, we cannot fully understand the whys of death. But we must also tell them that God is love, that God cares, and there is hope because of that truth.

by Jeanne Jacoby Smith

"R-r-r-ring, r-r-ring," the phone sounded. "Hello! Smiths," I answered breathlessly, hurrying to avoid the baby waking prematurely from her nap.

"Jeanne, this is Gloria," said the voice on the other end of the line. "I have a problem, and I don't know if I'm handling it right."

"I'll try to help, Gloria. What's wrong?"

"Well, you saw the article in the paper last night—the one about the ten-year-old boy who shot himself? He was in Sarah's class at school. I'm not sure how to handle it with her."

"What have you told her so far, Gloria?"

"Well, when she first heard it, she didn't say too much. But then yesterday the principal came and talked to the children in her classroom, and last night she was so sullen. Finally she said to me, 'Mommy, I'm sad.' I asked her why, and she said, 'Because of Jimmy.' Then she continued, 'Mommy, why do these things happen?' At first I was at a loss for words. But then I told her, 'Sarah, when you were born into our family, you were a gift to us. We don't know how long you'll be with us, just as Jimmy's parents had no idea how long he would be with them. God gives you life and we have no idea when he may take it away.'"

So went our phone conversation. Gloria seemed more upset than Sarah, her daughter. She had answered Sarah, but she seemed to be questioning her answer; she was not satisfied with it. Yet she wanted very much to be able to help Sarah, who was trying to work through her fears and ambivalent feelings about this very real life situation.

Just how do our Sarahs deal with death? What are the thoughts that enter their minds in times of loss?

Of course they experience the shock and disbelief that all of us do. And if they were close to the one who died, they will certainly feel grief, probably experience anger, resentment, fright, and often have to deal with guilt as well. We must allow children to go through all these stages at their own pace, in the ways they choose, and hope they will do it openly. And we must encourage them to talk with us and/or others about their fears and emotions. Only then can they resolve their feelings and accept the death without unhealthy fears, bitterness, or guilt, and allow life to go on.

How do we as parents and adults help our Sarahs in their understanding and acceptance of death? What of Sarah's question, "Mommy, why do these things happen?"

Gloria's answer to Sarah, explaining that life is a gift and that God has everything under control was fine, as far as it went. But it is not enough. If Sarah continues to think along the lines this answer suggests, she will soon conclude that God certainly has an ugly way of dealing out death at times, that God is responsibile for and, in fact, even causes death. Gloria omitted a very important part of the answer to her daughter's question. Sarah needs to know that death is a part of life, sometimes a very natural part of life, and also that death is something which saddens and hurts, that death is a tragedy. And we must not try to band-aid tragedy, for ourselves or for our Sarahs. We cannot pretend that death does not happen, cannot wish it away, cannot blame it on God, cannot refuse to think or talk about it. We must make room for an understanding and acceptance of death in our lives.

Birth and death are part of the natural process. Birth is the beautiful aspect of nature. And death is its brokenness. Because God is love, because he is Creator, we associate him with the beauty of life. The fall of creation—the failure of persons and of nature to live up to the will of God—results in tragedy and death. True, at times God seems to allow death to occur simply as an act of mercy, especially for the very old or very sick. But the Bible pictures God and death armed against each other as foes. Paul told his friends at Corinth, "He (Christ) must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death" (1 Cor. 15:25-26). Isaiah looked to the day when the creative and destructive elements of nature would be reconciled in the coming of Messiah. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them" (Is. 11:6).

So death is not an instrument that God wields as he pleases. If it were, all accidents, all starvation, all war, all terminal illnesses would have to be blamed on God. This is hardly the God of love we learn about in Sunday school. Christ is the Savior *from* death for us, not the Creator of it.

I had a housemother in my freshman year of college, Mrs. Walter. She was a lovely woman, but she never went to church. Once I mustered up the courage to ask her why. "My husband," she said, "died at a very early age of a rare disease. My two children were preschoolers and dependent on me after he died. At the funeral friends kept saying, 'Don't despair. God took your husband because he had

(Continued on page 27)

UNDERSTANDING DEATH

All of us—including our children—come face to face with the reality of death. From the very young's question, "Why isn't the gerbil moving anymore?" to the older child's, "Why did God let Grandma die?" today's children are asking for help in facing and understanding death.

Many books are available to help children cope with the reality of death. These I am suggesting will be helpful for using with children in the home and will also be valuable additions to the church library. All are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

For the Very Young

My Grandson Lew by Charlotte Zolotow (Harper and Row, 1974) is a little book of warm memories. Lew wakes in the night and remembers how Grandpa used to come to him when he woke. He and his mother, sharing moments of fond remembering, discover that "neither of us will be so lonely as we would be if we had to remember him alone." Beautifully expressive, softly-tinted color illustrations make this especially appropriate for a young child (ages 3-7). $4.95 cloth.

The Tenth Good Thing About Barney by Judith Viorst (Antheneum, 1976) is a sensitive, heartwarming story of a small boy whose cat dies. Mother's suggestion of thinking of ten good things about Barney helps dispel some of the sadness, but he can think of only nine. After Barney's funeral, the little boy and his dad talk about the way Barney has changed and what his job is now; this discovery becomes the tenth good thing about Barney, and "that's a pretty nice job for a cat" (ages 5-8). $6.95 cloth; $1.95 paper.

Growing Time by Sandol S. Warburg (Houghton Mifflin, 1969) shares a sensitive, yet realistic approach to an understanding and acceptance of death, drawing upon the rich resources of different family members. Upon the death of his dog, Jamie experiences sadness, pain, and then anger at his loss. Mother and Dad reaffirm his need to grieve, recognizing that "it will not stop hurting right away." Uncle John reminds him that King's death is "a going back to the earth, which is our home." From Grandmother, Jamie learns that "the spirit of something you really love can never die; it lives in your heart; it is your treasure." Finally, feeling better about King's death, Jamie decides that he is ready to care for a little, new, helpless puppy (ages 5-10). $7.95 cloth; $1.50 paper.

GROWING TIME
SANDOL STODDARD WARBURG
My Grandson Lew

For Elementary Readers

The Magic Moth by Virginia Lee (Seabury, 1972) is a direct, honest, unsentimental story of death, seen within the context of a whole family. The warmth and caring and support of family members for each other and for the young girl who is dying are vivid and real. Maryanne's death brings grieving both for each person individually and also for the family as a unit, as the home atmosphere becomes quiet and sad and empty. Then through six-year-old Mark-O's sharing of his discovery, the family realizes in a new way that Maryanne is still a real part of their lives (ages 8 and up). $6.95 cloth.

Annie and the Old One by Miska Miles (Little, Brown and Company, 1971) shares an understanding of life and death from a Navaho perspective. When Grandmother announces that it will soon be time for her to "go to Mother Earth," little Annie's happy world becomes a frightening one. Sensing Annie's struggle, Grandmother takes her out into the desert; sitting on the edge of a mesa, they share understandings of life and death. There Annie discovers that "she was a part of the earth . . . she would always be a part of the earth . . . just as her grandmother had always been and would always be, always and forever (ages 8-10). $5.95 cloth.

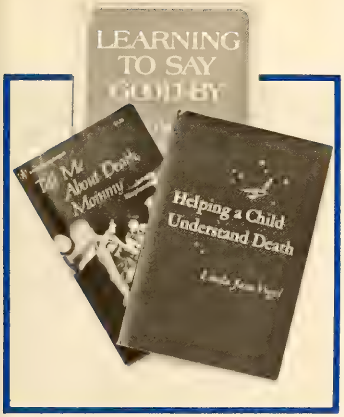
A Taste of Blackberries by Doris Smith (Crowell, 1973) deals with the death of a member of a child's peer group. A young boy faces not only his grief but also feelings of guilt that somehow, perhaps, he could have prevented Jamie's death. After the funeral it seems important to again pick blackberries as he and Jamie had so often done together. Further acceptance of life and death comes when Jamie's mother accepts the gift of blackberries and "I knew she understood everything I wanted to tell her" (ages 8-12). $5.50 cloth; 95¢ paper.

A Taste of Blackberries
THE MAGIC MOTH

For the Young Teen

A Summer to Die by Lois Lowry (Houghton Mifflin, 1977) follows 13-year-old Meg through a summer in which she watches her father finish his book, her mother finish her quilt, and her sister finish her life. Although Meg and her family face each stage of her sister's death with honest sadness and grieving, the book is not depressing. The special, warm, low-key humor with which this family both approaches life and faces death will be appreciated by young teenage readers (ages 11 and up). $6.95 cloth.

Beat the Turtle Drum by Constance C. Breene (Viking Press, 1976) is young Kate's story of unexpected tragedy which changed her world forever. The reader shares with Kate the mellowness of a carefree summer in a small-town



neighborhood. Then suddenly, accidentally, her sister Josh is dead. Kate moves through grief and pain, loneliness and rebellion, from feeling that "nothing will ever be all right again" to the admission that "maybe later on I'll get pleasure from my memories. It's the right now that hurts" (ages 11 and up). $5.95 cloth.

Learning to Say Good-By: When a Parent Dies by Eda LeShan (Macmillan, 1976) is for grieving children who have lost a parent through death. While dealing honestly with fears and fantasies about death, the author moves beyond death to affirm that life goes on and can still be good. This book speaks directly to young teens and is highly recommended for church libraries (ages 10-14). $6.95 cloth.

Especially for Parents

Helping a Child Understand Death by Linda Jane Vogel (Fortress Press, 1975) provides honest, forthright, and scripturally based help from the author's experience as a Christian teacher and mother. Out of strong Christian convictions and a sensitive awareness of the needs of children, the author shares attitudes and methods of dealing with death which have proved strengthening to her and her family. Excellent for families and teachers. $2.50

Tell Me About Death, Mommy by Janette Klopfenstein (Herald Press, 1977) shares a young widow's experiences in helping her sons understand and cope with their father's death. Written within the context of a deep personal faith, this book offers help for adults in coming to terms with death themselves, as well as helping their children when facing a personal experience with death. $1.75.—JUNE ADAMS MILLER

June Adams Miller is associate editor for educational resources for the Parish Ministries Commission.

TELLING OUR SARAHS/from page 25

need of him.'" She looked squarely at me for the rest of her explanation. "I do not know how God needed my husband worse than we did at that time in our lives. God and I have had an argument on that issue ever since."

Perhaps we are inadvertently giving our children a vision of a sadist God who gives and takes life as he pleases without regard to our feelings. I do not believe this is sound thinking. Rather, we are more in tune with Christian doctrine if we acknowledge death for what it is—tragedy and loss, and often, the effects of the misuse of human freedom. In the story of Job, God is not the inflicter of Job's loss of his wife and sons. And even at the end of the narrative when God gives Job a new wife and sons, his original loss remained. The tragedy had not been dispelled. The deep-set hurt was still there.

What God did do for Job and what he does for us is give us comfort now and hope for the future. "Come to me, all who labor and are heavy laden . . . (with fear, with grief, with loss, with the tragedy of death) . . . and I will give you rest" (Matt. 11:28). He gives us hope—the hope of life after death, a hope grounded not only in faith, but, for today's doubting Thomases, a hope grounded in research also. Dr. Elisabeth Kubler-Ross of worldwide acclaim has spent her career interviewing dying patients as an agnostic. In recent years, however, as a result of her extensive interviews with patients who died and were resusitated, she has publicly announced, "I used to think death was the end of everything. Now I'm certain it is not. From the bottom of my heart I can say I believe there is no death. Only the body dies . . . I've also talked to many people who were clinically dead and were revived by open-heart massage or other medical measures and they all seemed to have experienced some form of consciousness that was separable from their bodies."

So what should Gloria have told Sarah? That life is a gift? Yes. That God takes life away? No. Tell her that the death which occurred was a tragic accident because someone wasn't careful. But most importantly, tell her there is hope. That Jimmy's real personality is not dead; that he is alive in God's eternity. The victory of death and the sting of death are triumphantly overridden in the presence of a risen Christ.

What do we tell our Sarahs about death? The truth, not just a part of it, but the full truth as far as we can see it. That, yes, death does happen; it does hurt and confuse; and no, we cannot fully understand the whys of death. But we also know and can share with our Sarahs that, yes, God is love, that God does care, and that there is hope. ☐

Jeanne Jacoby Smith is a homemaker and a member of the Lick Creek congregation in Northern Ohio, where her husband, Herbert, is pastor.

Healing

by Dick Shreckhise

With death the
Preface to his room,
I braced myself to
Encounter the darkness
Of his gloom.
What should I say?
How should I say it?
It seems mundane to say
"It's a nice day" . . .
And if he should ask for prayer
How could I pray it?

My hands trembled against my will
As I put on cap, gown, gloves, and mask;
And look through the window
To see him lying there so still
My mind trembles as I wonder what
questions to ask.

"How are you today?"
"How's life treating you?"
Questions seem to border on the ridiculous
When life is almost through.

What to say . . .
What to do . . .
How to speak . . .
These thoughts clumsily weigh me down
As I open the door and seek
For meaningful words
That will help me not to weep.

Then gently, so gently,
With the grace and beauty
Of one who knows life in its depths;
Patiently, with a sigh . . .
He reaches out and heals
My faltering steps toward his life.
With his caring he laid my burden aside.

The air was fresh
And I drew a deep breath,
And left his room in comfort
Freed from the fear of death. ☐

Dick Shreckhise is pastor of the Carlisle congregation in Southern Pennsylvania.

film review

A cute look at unpleasant realities

by Stewart M. Hoover

Oh, God! produced by Jerry Weintraub for Warner Bros., directed by Carl Reiner, screenplay by Reiner and Larry Gelbart, starring George Burns, John Denver, Terri Garr, Paul Sorvino, Rachel Longaker, and Moosie Drier.

If God were to appear to someone, and if God were to want that person to carry an important message to the world, then wouldn't God choose someone like Jerry Landers (John Denver) to do it? And where else but Tarzana, Calif., would be just right as the location for this enunciation to take place? And, when you come to think of it, couldn't God very well appear to look much like George Burns?

In the film *Oh, God!*, we are treated to just such an occasion, and we quite naturally sit poised in anticipation of it. *Oh, God!* is, above all else, a *cute* movie. John Denver is cute as our erstwhile hero. Terri Garr is cute as his confused but supportive wife. Rachel Longaker and Moosie Drier are cute as his kids, and, of course, Burns is *adorable* as God. The whole premise of the movie is cute. It is a very enjoyable, cute movie, and it will no doubt serve as the basis for a number of very good discussions about God's relationship to the world.

Oh, God! is a film about which we shouldn't be too terribly critical on biblical or theological grounds because it will wilt under the scrutiny. Yet, the basic message of the film is sound.

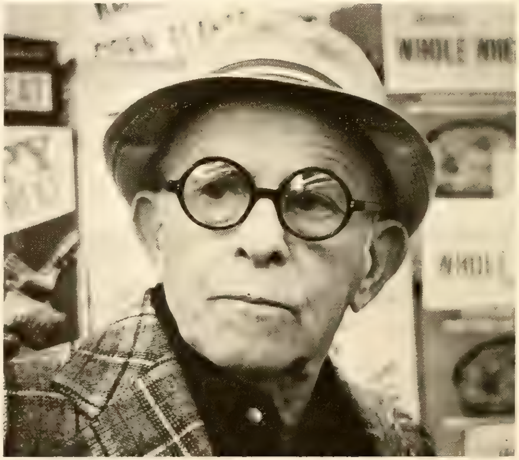
And it's simple. God decides to appear to an unsuspecting, unbelieving grocery store manager and have him deliver a message to the world. The message is twofold. God wants the world to be reminded again that he exists, and he wants the world to mend its way. "Tell them that I've given them everything they need to be able to survive, if they'll care for and nurture each other," he says.

God gets specific. "You've turned the streams into cesspools . . . you've split the atom, but try to make another mackerel once they've all died off . . . only I can do that." "You think life is cheap . . . you've debased the language about death . . . ."

The movie is also the occasion for some interesting observations by God. "I've made mistakes, sure . . . avocados were a mistake . . . I made the pit too large. . . . " On answering prayers: "Sure I hear when people pray to me . . . and I care, I care a lot . . . but sometimes, what can I do?"

The realization that this is really happening dawns slowly on our hero, but when it does, he carries the message of God's call to responsibility and faith to the mass media (where else?) and is snubbed repeatedly. His wife doubts his sanity. His children are ashamed of him. His employer prepares to fire him. When he finally makes it to the Dinah Shore Show, a police artist makes a sketch of his description of God, and it looks like George Burns, to everyone's amazement.

His greatest test comes at a meeting of noted ecumenical theologians (a combination which would never come together in real life) where he is given 50 questions written in Aramaic. God helps him answer them and, in the process, directs him to call the bluff of one of the "theologians," a noted evangelist who dispenses "rinky-dink religion" ("Tell him he'd make a good used-car salesman"). Lander's challenge to



Right: *George Burns as God. Much of the plot of the film hinges on God's decision to appear as an ordinary man. So believable is the form he takes that he, ironically, is unbelievable.*

Below: *Terri Carr, Rachel Longaker, John Denver, and Moosie Drier as the Landers family, which has to grapple with the problems that beset it when the father is arbitrarily chosen as God's messenger.*

the evangelist lands him in court where his claims are put to their ultimate test.

It should be stressed that, besides being a *cute* film, *Oh, God!* is an affirmation of transcendence that is rare in the popular media. It is a *theistic* film. God exists. And God hears our prayers. In a final scene, Burns reminds Denver to pray. "I may not talk to you again . . . but you talk to me, I'll listen. . . . "

Those who go to *Oh, God!* looking for heavy theology will be disappointed, as will those who go looking for blasphemy. *Oh, God!* is a pleasantly done film which confronts us with some unpleasant realities about ourselves and our relationship to the Almighty.

The production values of the film are uneven. Burns is fine as a manifestation of the supreme being. Denver is duly confused and excited as his messenger. Terri Garr delivers an appropriate befuddlement as his wife. An effective supporting role is offered by Paul Sorvino as the evangelist.

Director Carl Reiner is much more comfortable with comedy than with drama, but at some points some of the best comedy bits are understated, and some other opportunities are missed altogether. The script (written by Reiner and Larry Gelbart) doesn't help matters much, as some points of credibility seem a bit strained. For instance, though God eschews miracles as "special effects," which undermine faith rather than support it, he still resorts to such effects at several key points.

Oh, God! is a rare film for more than its subject. It portrays a healthy, happy home life and marriage, does not rely on sex or violence to hold the viewer's attention, and has no particularly colorful language. One must suppose that its P-G rating was earned as a result of its subject matter being deemed a bit confusing for young children. (It is also clear that a P-G rating garners a larger adult audience than a G rating anyway.)

Go to *Oh, God!*, see, and enjoy. It is a message that we need to hear, and it is in an understandable and palatable form. And you'll never feel the same way about avocados again! ☐

Stewart M. Hoover is consultant for media education/advocacy on the Communications Team of the General Services Commission.

turning points

130th BVS Training Unit

(Training completed Oct. 2, 1977)

Nicholas K. Butler, of Mt. Morris, Ill., to Pleasant View Farm, Bristol, N.H.

Elizabeth G. Conover, of Middletown, Pa., to Friendship Day Care Center, Hutchinson, Kans.

Annette S. Dawson, of Troy, Ohio, to The Irish Council of Churches, Belfast, Northern Ireland

Sally A. Draper, of Boonsboro, Md., to Brethren Village, Neffsville, Pa.

David W. Frantz and Nadine Pence Frantz, of Oak Brook, Ill., to Peace & Higher Education Program, Elgin, Ill.

Marcia J. Graybill, of Baltimore, Md., to Koinos House, Adrian, Mich.

Patricia S. Hall, of Nappanee, Ind., to Friendship House Day Care Center, Hatfield, Pa.

Ann Maguire, of Belfast, Northern Ireland, to Pathway House, Canton, Ohio

Judith E. Neidigh, of Hershey, Pa., to the Palms, Sebring, Fla.

Kevin O. Pobst, of Orondo, Wash., to Middle East Program, Jericho, Jordan

Renee L. Richards, of Stanley, Wis., to Mother Goose Child Development Center, Elgin, Ill.

Donna M. Ritchey, of Mexico, Ind., to Person Awareness Program, Bridgewater, Va.

Stanley A. Schechter, of La Verne, Calif., to Lititz Community Center, Lititz, Pa.

Bonnie K. Thomas, of Kansas City, Mo., to Peter Becker Community, Harleysville, Pa.

Mark E. Yount, of Finksburg, Md., to Koinos House, Adrian, Mich.

Ecumenical Service

Patricia Mason, Elkhart City, Northern Indiana, 2-year term of volunteer service with the Mennonite Board of Missions, September 1977

Steve and Doris Nolt (Lancaster, Pa.) 1978 in Kenya as missionary teachers under the auspicies of African Inland Mission

Licensing/Ordination

Tom Andrews, licensed Oct. 30, 1977, Rice Lake, Illinois/Wisconsin

Elizabeth Detrick, ordained Oct. 30, 1977, Stanley, Illinois/Wisconsin

David Eller, licensed June 11, 1977, District Board, Northern Ohio

Paul Ellis, ordained Oct. 23, 1977, Blue Ridge, Southeastern

David W. Frantz, ordained Oct. 30, 1977, York Center, Illinois/Wisconsin

Lloyd Marvin Goode, licensed Nov. 6, 1977, Dranesville, Mid-Atlantic

Claude E. Hall, licensed Oct. 23, 1977, Blue Ridge, Southeastern

Richard Heckman, licensed Oct. 1977, Broadfording, Mid-Atlantic

John C. Hoffman, licensed Oct. 1977, Broadfording, Mid-Atlantic

John P. Layman, ordained June 19, 1977, York, First Church, Southern Pennsylvania

Gerald R. Manning, ordained Oct. 23, 1977, Pleasant View, Virlina

Helen Martin, licensed April 24, 1977, Lakewood, Northern Ohio

Paul Martin, licensed April 24, 1977, Lakewood, Northern Ohio

Jerry Naff, licensed Oct. 9, 1977, Cedar Bluff, Virlina

Steven P. Petcher, licensed Aug. 19, 1977, District Conference, Southeastern

Marian Scholten, ordained Oct. 23, 1977, Coventry, Atlantic Northeast

James Taylor, licensed Oct. 9, 1977, Pleasant Hill, West Marva

Samuel L. Weber-Han, ordained Oct. 23, 1977, Warrensburg, Missouri

Pastoral Placements

Charles Durham, from other denomination, to Prairie View, Western Plains

Larry Little, from Libertyville, Northern Plains, to Iowa River, Northern Plains

Virgil Weimer, from Lena, Illinois/Wisconsin, to Batavia, Illinois/Wisconsin

Wedding Anniversaries

Mr. and Mrs. Julius Belser, Elizabethtown, Pa., 50

Mr. and Mrs. Paul Burns, Surrey, N.D., 50

Mr. and Mrs. A. Joseph Caricofe, Bridgewater, Va., 50

Mr. and Mrs. John Crosscope, Winter Park, Fla., 61

Mr. and Mrs. Guy Endsley, Ft. Wayne, Ind., 50

Mr. and Mrs. Norman Flora, Sebring, Fla., 65

Mr. and Mrs. Carl Kester, North Manchester, Ind., 50

Mr. and Mrs. Frank A. Kiracofe, Dayton, Va., 62

Mr. and Mrs. Medford Neher, Pompano Beach, Fla., 58

Mr. and Mrs. Wesley Porterfield, Sebring, Fla., 64

Mr. and Mrs. Ray Shively, Modesto, Calif., 66

Mr. and Mrs. Silas H. Shoemaker, Ambler, Pa., 50

Mr. and Mrs. Frank Wine, Orlando, Fla., 60

Mr. and Mrs. Verl Wright, New Carlisle, Ohio, 60

Mr. and Mrs. Ray E. Zook, Rushville, Ind., 58

Deaths

Barnum, Violet, Midland, Mich., June 2, 1977

Bastin, Fred, 79, Peace Valley, Mo., Oct. 22, 1977

Beard, Nancy, 86, Fostoria, Ohio, Sept. 30, 1977

Bloom, Walter Irvin, 90, Boonsboro, Md., Sept. 23, 1977

Bowman, Maggie Rodeffer, 93, Port Republic, Va., Feb. 3, 1977

Brubaker, Ralph, 76, North Manchester, Ind., June 4, 1977

Brumbaugh, J. Lee, 79, Martinsburg, Pa., Sept. 26, 1977

Carbaugh, Ethel, 63, Johnstown, Pa., July 12, 1977

Carter, Forrest Alonzo Jr., 60, Virginia Beach, Va., July 7, 1977

Casciotti, Robert, 21, Johnstown, Pa., July 20, 1977

Castagnola, Irene, 72, Johnstown, Pa., Aug. 7, 1977

Creutz, Bertha, 90, Philadelphia, Pa., Oct. 8, 1977

Crowder, Robert, 75, Harper Woods, Mich., Aug. 29, 1977

Curry, Leon Sr., Staunton, Va., Sept. 30, 1977

Dick, Jacob, 60, La Verne, Calif., Sept. 16, 1977

Divers, Effie, 86, Roanoke, Va., Sept. 19, 1977

Felix, Robert, 62, Denver, Colo., Oct. 18, 1977

Hawbaker, Lee, 79, Copemish, Mich., May 31, 1977

Helsel, Sherman R., 69, Woodbury, Pa., Sept. 25, 1977

Hoover, Allen, 93, Smithville, Ohio, Oct. 22, 1977

Howard, Minnie M., 81, Leeton, Mo., Oct. 10, 1977

Hull, Ada, 80, Coopersburg, Pa., Aug. 31, 1977

Jamison, Gary, 91, Quinter, Kans., Aug. 28, 1977

Johnson, George, Sebring, Fla., Oct. 15, 1977

Keltner, Perry, 80, Lena, Ill., Aug. 15, 1977

Kennedy, Ivy, 78, Kansas City, Kans., Oct. 8, 1977

Key, Connie, 80, Roanoke, Va., Sept. 18, 1977

Kinney, Rose M., 87, Akron, Ohio, Oct. 10, 1977

Kinzie, Maude, 90, Denver, Colo., Sept. 15, 1977

Maxwell, Lottie, 77, East Canton, Ohio, Oct. 12, 1977

McKelvey, Ethel E., 80, Kittanning, Pa., Oct. 1, 1977

McMillen, Virgil, Mexico, Ind., Sept. 15, 1977

Mischler, Wesley, 92, Eureka, Ill., Oct. 19, 1977

Mumma, L. G., 70, Harrisburg, Pa., Sept. 30, 1977

Myers, Lindsey P., Harrisburg, Pa., Sept. 18, 1977

Nicely, Mabelle, 70, Defiance, Ohio, Oct. 13, 1977

Piesen, Beth, 74, Lanark, Ill., Sept. 1, 1977

Reber, Ina, La Verne, Calif., Sept. 4, 1977

Rembold, John J., Oakland, Md., Aug. 24, 1977

Starner, Harvey, 97, Glendora, Calif., Sept. 25, 1977

Stayer, Paul A., 86, Roaring Spring, Pa., Sept. 2, 1977

Swisher, Robert E., 74, Windsor, Mo., Aug. 6, 1977

Weaver, Dayton, 95, Casa de Modesto, Calif., Oct. 16, 1977

Webster, Cora, 37, Quinter, Kans., Sept. 4, 1977

Wheeler, Gertrude Alice, 61, Oroville, Wash., Oct. 14, 1977

Wike, Millie, 93, North Manchester, Ind., June 19, 1977

Willoughby, William A., 87, Copemish, Mich., Aug. 7, 1977

Wright, Richard, 69, Roanoke, Va., Oct. 4, 1977 by Wil Nolen

Call it SHARE-ing

On my credenza in the SHARE office sits a lump of coal. Mounted unpretentiously on a slab of wood and carrying a proper plaque, it is a unique tribute to SHARE and the Church of the Brethren. This simple symbol of appreciation comes from a community group in Kentucky which started its own coal mine. A seed-money grant from SHARE made it possible.

Located near Hindman, Ky., the mine is sponsored by an indigenous organization known as the Knott County Citizens for Social and Economic Justice. The CSEJs are community unions located throughout many counties of southeast Kentucky and southwest Virginia. Concerned wtih the needs and rights of mountain people, they have been active in education, health, and food concerns. Their interest in coal reflects the same squeeze on home-heating fuel experienced in other parts of the nation. There's an abundance of coal in these communities but many families can't afford to buy it even though they may live on top of it, literally.

Most coal is controlled by national and multinational companies and marketed to commercial interests. That which is available for house coal sells as high as $55 per ton. The CSEJ mine will be a people's mine with a greater percentage of coal available as house coal. It will sell for $20 a ton or less depending on the ability of families to pay.

I went to Hindman to see the mine and meet with local leaders. What I thought would be just another routine staff visit proved to be far more special. The notes which follow were taken from my in-house report to staff colleagues. They attempt to capture something of my feelings and learnings, not just about a mine but also about the giving/receiving dynamic that is SHARE:

Journeyed to the mine with one of the organizers; he drove a four-wheel drive pick-up. My rent-a-car could not have traversed the steep and slick, freshly bulldozed passage to the mine entrance. Fording a creek up the hollow a ways, we encountered a loaded 30-ton truck from the strip job on the other side of the mountain. As we backed to a spot where both vehicles could pass, my companion grumbled about the strip mine that would completely deface the east flank of the mountain. By comparison, he said, the people's mine would take only the coal and leave the mountain. "We could have stripped our coal much more cheaply," he explained, "but cheap fuel is not worth raped mountain sides, polluted streams, and mud and rock slides that threaten the homes we're trying to heat."

Donned a hard hat with light and rode into the mine on the mobile dump scoop; I had immediate fear (a variety of phobias no doubt) that I would bump my head on the low ceiling, four feet high or less in some places. So I contorted in several directions at the same time, all the while trying to keep my clothes unsoiled even though I was sitting in the middle of the residue from the last dump. What a dude! The mine foreman, my riding companion, kept shouting "low ceiling" . . . as if I hadn't noticed. Seriously, the cramped condition was one of the hazards I didn't expect. The miners get used to working on their knees or butts, or lying completely prone all day long. I chose to squat but my cramped legs only lasted a half-hour.

Observed the mining process. Coal mined in a blast operation is pulverized (bag dust) and is only good for commercial purposes, but that's where the money is. The group hopes to mine 60 percent for commercial concerns (sold through the local tipple) and 40 percent for house coal. . . . House coal must be in lumps. Lump coal needs to be cut, not blasted. SHARE is presently considering a second grant for the down payment on a cutting machine.

Returned to the mine entrance to find it was storming too badly to go outside. Squatting there on already sore haunches, I chatted with the 20-year-old scoop driver. He talked about how important this job was to him and his young wife and child. He needed to make the payments on his second-hand mobile home. He also related how many local people, many of whom live near the mines of the big coal companies, had their hopes in the success of this mine. Not only will it heat their homes, but it will fuel their desire for autonomy from the clutches of the big companies that control their lives.

Looking at my companion's coal-black face with tobacco stains down his chin and beard, hunched in a mine that I really disliked, I confess feelings like "There but for the grace of God, go I." After all, I was raised in these mountains myself. But there was a special pride in the style of the scoop driver and he wasn't about to appear beholden to the money guy from the national church office. He had a good job that he did well and believed was important, important not only to his young family and the community, but to the system that runs on the energy of his mine. I was the recipient as much as he. We call that SHARE-ing.

The rain didn't stop and I was tired, sore, and dirty, with a plane to catch. Hurtling down the muddy slope I fell (of course), then got stuck driving out of the mountain and missed my plane (of course). But it didn't really matter, the day was too special. ☐

Wil Nolen has the World Ministries Commission portfolio for SHARE, Community development, and foundations relations.

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On Shakers, God as Father and Holy Spirit

Don Rowe

Let us continue to make history

On a vacation trip to New Hampshire, my wife and I had the memorable experience of visiting the Canterbury Shaker Village. While waiting for the tour guide I learned to know Sister Bertha Lindsay, an alert person of 80 who is one of the remaining ten Shakers and one of the four who live at Canterbury Village. From her I learned that she was received into the community as an orphan at the age of three.

This particular society, of which there were originally a total of 19 communities in America, started in 1774 when Ann Lee and a group of eight followers arrived from England to settle in Nishayuna, N.Y.

The movement was based on the principles of the early church, living in community and directing their labor to the general good. They were leaders in industry, invention, and agriculture, and noted for the beautiful simplicity of their furniture and architecture.

As we made the tour and observed more of their life and contribution to society I couldn't help but be distracted in thought to another group of eight who also started a community based on the principles of the early church and who migrated to America under the name of Brethren. Fifty years before the Shakers they too were known for their simplicity in living.

As the tour progressed I reflected more. Why were there only ten Shakers left? Had they found it too difficult to remain a separatist group in a changing society? The tour leader intimated that they had decided to let their life and history of the past be their testimony to the present and future generations. The thought left me feeling cheated.

I reflected further: What about those other eight known as Brethren and their life and witness today? Statistically, it is true that we are not holding our own even if we do number 180,000. Some have said that our contribution to society is way beyond our size (a statement that I sometimes have misgivings about when we get absorbed in petty little differences).

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Positively speaking I think we Brethren find many creative ways to carry out the New Testament injunctions. For instance, this past year it was thrilling to see Mid-Atlantic District raise over $20,000 in a few weeks for the Beef Canning Project and to see the surplus foodstuffs this summer moving from our gardens to areas of great need within our cities.

I returned from a restful and fulfilling vacation with renewed enthusiasm and excitement for what has been happening in our district and with a deeper commitment to extending the ministry of our Lord. I don't want to be a part of a faith community whose objective is to become history, but to be part of one that will continue to make history. ☐

Don Rowe is district executive for Mid-Atlantic District.

John W. Hunter

Exciting days in the church

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19).

After Jesus read these words and told his friends and townsfolk that these words of Isaiah were fulfilled that day, he also recognized that prophecy wasn't popular! In the face of the proclamation and demonstration of the above good news, the folk promptly threw Jesus out of town! Any time prophecy is popular, it is also suspect; and when it is valid, it is usually speaking to "where the action isn't," but should be!

In light of all of this, I wonder if it isn't time we call some special "God the Father" conferences. Jesus always turned attempted worship of himself to worship of his Father. The Holy Spirit, in reminding us of Jesus' message, must also surely be pointing to the Father. The symptoms of disunity and milling about in narcissistic nose-counting indicate an out-of-touchness with the central authority of our faith, Yahweh, the God of Abraham, Isaac, Jacob, and Jesus!

That central authority calls us into the imitation of His Son, Jesus Christ. That Son lifted up the hurts and hungers of humankind and offered us the other end of his yoke, that we, too, might be about our Father's business! The Father has not given up on his creation—he isn't calling us to merely separate people from it. The Father has not only created it, but has given of his own self, his Son, to redeem creation and to bring it back into a harmonious relationship that sustains its several parts and frees each to work and live and love.

These are exciting days. The church is involved in giving itself away in ministries to the poor, the elderly, the orphaned, the broken, the imprisoned, the sick, and the bruised. ☐

John W. Hunter is pastor of the Modesto (Calif.) congregation.

Violet Liskey

Let us be known as Christians

Since the time, as a teenager, I committed my life to Jesus Christ, I have looked to the Holy Spirit for guidance and help, even experiencing several instantaneous physical healings. Truly, the joy of the Lord has been my strength.

Now of late, the spate of speeches and writings dividing the Body of Christ into charismatics and non-charismatics has grieved me. It is a blessing when people (even later in life) become more sensitive to the presence and power of the Holy Spirit. But is that a reason for them to judge others and divide the Body of Christ? Does it not sound like St. Paul's reference to being "of Apollos" or "of Paul" (1 Cor. 1:12)?

Does not Paul also ask, "Have all gifts

disaster relief, idolatry, war taxes

of healing? Do all speak with tongues? Do all interpret?" The implied answer is "No." And when did the Lord give the "foot" (of the body) the right to tell the "eye" to move on to maturity?

Brothers and sisters, let us leave off arrogance and pride and in humility *all* of us move on to maturity, giving the Holy Spirit freedom to reveal Himself and work as He sees fit, not (in actions, at least) ordering the Holy Spirit to fit into the mold we have created for Him.

Let us quit talking about charismatics and non-charismatics. Let us be known as Christians and get on with the business of living the Life as the Holy Spirit moves each one of us. □

Violet Liskey is a member of the Fresno (Calif.) congregation and a retired pastor's wife.

J. Harold Wampler

Footwashing time in Williamson

On a Sunday morning last August, seven of us men from Shenandoah District took off in the district van for Williamson, W.Va., to help rebuild that mining town's houses that had been flooded recently when the Tug River overflowed during torrential rains. An earlier group had preceded us in July.

After a long drive—the last 97 miles of tortuous mountain roads took three hours to cover—we were in Williamson, meeting the project director, Ed Moore. Ed was reluctant to show us our sleeping quarters, which had not been prepared as he would have liked. Stacks of lumber covered the floor; doors were off their hinges, the front porch was down; Tug River silt was in the corners, and the sewer line was clogged.

I checked out a building down the street and found it was a community building which had been cleaned and was being used by Mennonite workers. After a few minutes of conversation with Mennonite coordinator Ed Eby, he jokingly said that he believed Mennonites and Brethren could stand to sleep in the same building. So we moved in, happy and thankful for their kindness.

Next morning's rain seemed unfamiliar to us from the drought-stricken Valley. After breakfast in a restaurant, we were ready to begin remodeling the house Brethren workers were to live in.

After a couple of days our group divided and some of us were sent to remodel a widow's house. It was in really bad shape—the floors rotten and the floor joists broken loose from the foundation. We did the best we could with what we had to work with.

The widow and her four teenage children seemed very appreciative of all we did in our short time there—we had really only begun what needed to be done. With tears in her eyes, the woman said, "May God bless each of you." We all felt our service had been worthwhile even if short.

The next Sunday I shared our experience with my Sunday school class and the members had compassion and decided to take up an offering for the widow. We sent her $140 from the Good Samaritan Class. She wrote back, thanking us and promising to send a photo of the house when her family was able to get back in it.

I have taken seven trips like this one. They are certainly a way of sharing the love of Jesus with disaster victims, and I believe are the way we Brethren can witness in the world today. For me this is the symbol of footwashing returned to reality; love in action. I just hope and pray that I and many more of my fellow Christians can continue to serve when the need is there. □

J. Harold Wampler is a member of the Mill Creek congregation, Port Republic, Va., and Shenandoah District disaster coordinator.

Christian Bashore

First in judgment: God's own people

"You shall not lie with a male as with a woman; it is an abomination" (Lev. 18:22).

"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God" (1 Cor. 6:9-10).

It is a sad day when increasing numbers of Christians accept homosexuality as a valid Christian option. Consider this question: If you were to see your small child (or grandchild) eating poison, mistaking it for candy, what would you do?

The wrongful use of God's good gifts leads to spiritual death, a fate far worse than the death of the body. To justify or condone such misuse—in the name of "love," yet!—is to be in league with Satan. When we cling to our sin, we deny the power of Christ to set us free.

Why are moral standards coming down, even in the church? Is it not because of our idolatry? One of our false gods is democracy. We adopt the prevailing opinions—a consensus morality. When the consensus changes, our morality changes. Our spiritual house is built on quicksand. Relativistic morals always deteriorate and disintegrate. (See Rom. 1:18-32.)

God's standards are absolute—they are not subject to popular referendum. Homosexuality can never be other than an abomination to God. But it is not the only abomination.

When Jesus said, "You cannot be the slave of both God and of money," the Pharisees scoffed. He said to them, "You are the very ones who pass yourselves off as virtuous in people's sight, but God knows your hearts. For what is thought highly of by men is loathsome to God" (Luke 16:15, Jerusalem Bible).

Can any of us honestly claim to pay no homage to the false values of the surrounding culture? After all, to drop out of the rat race would be undemocratic! What can be wrong with "pursuit of happiness"? Everybody does it. Every one, that is, except Jesus, and who would be such a fool as to follow him?

We Brethren make a big fuss against war, yet we compromise with mammon without a qualm. Do we not know that the false gods all belong to the same outfit? Idolatry always bears the bitter fruit of strife and violence. Our leniency towards materialism and sexual perversion is a sign of our moral corruption.

"The time has come for judgment to begin, and God's own people are the first to be judged" (1 Pet. 4:17, TEV). □

Christian Bashore is a frequent contributor from Gettysburg, Ohio

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Cliff Kindy

What to render unto Caesar

Last November, 44 people from seven states gathered at Camp Mack in Northern Indiana to study and fellowship together to discern God's will for the church as it faces requirements from the US government to pay vast sums of money for military-related purposes. We were a mixture of Methodists, Mennonites, and Brethren who had been struggling with this issue for many years. In the face of the fact that as church people we are paying over three times as much money in only the military-related portions of our taxes as we give for all church and charity purposes, our Bible study of the weekend focused on the clear word that *Jesus* is Lord of the earth.

Our time together was filled with joyful singing, unifying times of worship, meaningful moments of sharing our feelings and experiences, and deep periods of Bible study with openness to Jesus' call changing our very lives. The retreat was pulled together by Chuck Boyer of On Earth Peace and the BVS peace team from New Windsor. There was a real openness on the part of the leadership (Donald Kaufman, author of *What Belongs to Caesar?,* and Lee Griffith from Advaita House in Baltimore) to allow the Spirit to change the agenda of the weekend to fit the call coming out of the discernment process.

Although retreats such as this are often little more than times of learning and fellowship, this gathering was an exciting exception with the potential to call the church to a fresh understanding of how total are the demands on those who profess Jesus as Lord of their lives. On Saturday evening and Sunday morning, out of moments of worship, listening for the word of the Lord, and sharing together came the Waubee Peace Pledge (named for Lake Waubee, the location of the Camp Mack retreat) and commitments to continuing activities of witness to our church and the world around us.

Although we were at different positions in our own lives, there was an amazing unity in feeling at Camp Mack that the pledge should be one written as strongly as the Word of God dictates and yet shared with the humility which the sin of our own lives necessitates. What follows is the pledge in its final form with an invitation to each of you to join, if after deep, prayerful searching you find that you must.

Waubee Peace Pledge I

Jesus Christ is Lord and we pledge our lives to his Lordship. This is a pledge which we do make and we can make because the Lord fills his people with faith, hope, and love. This is a pledge which we make with humility, but also with conviction, aware of the risks, since under all circumstances, we must obey God rather than people.

We believe in the resurrection of Jesus Christ, knowing that it is in the resurrection that we have our life. We need follow death no more. Death is conquered. God chooses life for us.

We therefore pledge ourselves to the service of life and the renunciation of death. Jesus Christ is the way and the truth and his way is the way of peace. We will seek to oppose the way of war.

Specifically we make this pledge to our brothers and sisters in Christ:

1) Since we do not give our bodies for war, neither will we give our money. We will refuse payment of federal telephone taxes and federal income taxes which go for military purposes. Where our treasure is, there our hearts will be also. If our treasure is involved in making war, our hearts cannot be set toward making peace. We will pay no taxes for war, and if that means legal or other jeopardy for any of us, we will seek to support one another as sisters and brothers. The earth is the Lord's and the fullness thereof. Render unto God what belongs to God.

2) We further pledge ourselves to urgently communicate with brothers and sisters in our churches, urging them to join us in refusing money for war. We will also work to have annual meetings of our churches take a firm position against payment of war taxes, and to have church agencies agree to refuse withholding of these taxes from the pay of employees. We believe that we who are the body of Christ should not serve as a military tax collection agency.

3) We further pledge ourselves to keep our hearts and lives open to the movement of God's Spirit and to follow where Christ might lead us on the path of peace. We pray for help and guidance—that we might be instruments of God's peace.

We invite others to join in doing the words of this covenant and we seek to support those who are struggling toward this and other means of witness against war in the world.

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We want to join you in whatever ways of sharing and commitment are possible through our common life in Christ. Peace be with you.

Because we are at different points of commitment, a second pledge came out of this conference. There was a common understanding by participants in the conference that Jesus is the King of Peace and that it is wrong to pay taxes for war, but for some that witness to life takes a different form. Support for the World Peace Tax Fund is the form that takes for some of us. Overall, though, the feeling of the conference was that, as a church, God calls us much beyond that in our witness for peace and our no to war.

As signers of Waubee Peace Pledge II, we invite you to join if you feel God's leading in the matter.

Waubee Peace Pledge II

We, in spirit and in conscience affirm the Waubee Peace Pledge and fully support our sisters and brothers of that covenant. At this time in our lives we feel unable to commit ourselves to nonpayment of income and phone taxes. We do commit our time, energy, and resources to searching for alternate channels of resistance, and pledge ourselves to continued seeking of God's will for us in acting definitively to oppose those taxes for payment of war.

We give thanks for the freedom given us through Christ which enables us in this search, and we pray for the strength and hope to use our freedom as servants of God.

Out of these pledges and the activities of the weekend came several commitments and decisions. It was felt that there was no need for a new newsletter but that our effort should be joined with the *God and Caesar* newsletter (Commission on Home Ministries, General Conference Mennonite Church, Box 347, Newton, KS 67114) and be supplemented as needed by a memo from the BVS peace team. An exciting development was the surfacing of a group interested in serious Bible study of scriptures dealing with the issue of taxes. Tony Sayer will be coordinating that study through the mail. Three commitments relating to the church were to 1) share with congregations and individuals on the topic of the church and taxes which are used for war; 2) ask the decision-making bodies of our churches to endorse a statement calling all our church-related institutions to stop withholding taxes for IRS when most of those go to the US military; and 3) offer ourselves if the need arises to fill (in name only) the positions of high risk which might be threatened with prosecution by IRS because of the radical nature of some of our stances for peace. Many at the conference will be working toward a concerted witness in the spring with the institutions of the US government that are ignoring the breaking of the Kingdom of God into our midst.

Whatever our point of commitment we want to encourage each other to deeper Christian discipleship in spite of the radically scandalous nature of the kingdom as it takes shape in our world. May God grant us the grace to travel in that way.□

Signers of Waubee Peace Pledge I are: Dick Buckwalter, 322 Strathmore Rd., Lansing, MI 48910 (Tel. 517-487-5042); David Hendricks, Bethany Seminary, Oak Brook, IL 60521 (Tel. 312-620-2355); Mark Anderlik and Bill Kellerman, 254 E. Michigan Ave., Battle Creek, MI 49017 (Tel. 616-965-0113); Deb McElwee and Tim McElwee, 714 Wayne St., North Manchester, IN 46962 (Tel. 219-982-2876); Lee Griffith, Advaita House, 2410 N. Calvert, Baltimore, MD 21218 (Tel. 311-467-6312); Anne Merkey and Mary Jo Bowman, 506 Miami, North Manchester, IN 46962 (Tel. 219-982-8339); Carol Smith, 1000 East St., Apt. E, North Manchester, IN 46962; Norman E. Waggy, 1615 Belleview Place, Indianapolis, IN 46222 (Tel. 317-638-9432); Tony Sayer, 201 Broadway, Asheville, NC 28801 (Tel. 704-253-6697); Cliff Kindy, Peggy Gish, and Rachel Gross, New Covenant Fellowship, Rt. 3, Box 213A, Athens, OH 45701 (Tel. 614-592-4605); Duane W. Moore, Rt. 2, Box 95, North Manchester, IN 46962; Donald D. Kaufman, 609 Central Ave., Newton, KS 67114; Gloria Kindy, Jean Norton, Kim McDowell, Bernie Hershberger, and Karen Hosler, Box 188, New Windsor, MD 21766 (Tel. 301-635-6464).

Signers of Waubee Peace Pledge II are: Wilbur J. Stump, 7833 Popp Rd., Ft. Wayne, IN 46825 (Tel. 219-627-2066); Amy J. Smith, 1925 E. Jefferson Blvd., South Bend, IN 46617 (Tel. 219-287-5778) or Box 309 Manchester College, North Manchester, IN 46962; Eric E. Metzler, Goshen College, Goshen, IN 46526 (Tel. 219-533-3161); Moses Beachy, 628 S. 7th, Goshen, IN 46526; Lois J. Eichelberger, 1509 Lake Ave., Plymouth, IN 46563 (Tel. 219-436-2049).

Cliff Kindy is a Brethren peace activist "presently seeking deliberately toward membership" at the New Covenant Fellowship in Athens, Ohio.

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DRIVING A WEDGE? OR BRINGING TOGETHER?

So many movements today have the effect of separating people and raising barriers, between black and white, between men and women, between oppressors and the oppressed, between human beings and the natural world.

Not so with a recent Brethren Press book, written by Ruthann Knechel Johansen. She is convinced that "liberation is impossible without reunion." So her new book, *Coming Together: Male and Female in a Renamed Garden,* differs from many other books about women's liberation. She does not hesitate to call the Christian church—and other institutions—to account for continuing oppressive practices toward women. But she rejects the idea that separation of women from men or the attempts by women to gain power over men are roads to liberation. Instead she asserts that "liberation is realized as one loses his or her life in the creation of a new life and a new order." The chapter headings indicate the scope of her concerns: *Liberation: Where Is the Christian Church? Worshiping the Fallen Creation; The Role of Myth in Renaming the Garden; I Am: the Importance of Naming; Selfhood and Servanthood; Owning Oppression; Cultivating a Renamed Garden.*

Ruthann Knechel Johansen is a graduate of Manchester College (B.S.) and Columbia University Teachers College (M.A.). She spent several years as a public school and college teacher and more recently has been engaged in a graduate program in English literature at Drew University. Although she has previously written magazine articles and curriculum materials, this is her first book.

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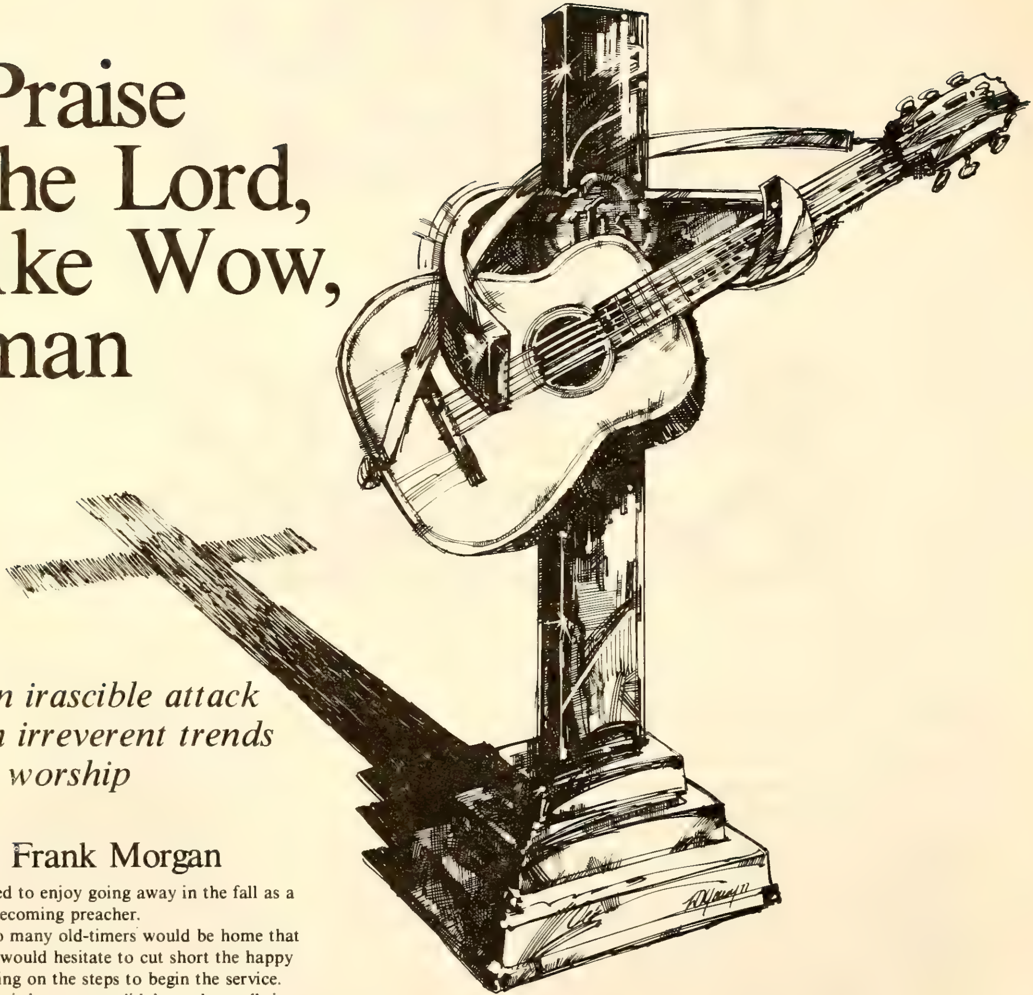

An irascible attack on irreverent trends in worship

by Frank Morgan

I used to enjoy going away in the fall as a homecoming preacher.

So many old-timers would be home that you would hesitate to cut short the happy visiting on the steps to begin the service. Once it began, you didn't need to call time out for a chat with persons in the next pew. These experienced Christians knew that come the benediction there would be plenty of time for that. During this precious hour, they would give themselves up unreservedly to what they had come to do—worship Almighty God.

There would be three great familiar hymns, sung with joy and gusto. The choir would render so many favorite anthems that they scarcely left time for the sermon. But nobody worried. They never expected to be out on the dot of high noon. Not on homecoming Sunday.

There were no surprises, and as the Holiday Inn commercial says, "The best surprise is no surprise."

But lately, going away as homecoming preacher has been a traumatic experience. There have been too many surprises, bad ones for me, and I suspect for many of the congregation, too.

Often there is a "contemporary" service first for a handful, and then at 11 A.M. "traditional" worship.

If "contemporary" means up-to-date, there is nothing more contemporary than traditional worship. I object to using that word for worship that is usually unstructured and unplanned, whose chief aim seems to be unlike what we are used to as possible.

In some of these unstructured services, I have been expected to sit on the chancel steps to read the scripture to a dozen folk sitting in a circle in front of me or lolling on the floor.

Luke reminds us that when Jesus visited his home synagogue, "he stood up to read; and there was given to him the book of the prophet Isaiah."

If I visit a church and there is given to me the book of the prophet Amos, and I find the place where it is written that Amaziah, the king's chaplain, tried to get Amos to tone his message down, shall I read it squatting on the chancel steps?

Amaziah said to Amos, "O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary. . . . " Then Amos answered, " . . . the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel,' . . . and you say, 'Do not prophesy against Israel. . . . ' Therefore thus saith the Lord."

How shall a man read such words, unless he be standing squarely on his feet?

In one service we were singing the hymn intended to lead the people from scripture into sermon. Suddenly the organist stopped playing. The choristers fanned out through the congregation shaking hands and waving cheery greetings to folks they had had coffee with a mere quarter hour before. Then they went back to their places, warmed up the last verse of the now-cold hymn, and settled down with satisfaction to see whether I could resuscitate the service they had just killed.

At one of my one-sermon stands, a group interrupted the worship leader as he interrupted the worship with announcements. They walked across the front of the church three times before he did what they wanted: asked why they were carrying electric frying pans through the sanctuary. They needed help in a project to provide breakfasts to school children whose parents were too uncommitted to do their duty themselves.

A young friend asked me later with a warm smile what I thought of it. I had to say she had mistaken a commercial break on tv for worship.

Another time I was guest preacher for a congregation which had visited boisterously outside the sanctuary until the public worship of God began. In obedience to the ancient command, we made a joyful noise unto the Lord by singing "Praise, my soul, the king of heaven." We entered his gates with thanksgiving, and into his courts with praise. We prepared ourselves to worship and bow down and kneel before the Lord our maker.

But the youthful worship leader, insensitive to his people's mood of expectation, insisted that we turn and greet the person behind us (an impossible maneuver, if you take it literally). Then, having shunted our high hopes onto a siding, he asked me to lead in prayer.

It took all my restraint not to begin, "Father, forgive him. . . . "

Worship does not begin when we give each other a cheery "good morning" in the sanctuary. Worship begins when the minister sets before a prepared people the towering majesty of that God who laid the foundations of the earth amidst the singing of the morning stars.

When afterwards I asked him sorrowfully why he had done this to us, he said it was to emphasize fellowship in worship. And of course worship must be fellowship. This is the horizontal beam of the cross. It must result in service to other people; and it must lead to sweeping economic and political reforms that transform society into a supportive community.

But the vertical beam, which holds the other up, is the adoration of God the Father Almighty. Without adoration, fellowship never gets off the ground. And the great prophetic reformations of the past, which changed hearts and minds and redeemed communal living from some current evil, were conceived not in workshops but in the worship of that high and lofty one whose name is holy.

Herein is a theological conflict to be found in all denominations.

As I face this conflict, I used to feel that I belonged to a dying breed; right, but dying nonetheless. Then I sat in on a small group led by Barry Cabena, professor of church music at Wilfrid Laurier University in Waterloo, Ont. Professor Cabena's lucid recounting of the recurring crises in church music through the ages made me feel we were both fighting the same battle, even though in different sectors.

He told us of being in a large cathedral the day a hard rock group had been invited to play for the service. Hairy-chested young men, grimacing toothily, jutting out their loins in unmistakable sexual gestures, cavorted before the high altar. And "worshipers" in the transepts smoked pot.

At previous crisis times, such as the Reformation and the industrial revolution, leaders such as Luther and Wesley took secular music into the church as a new and powerful aid to corporate worship. But first they "laundered" it, so it ceased to be mere entertainment and became a true vehicle for worship.

We import rock into worship, but fail to launder it; too many worship leaders are unable to discriminate between Saturday night entertainment in the pub and Sunday morning worship in church. Both are part and parcel of our daily life, but they are not interchangeable.

Saint-Saens, a late 19th Century French composer, was once pressured to compose a mass in the style of his operas. He said he would if the priest would illustrate his sermon with dancing girls.

A safe offer then; a dangerous one now.

This new kind of service achieves certain ends. It can pack the church. So can using topless usherettes, or showing porno movies at the evening service so they can be preached against. But it can also destroy worship.

Such a price for a full house is too high.

In many modern songs there is a legitimate religious message. Our young people have used the Coca Cola song "I Want to Teach the World to Sing" with telling effect in worship. But we had no doubt about what they were doing. They weren't selling Coke. They weren't merely singing a popular song in church to bring the worship up to date. They had "laundered" it. Through it they were proclaiming joyously that in Christ there is no east or west.

The authentic note in worship was sounded 28 centuries ago by Isaiah of Jerusalem. He tells us that in the year that King Uzziah died he "saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim . . . and one called to another and said, 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. . . . ' And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.' "

It is a life-changing experience to hear the voice of the Lord speaking to you in the worship on Sunday morning; it is more so to answer him.

This is not just history in the Bible. This is contemporary worship. It can happen to you.

But not if you serve up as worship in church on Sunday morning an unlaundered version of Saturday night's entertainment in the pub. ☐

Frank Morgan is pastor of the Trinity United Church, Kitchener, Ontario.

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editorial

On being a 'Church for Others'

An analysis of our times issued out of Washington a while back, out of the Rayburn House Office Building. The source was not a politician but a church leader concerned with public issues and, more pointedly, with "resurgent religiosity."

Churches today are experiencing "a scandalous introversion of religious energy," declared Alan Geyer, former *Christian Century* editor speaking to the inaugural dinner of the Churches' Center for Theology and Public Policy, a center he directs. Geyer deplored the preoccupation with one's own religion which on the one hand leads to retreat and which on the other hand leads to T-shirt and bumper-sticker exhibitionism.

"More seriously," Geyer observed, "churches are exhausting themselves in new schisms over sex and ordination, liturgy and charismatics, mindless emotionalism and biblical literalism. There is an altogether scandalous introversion of religious energy.

"This introversion, I believe, is completely contrary to the mission of a 'Church for Others.'"

More explicitly Geyer described what he termed a "mean streak" in current religion—an emphasis that "too easily inspires a 'born-again' bigotry, a vengeful attitude toward criminal justice, and a resurrection of Cold War hostilities." Overlooked or ignored, he said, are some imperatives which are at the core of Christian belief—the imperatives of justice for the poor and the powerless and peace for the whole human family.

Amid such imbalance, today's Christian community confronts much the same question that perplexed the Judean captives in Babylon in the 5th Century B.C. "How shall we sing the Lord's song in a strange land?"

How shall we sing the songs of God's steadfastness and promise when the onus in society is on gratification now?

How shall we sing the songs of a humble, servant Lord when self-assertion, self-advancement, self-esteem become the all-important aims of life?

How shall we sing the songs of the Lord of the Universe when the arena for outreach and mission is narrowed to one's own community or group?

How shall we sing the songs of the Prince of Peace when the competitive arms race presses nations toward bankruptcy or nuclear holocaust?

How shall we sing the songs of the Lord of Love when suffering and injustice proceed around us unchallenged?

For the Christian to sing the Lord's song in these times and situations is to recognize that it is not the song that is strange or out of "sync"; it is the world that is strange.

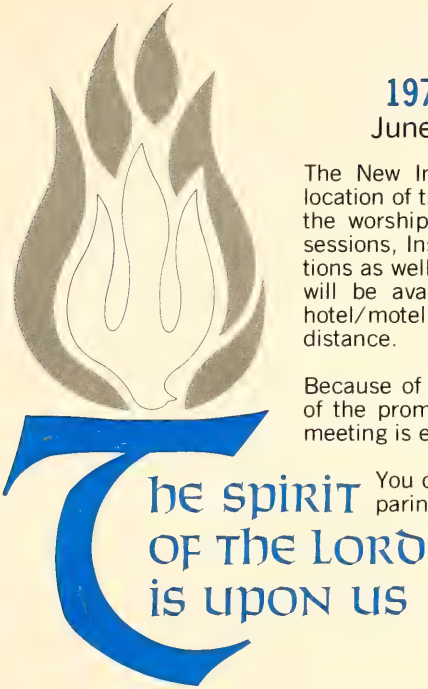
To sing the Lord's song in these circumstances is to be reminded of the seeming paradoxes we proclaim. That in losing there is finding, in giving there is receiving, in serving there is reigning, in dying there is living.

And most importantly, to sing the Lord's song is to measure our lives and the life of society by the incarnate life of Christ: God with us. And thus to aspire for deliverance and liberation, to work for reconciliation and wholeness, to proclaim hope and promise. And to take the world and even religion and seek to turn them around.

To sing the Lord's song is to enter into partnership in that larger task, that larger vision: Becoming the Church for Others.—H.E.R.

1978 ANNUAL CONFERENCE

June 20-25, Indianapolis, Indiana


The spirit of the Lord is upon us

The New Indianapolis Convention Center will be the location of the conference. In this lovely building will be the worship services, business meetings, Bible Study sessions, Insight Sessions, and probably all meal functions as well. A "cash-buffet" meal service arrangement will be available for most meals. Also, about 1000 hotel/motel rooms are available within easy walking distance.

Because of the centrality of Indianapolis, and because of the promising program and facilities, the 1978 big meeting is expected to gather over 8000 Brethren.

You can become a part of the working team preparing for this conference by volunteering to help during conference week. Please return the appropriate forms below.

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June ______.

- ______ Registration (type badges, collect fees, sort cards)
- ______ Ushers (business and general sessions)
- ______ Child care services
- ______ Children's activities (age 6-11)
- ______ Messengers (Standing Committee and conference business sessions)
- ______ Tellers (Standing Committee and conference business sessions)
- ______ Information desk
- ______ Ticket sales
- ______ Mail distribution

Please circle approximate age:	16-22	22-30	30-40
	40-50	50-60	60-70

Name ______________________________

St./RFD ______________________________

City __________ State ________ Zip ____

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 6-11 years
Please enroll my child (children) for the following days at Annual Conference:

______ Wednesday ______ Friday
______ Thursday ______ Saturday

Parent: ______________________________

St./RFD ______________________________

City __________ State ________ Zip ____

Children	Grade completed
______________________	______
______________________	______
______________________	______

Fee: $3 per day per child. Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year-olds must have completed first grade. Preregistration deadline: June 1.

PROGRAM BOOKLET

Please send ______ copies at $2.75 each of the 1978 Annual Conference Booklet. (Available early in May.)

Name ______________________________

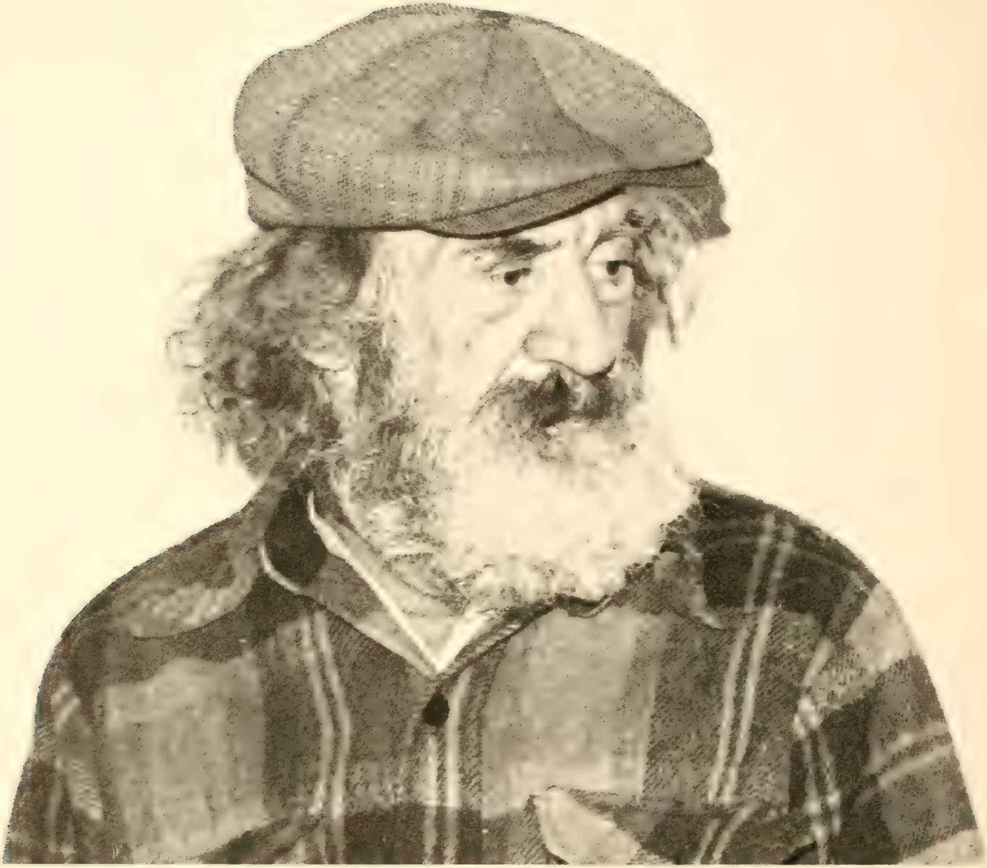
St./RFD ______________________________

City __________ State ________ Zip ____

Amount remitted $ __________
(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120



In a nation filled with questions the church has some answers. One is SHARE.

Some persons bear the weight of problems most of us have never known: Poverty that grinds away at hope; the sting of racial slurs; the denial of real freedom; inadequate schools; searing injustice.

But life can be different. The circle of despair can be broken. Homes can be built. Medical care provided. Businesses established. Jobs made. Prejudices faced. Relationships created. Hope and faith renewed.

But dollars are needed. And dollars are given when people care.

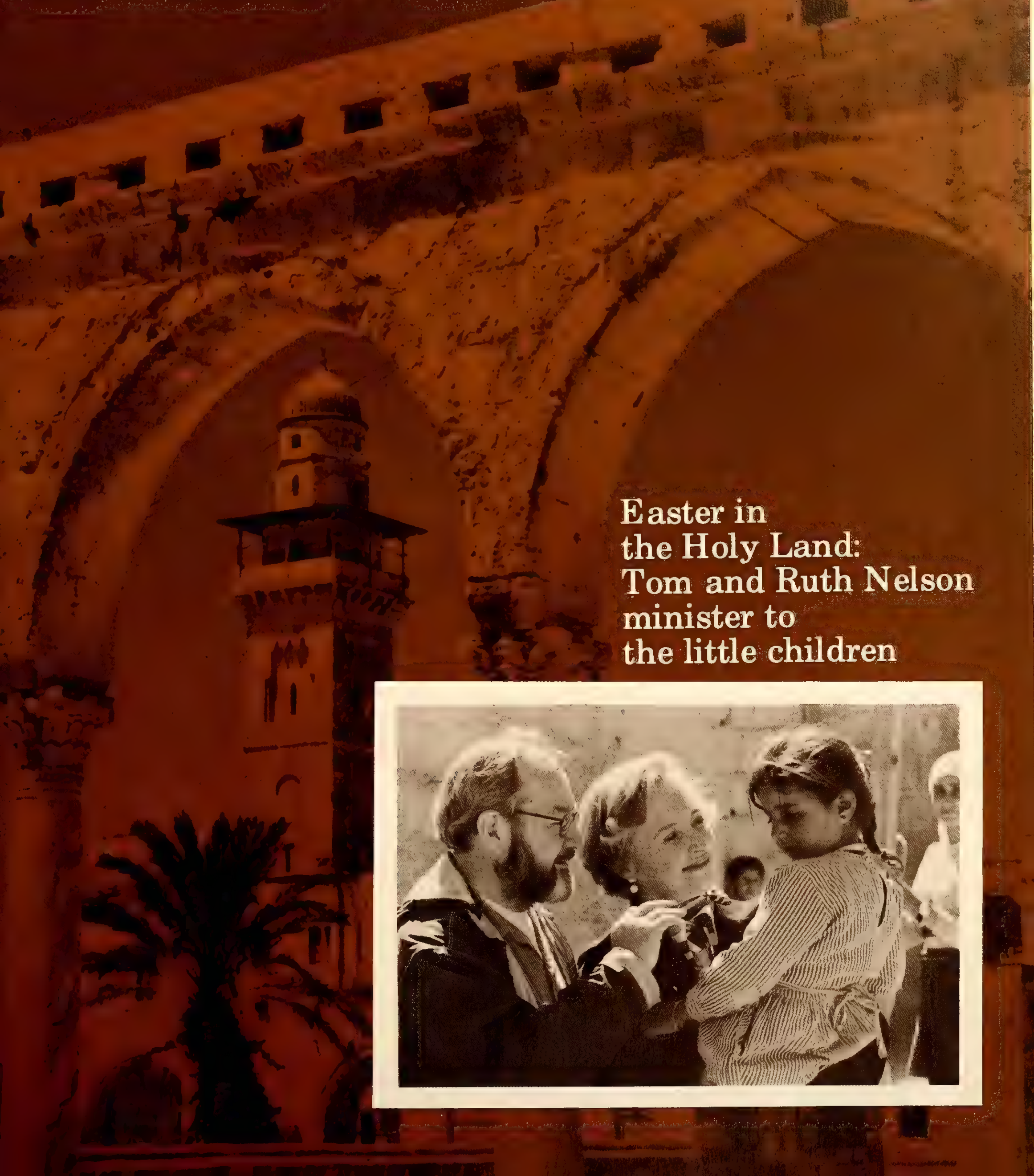
Express your caring through a gift to SHARE, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

Here is my gift for SHARE ministries: $ ________
Name ________
St./RFD ________
City ________
State ________ Zip ____
Congregation ________
District ________

SHARE helps persons. You can help SHARE.

messenger

CHURCH OF THE BRETHREN
MARCH 1978



Easter in
the Holy Land:
Tom and Ruth Nelson
minister to
the little children

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12 **Jesus the Man.** Easter celebrates the Resurrection of Jesus Christ, but Joe Van Dyke urges us not to transform the resurrected Christ into a "bloodless icon."

14 **O Jerusalem.** Fred W. Swartz looks at the city Christ wept over at Eastertime 2,000 years ago and finds it a place today both for weeping and rejoicing.

16 **Ruth and Tom Nelson: Bridge-builders on the West Bank.** What can a couple of retirees do in BVS in the Holy Land? Ruth and Tom Nelson have helped over 500 Palestinian youngsters take their first steps toward responsible adulthood in ways that would never have been possible otherwise. L. Humphrey Walz tells the story.

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COVER: Jerusalem, the temple area. Photo by Leon V. Kofod.

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letters

WHAT NURTURING IS ABOUT

In the December article about Jim Tice's chaplaincy ministry here, one thing kept coming back into my mind: The Camp Hill State Correctional Institution has an active "Nurture Commission," which serves the institution's Christian community on a personal level.

That's real nurture. I'm not implying that our church nurture commissions don't meet real needs, but I feel that we should all be about the business of personal nurturing as part of our Christian witness.

You can bet there are people you know—maybe even close friends—who are crying for a receptive ear to hear their problems. And just in case you can't find anyone like that (and even if you can), we are reminded that there is a need for us to be in personal touch with the institutional community—inmates and their families. That's what nurturing is all about.

COLLEEN SMITH

Harrisburg, Pa.

WHO COMPLAINS THE LOUDEST?

There seems to be a typographical error in your editorial in the January MESSENGER. Near the bottom of column one we read, "you bet that some of the loudest complainers are some of the loudest *conversationists!*" Shouldn't it be *conservationists? (Yes.—Ed.)*

This does not negate the possibility that some of the loudest conversationists "just don't know what they are talking about" (present company always excepted).

CHRISTIAN BASHORE

Gettysburg, Ohio

COME OVER TO ALABAMA

A lot is being said about forced retirement. It brings up the question of how many people really want to retire. Are there not retired pastors who would like to spend a few months a year working with a small church?

I am currently aware of several small churches that are not quite large enough to afford a full-time pastor. These need someone to preach and do some visitation and counseling. I feel that a group of retired pastors who would spend three months in the churches would be an important part of the answer to our problems. We can promise them good experience in an area with favorable weather. If anyone would be interested in this experience I would be glad to hear from them.

PAUL W. PETCHER

Chatom Clinic
Chatom, AL 36518

A STAND REAFFIRMED

In response to the letter in the December MESSENGER making "a plea for acknowledgment," asking that our church take a stand on the issue of homosexuality, it is my understanding that our church took a stand on this issue many years ago, even at the outset, and has reaffirmed that stand at various times since. In the current *Book of Worship*, published in 1964, on page 192, the minister is instructed to ask the candidate for baptism "Do you truly repent of your sins and confess and accept Jesus as your Lord and Savior?" May I compassionately remind the sisters who are "loving of our sisters" that to repent is to be sorry for and turn away from one's sins.

Homosexuality, being sin, separates one from fellowship with God and continued practice of this or any sin with no effort to overcome the sin should separate a member from fellowship with the church as well (cf. 1 Cor. 6:9, et al.). Certainly those guilty of continued practice of this sin should not be in positions of leadership in our denomination, at any level.

B. Eugene Shaver
Mathias, W.Va.

ARE WE OVERLOOKING SIN?

I am responding to the letter in the December Messenger, "A plea for acknowledgement." Perhaps it is time for the Church of the Brethren to take a stand on homosexuality. In light of the Scriptures, there is only one stand to take: It is sin (Rom. 1:24-27; 1 Cor. 6:9-10; Eph. 4:17-24; Jude 1:3-7; and others).

Jesus Christ came, not to call the righteous, but *sinners* to repentance. Jesus never turned his back on sinners. He forgave sins on many occasions, but he never overlooked sin.

If we, as a church or as individuals, "acknowledge and support those gay sisters and brothers who are actively moving within and through our church," are we not guilty of overlooking sin?

"All have sinned and fall short of the glory of God" (Rom. 3:23) but in 1 John 1:9 we have the promise, "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

Mr. and Mrs. Fred Gosnell
New Windsor, Md.

GOD IS THE JUDGE

Responding to the letter from the 11 anonymous women asking that the Church of the Brethren take a stand on the issue of homosexuality, it is true that according to the Scriptures, Jesus did not deal with the issue of homosexuality. However, God dealt with it back in Genesis 1:28 in speaking to Adam and Eve. He said, "Be fruitful and multiply." When homosexuals can carry out this commandment, then and only then will they be in the will of God. To be out of the will of God is sin.

Now Jesus talks about sin. In John 8:3-11 he said to the woman taken in adultery, "Neither do I condemn you. Go and sin no more." He didn't say "Carry on." He said now that you have been caught in an act that deserves the death penalty and have been spared, "go and sin no more" or change your ways or be converted.

I'm not the judge; God is. Scripturally, homosexuality is sin. I don't condemn you; go and sin no more.

Ralph Robison
Montebello, Calif.

GO AND SIN NO MORE

For the 11 women who made a plea for the Church of the Brethren to acknowledge their personal life-styles: The church does recognize gay people as they really are—sinners doomed to hell unless they repent. This is not by my judgment; both Old and New Testaments speak unfavorably of gays.

God created male and female, made for mutual mating as husband and wife, submitting themselves to each other; not man to man, or woman to woman, fornication, or adultery.

Christ himself spoke of acknowledgment, "Go and sin no more."

Ervin D. Martin
Sterling, Ohio

PROTECTION AT ALL LEVELS

To all those fighting abortion:

I'd like to have you experience one year (or a lesser time, if you can't take it) of living and working with these unwanted children and youth. Go with them through the courts and jails. Broken homes and failure in class and on playground are a real part of their lives. If they are not wanted at home they will likely have trouble on the job also, granted they were given a chance at some low-paying employment.

In the news recently have been many cases of child abuse and wife beatings. These will demand more of our attention—and taxes—in the near future. These are happening right here in our midst—not some faraway state.

Further, when abortions are not permitted, then the "cheap expert" is sought, only to result in untold suffering and death of the mother in a high number of cases. (Your double standard is showing! Why doesn't the father pay—in mind or matter, spirit, or social "prestige"?)

If you are so against taking human life, what did you do about our part in our wars—and weapons manufacture and sales? What are you doing about ROTC coming into our schools?

I would hope that each anti-abortion person (man or woman) is ready and willing to give the necessary time and the loving care needed to find or furnish a home for the unwanted children—who are not responsible for their condition in life. Adopted children in a loved environment have a great chance to succeed—even may have their own home, someday.

Let's be consistent and stop claiming Christianity until we pour greater effort into protecting human life at all levels for all peoples.

George D. Weybright
Syracuse, Ind.

A QUILT FOR IRVIN

Hearing and knowing so much about hunger and disaster, I decided to make a quilt in memory of my husband, Pastor Irvin W. Whitacre, who passed away in 1975. The quilt was sold at the West Marva District Meeting and the proceeds went for hunger and disaster. I was happy I could help in this way.

Mary E. Whitacre
Ridgeley, W.Va.

page one

One person who has been vitally important to the production of Messenger is our secretary of the past four years, Lucille Campbell. She types every line of our Messenger copy, as well as caring for her other duties.

Lucille probably has as good an overview of local congregations as the most traveled staff person, for she monthly sorts through the avalanche of local and district newsletters to compile those interesting statistics on our Turning Points pages. Many of you have received an inquiry at some time from Lucille, in pursuit of some elusive bit of information which you left out of your notice of the death of a departed sister or brother.

Lucille Campbell

We will miss Lucille after March 3, when she leaves us to retire to her new home in the Wisconsin woods.

Oh, we will pick up the pieces and carry on, but Lucille's quiet, efficient service to Messenger will long be appreciated.

During January our 1977 summer intern in communications, George Keeler, returned for a month of volunteer service, proving in Elgin's icy climate that he had been no summer soldier. George gave tremendous day-to-day assistance in the crunch of staff shortage, as well as cranking out several stories which will appear in Messenger later this year. Hats and bonnets off to George and all the other wonderful Brethren youth who volunteer.

And speaking of youth who volunteer, watch for the May Messenger, which will carry a special insert on Brethren Volunteer Service. BVS is marking its 30th anniversary this year and is looking to continuing its service as a channel for youth and older persons to volunteer a year or more of their lives in service to humanity and the church. As a proud veteran of three years of BVS, which changed the direction of his life and launched him into a career as a Nigeria missionary and now into Brethren journalism, this writer wholeheartedly recommends BVS to those persons, young and older, who have not yet served.

A final note—not unrelated to BVS—next month's Messenger will be a special issue on disarmament. As our newspaper in Nigeria used to caution, "Book your copies early!"—The Editors

in touch

Cecil Fike: Responding to crisis

Cecil Fike has one of the largest congregations any minister could have. It is made up of patients, employees, volunteers, and families of patients at Kennestone Hospital in Marietta, Ga., where he has been the full-time chaplain since September 1973.

Chaplain Fike says of his job, "Most of my time is spent responding to crisis, and I'm usually in the emergency room, intensive care unit, or coronary care unit."

He also counsels hospital employees on any personal problems they might wish to discuss. Having a minister on hand at work "is one of the fringe benefits for employees," Cecil says.

Cecil also provides a weekly therapy group for mental health patients, with emphasis on the religious end of mental health. "We discuss how some of their beliefs might be influencing their current problems—like placing too much emphasis on punishment instead of on love."

About his work with the emergency room, Cecil says, "If someone is brought in DOA (dead on arrival) or if there is a bad accident, the emergency room staff calls me. I often am the one to break the news to the families, or I prepare them for the doctor to do it."

Cecil does not find his constant contact with the critically ill or dying patients to be depressing. "There are times when it gets kind of heavy," he says, "but relationships with people in crisis are deeper than normal ones. That helps a lot."

One of the big changes since Cecil came to Kennestone has been in the "ways we deal with families," he explains. "We used to discourage family members from seeing the deceased person at the hospital." Because of the studies of Elizabeth Kubler-Ross with the death process, "we now allow the relatives to see the deceased either in emergency or in their rooms. According to the studies, seeing the deceased as soon as possible after death helps to shorten the grief process."

Cecil says, "I don't get to deliver much good news to people because they can usually handle good news by themselves without needing a chaplain."

Working with Cecil is the Kennestone Hospital Chaplain's Association which is made up of 90 local ministers. Cecil says, "Two-thirds of them are very active and give one day per month as a volunteer chaplain. They visit out-of-town patients and pre-surgery patients who don't have a local church."

In his position as Kennestone's chaplain, Cecil offers a helping hand to many people. It is more than a joy—it is a way for life for Chaplain Fike.—SUSAN MILES

Susan Miles is a reporter for The Marietta Daily-Journal, *Marietta, Ga.*

Reprinted by permission from The Marietta Daily-Journal.

Charles A. Miller: "Hap

Charles A. Miller, once a circuit rider and revival preacher, is used to moving about. He has moved again. Recently he observed his 97th birthday in a new apartment.

He is the oldest resident of Parkside Place, a low-income apartment complex for the elderly that opened in Garnett, Kan., a few months ago.

Once he gets used to "all the gadgets"—meaning the thermostat for his air-conditioned apartment—he thinks he will feel at home. But he describes himself as a "happy type of man." He said he expected to master the thermostat and that he was thankful many of his former neighbor and members of his church, the Mount Ida Church of the Brethren, come to visit him.

Charles Miller was "just a kid" when he held his first revival in Carthage, Mo., he recalled. To be precise, he was 19 years old and was determined that the ministry was his calling.

"I made up my mind when I started the ministry that I would take churches as they came—rich or poor," he said. For several years he was a traveling evangelist, with pastorates in Kansas City, Kan., St. Joseph, Mo., and Sabetha, Kan.

He also held revival meetings "up and down the line and all over Kansas, in Colorado, New Mexico, Nebraska, and Oklahoma."

With him all the while was his wife, whom he married when he was 17 and she 16. "I hate to admit we were so young when we got married," he said with a smile. "But we stuck together."

Mrs. Miller died four years ago. If she had lived just two months longer, the Millers would have celebrated their 73rd wedding anniversary.

Charles Miller took a pastorate at Westphalia and some 20 years ago he and his wife settled in Garnett. He

pe of man"

continued to preach until two years ago, when he broke his hip.

Through all those years, he preached without a salary; his income came from free-will offerings. "Sometimes the offerings were pretty slim," he recalls, "and sometimes they were more than I thought I should take." He supplemented his church income by doing interior decorating and occasional house painting.

Moving into Parkside Place was a reluctant concession to his age. When he lived in his home, he did all his own cooking and housework with help a few hours a day twice a week. Through careful eating he has excellent health.

As a result of breaking his hip, he walks with a cane when he leaves his home. His right hand is crippled by arthritis and his hearing and eyesight are "bad."

"But I feel good," he said. "I don't have a pain anywhere."—Beverly Paulson

Beverly Paulson is a reporter for Garnett Publishing Co., Garnett, Kans.

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Dorothy Garst Murray: Work for the retarded

At the Richmond Annual Conference I met tall, good-looking Stevie Murray, 32, a productive, tax paying citizen and in his very person an eloquent testimony to the far-reaching progress achieved in the treatment of the mentally retarded.

It was Stevie's mother, Dorothy Garst Murray, who told me about her 30-year involvement in the progress represented by Stevie and mentally retarded citizens everywhere.

After 14 years at a state institution, Stevie came back, at age 21, to his home in Roanoke, where he is a reliable worker at sorting apples in the family cider enterprise. Recently he has made good progress in playing the violin.

Dottie and Max Murray are the parents of two daughters, Anne and Elaine, and a son Andy (presently the campus minister at Juniata College) in addition to Stevie.

Only five years younger than Stevie is NARC, the National Association for Retarded Citizens, which has been a major factor in helping Stevie and millions of others. Dottie has been active in NARC since its founding—national vice-president, member of the board, and regional membership chairman. She is the author of two books, one on the history of NARC, and *This is Stevie's Story,* a widely accepted book in the literature of the field, all royalties from which go into NARC's research projects.

"It seems that divine intervention has always been a part of my life—you know—those small bits and pieces that seem to fit together." One of those pieces was the surprise visit to the NARC Foundation by Eunice Kennedy Shriver, President John F. Kennedy's sister. Dottie and Eunice soon found they had much in common as Eunice had a retarded sister, Rosemary.

Dottie's manuscript of Stevie's story, victim of many rejection slips, would not have been published if one night there had not flashed through Dottie's mind a "sign," the baby Stevie's face "lying in a pool of moonlight." That same night, after long, trembling uncertainty, she finally entered Stevie's room and there it was, a small pool of moonlight, full and clear on her son's beautiful, innocent face! As she knelt by his bedside she knew in that split-second moment she would keep that manuscript making the rounds to acceptance and that she and Stevie together would use whatever gifts they had to the glory of God and the good of millions of mentally retarded children.

Dottie says, "One of the most satisfying results of my book, read avidly especially by young people, is that it has brought hundreds of them into the field professionally. They feel they are doing a piece of God's work that needs to be done."—Norman F. Reber

Norman F. Reber is the retired editor of Pennsylvania Farmer, *and a former BVSer on the Communications Team.*

Youth to explore power at national conference

Pillow power, tee shirt power, power of Christian youth to "fly"—all will be part of the Church of the Brethren National Youth Conference Aug. 22-27 in Estes Park, Colo.

Pillow power will be demonstrated as the conferencegoers (as many as 3,000 can be accepted) descend on the YMCA Conference Center, four miles from Estes Park, with their pillows. The pillows will be used for sitting, leaning, or reclining to eliminate the need for arranging 3,000 folding chairs each day.

NYC Coordinator Dave McFadden urges youth to begin planning their pillows early and suggests that making and personalizing the pillows could be a time of fellowship for groups headed to NYC.

Tee shirt power is available to all youth registering for the conference before April 1. A free NYC tee shirt will be sent as a bonus for early registration. Those registering after June 1 will be charged $5 in addition to the $85 registration fee. Registrations should be accompanied by $20 with the balance due by Aug. 1.

Christian youth empowered to fly is the goal of the conference. McFadden says, "To fly is to realize and use our power in Christian ways . . . . Flying is self-discovery and self-confidence. Flying is reaching out to others and sharing our power and strength . . . . Flying is growth in faith and understanding."

To deepen participants' understanding of power to fly, four full days of presentations, workshops, and worship sessions have been planned.

During the conferencegoers' first full day, Wednesday, they will wrestle with biblical and secular understandings of power under the leadership of Bob Neff, Dale Brown, and Anna Mow. Thursday's sessions led by Murray Wagner and Hartman Rice, will explore new perspectives on the misuse of power.

Acknowledging God's gift of power to individuals and groups will be on Friday's agenda led by Joan Martin and Richard Taylor. How youth can use their potential power will be the topic Saturday in sessions with Alfred Lile and Robert and Ruthann Johansen.

Other leadership scheduled for the conference includes worship coordinators Joe Detrick, Dick and Anita Buckwalter, Nancy Faus, Andy and Terri Murray, Bonnie Kline, Matt Meyer, and Alan Kieffaber. Nancy Faus and Nonie Bomberger Detrick will lead music and Wally and Bonnie Landis will lead early morning worship. Other leadership will come from artist Joyce Miller and Dennis Benson, a Christian multi-media expert.

Youth are encouraged to register soon and get their tee shirts. Some 1,200 early registrants are already sporting them. Registration forms are available from pastors and local youth advisers or by writing Dave McFadden, Coordinator—NYC 78, 1451 Dundee Ave., Elgin, IL 60120.

Out of the Mountain
Power to Fly
Out of the Mountain
Power to Fly

National Youth Conference co-ordinator Dave McFadden models an NYC tee shirt. The blue shirts, with blue and green lettering, are being sent free to all early registrants.

Day of prayer for peace planned for March 12

Brethren, Friends, and Mennonites will be united in prayer for peace in March as part of the New Call to Peacemaking, a joint effort of the three historic peace churches.

As part of NCP's Call to Prayer for Peacemaking, Brethren throughout the denomination are asked to pray for a variety of peacemakers and peace efforts on Sunday, March 12. (Friends and Mennonites will observe the Call March 5).

The committee planning the call to prayer suggest that worship services that day center on the place of prayer in peacemaking and that churches remain open all day for prayer.

Further, it is suggested that people meet in small groups on the basis of Matthew 18:19-20 to pray for peace and that prayer meeting services and other meetings during the week be devoted to prayer for peace.

An around-the-clock or 12-hour prayer chain with one person assigned to pray during each half-hour segment is another suggestion for the observance. Joint prayer meetings with other peace churches in each community would be another answer to the call. Historic peace church congregations participating in the observance are also encouraged to form continuing groups for prayer and study.

Bookmarks, to be used as bulletin inserts, are being prepared by the Mennonites for use by all three groups as an aid in the observance.

The back of the bookmark suggests that participants pray for the 13 regional NCP conferences meeting in the spring; the United Nations special session on disarmament meeting May 23—June 30; forgiveness for complicity as Christians in the world arms race; our church and government leaders; and the national NCP conference in Green Lake, Wis., Oct. 5-8.

Organizers believe observance of the Call to Prayer for Peacemaking can have the effect of consciousness-raising about peacemaking and bring the concern into greater visibility and clearer focus at the local level. In addition, the observance may challenge members to a greater dedication to the Christian peace witness and provide a means of participating in and supporting the New Call to Peacemaking effort.

New Call to Peacemaking is a joint effort on the part of the Church of the Brethren, Friends, and Mennonites to explore the calling as peacemakers of the three historic peace churches, This effort, which began in 1977 and continues through 1978, involves two conferences in each of 13 regions and the national study/action conference in Green Lake.

The goals of NCP are to encourage a spiritual rededication to the Christian peace witness; clarify and express the biblical basis for our peace witness; extend our call to the larger church to respond to the gospel imperative for peacemaking; develop and propose to the national government courses of action for peacemaking; and explore strategies and actions promoting peacemaking within contemporary society.

A packet of resources about peace studies and the New Call to Peacemaking is available to interested congregations and individuals. The three books and six pamphlets in the packet were chosen by the three bodies involved and include books by Dale W. Brown and William Keeney and a pamphlet by John Howard Yoder.

Two of the three study documents developed for NCP are also included in the packet. The NCP life-style task force has prepared a working document entitled "A Call to a Peacemaking Life-style" and the NCP task force on the biblical and theological basis of peacemaking has also completed its working document.

The packet may be ordered for $6.50 from: NCP Literature Packet, Marketing Department, 1451 Dundee Ave., Elgin, IL 60120.

Persons desiring more information about NCP should contact the coordinator, Robert Rumsey, Box 235, Plainfield, IN 46168. Other members of the steering committee are Chuck Boyer, Church of the Brethren; John Stoner, Mennonite Central Committee; and Lorton Heusel, Friends United Meeting.

General Offices lose two; others accept new posts

Staff shifts in the General Offices and in district positions include the resignations of Earle Fike and Carol Sherbondy from the staff and acceptance of new assignments by Ed Buzinski and Ralph Turnidge.

Earle W. Fike Jr., who has served the Church of the Brethren as associate general secretary of the General Board and executive of the Parish Ministries Commission since 1969, has resigned that post effective July 31 to become pastor of the church in Elizabethtown, Pa.

Under his direction, Parish Ministries has increased its emphasis in the area of church-pastor relationships. Availability of PMC staff for field assignments has enhanced a sense of partnership between Elgin and the local churches. Parish Volunteer Service, congregational renewal, programs to aid small churches and an emphasis on the biblical basis of Brethren heritage have been other emphases of PMC program during Fike's tenure.

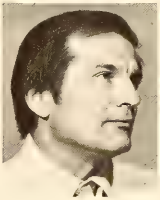
Fike and his wife, Jean, will begin work in Elizabethtown Sept. 1.

Also leaving the General Offices in midsummer is five-year veteran Carol Sherbondy, associate staff member and secretary to Earle Fike. Sherbondy and her husband, Robert, and their sons will be living in Kansas City, Kan., where Sherbondy says she will seek work "with a lot of risk." A few credit hours away from an associate degree in business from Elgin Community College, she hopes to find work in management.

Prior to her employment in Elgin, Sherbondy worked as an administrative associate in the division of World Mission Support in the offices of the American Baptist Churches, Valley Forge, Pa.

Earle Fike

Carol Sherbondy


Ed Buzinski

Ralph Turnidge

Edward J. Buzinski has been serving as coordinator of sales for Brethren Press since Jan. 3. His responsibilities include coordinating all work done in the Elgin plant and working directly with customers. Buzinski came to the Elgin offices 19 years ago. Prior to accepting his new position, he had been offset co-ordinator, supervising all facets of the offset printing process. Conferencegoers may also recognize him as a photographer as he has headed Conference photography operations at every Annual Conference since Cincinnati.

Also accepting a new assignment is Ralph Turnidge who is serving as district minister in the Oregon-Washington District.

Semi-retired, Turnidge has most recently been administrator of North Haven Retirement Apartments in Seattle. He has pastored Brethren congregations in Outlook and Seattle, Wash., and Bakersfield, Calif., and is a graduate of the University of Idaho.

He will serve half-time among the district's 12 churches in Washington and six in Oregon. He and his wife, Velda, live in Seattle.

Figures on 1977 giving show 5.7 percent rise

Final reports on Brethren giving in 1977 indicate donations to the denomination's Brotherhood Fund were up 5.7 percent over the previous year, according to Ronald D. Petry, Stewardship Enlistment Team (SET) member.

Giving to the Brotherhood Fund (which includes all ministries of the General Board except disaster relief) amounted to $2,289,313 in 1976 and reached a total of $2,420,399 in 1977.

In addition, 1977 giving to the Emergency Disaster Fund totaled $221,524, the third highest yearly total for that fund.

Although Petry and other SET members express pleasure at the increased giving to the Brotherhood Fund, he cautions against being too optimistic about the 5.7 percent increase over 1976 giving because giving in 1976 had been down 2.7 percent when compared with 1975 donations.

Also, inflation continually decreases the dollar's buying power. Petry provides a graphic demonstration of this by comparing 1976 buying power with that of 1967. In 1967, giving to the church was $1,832,042. When the $2,289,313 total given in 1976 is adjusted to the value of the dollar in 1967 by using the Consumer Price Index, it is $1,313,679, a half-million dollars *less* actual buying power than in 1967.

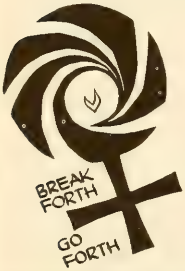
Because the Consumer Price Index for 1977 has been reported at 6.8 percent, the 5.7 percent increase in giving failed to keep pace with inflation by a full percentage point. Barely enough money was thus available for maintaining denominational program at 1976 level.

Women plan "gathering" at Manchester in July

A conference billed as "A Gathering of the Church of the Brethren Women" is scheduled July 26-30 at Manchester College, North Manchester, Ind.

The "gathering" is sponsored by the Parish Ministries Commission through the office of person awareness coordinator, Beth Glick-Rieman. Presentations, workshops, and worship sessions will provide opportunities for women to struggle with their self-images, explore and affirm their diversities, and envision and live out new possibilities for involvement in the church and the world.

A wide range of workshops will focus on three major themes: "Women in Their Personal Lives" with workshops on divorce, singles, special parenting, expressions of sexuality, passages, communication; "Women in the Church" with workshops on women in the Bible, music, discipleship, ministers' wives, language issues, church structures, women's task forces, Church of the Brethren in higher education; and "Women in the World" with workshops on political issues, hunger, Equal Rights Amendment, cosmic stewardship, women and economic structures, justice and nonviolence, peace and Third World women.



Symbolized in the "gathering" logo are woman in her diversity; creation and rebirth; woman's encounter with the Spirit which illumines and empowers.

"Special people" for the conference include Suzanne Benton, an artist who dramatizes biblical stories using masks; Ruthann Knechel Johansen, author of *Coming Together,* and a doctoral student in literature and culture at Drew University; Lydia Savasten, human relations consultant for Iris Mountain Human Resources Center, Unger, W.Va.; Theresa Eshbach, church musician and writer of Thomasville, Pa.; and Mary Cline Detrick Parish Ministries consultant for life-cycle ministries.

A registration fee of $80 includes lodging, meals, and the use of recreation facilities. More information is available from Beth Glick-Rieman, P.O. Box 148, Bridgewater, VA 22812.

Bethany host to student "Today Is" conference

Bethany Seminary was recessed for the Thanksgiving weekend and yet the halls rang with the sounds of young adults. The occasion was a Brethren Student/Young Adult Conference attended by 120 Brethren college students from across the nation.

It was 10 years ago that the last Brethren Student Christian Movement Conference was held, and the students, hungry for a gathering, took full advantage of the opportunity. Days were packed with guest speakers and encounter sessions. Nights revolved around plays, movies, and side trips to the Windy City.

Under the theme of "Today Is," the group examined three overlapping foci, "I Am, Christ Is, and We Are," designed to provide the students with an existential recognition of themselves.

Among the guest facilitators were speakers Bob Neff, general secretary of the Church of the Brethren General Board, who preached on devotional life in the context of the Christian community. Seminary staff Nancy Faus and Grady Snyder engaged in a values dialogue sermon and Snyder later examined the concepts of individual, team and membership.

Ralph and Mary Cline Detrick, Parish Ministries consultants for life-cycle ministries, led an intentional meal ("What do you hope will take place in your life in 10 years?" Kerby Lauderdale, an ordained minister from Silver Lake, Ind., stressed the importance of a social gospel, and Alice Martin, pastor of the Champaign, Ill., church guided the group in forming a definition of community.

Ralph McFadden, Parish Ministries consultant for person and faith community, used encounter sessions to help participants become newly aware of their spiritual journey and Bob Knechel, campus minister at Manchester College, presided over an introspective Thanksgiving dinner.

The event was planned jointly by McFadden and John Cassel, Bethany Seminary director of church relations and field education. It seemed to come at a fortunate time. A concern held in common by representatives of the six Brethren campuses is that Brethren students sometimes feel like a minority on their respective campuses. "It is difficult to find other students who share the same Brethren standards," said Blaine Miner, a student at Elizabethtown college.

But for three days the minority became a majority. And what began with a prayer by Bob Knechel ended with a tomato juice toast by Bob Neff for friendship, strength, and a repeat of the conference. His wish will be granted: the next Brethren Student/Young Adult Conference is planned for Thanksgiving weekend at the Brethren Service Center, New Windsor, Md.

Brethren join others in Vietnam wheat gift

In the first food shipment to Vietnam since the war ended, 10,000 metric tons—110 railroad cars—of wheat are sailing to the people of Vietnam. Church World Service is sponsoring the shipment as a "people-to-people gift" to help offset a serious grain shortfall and consequent hunger in Vietnam.

The total value of the shipment is $1,900,000 with approximately one-third going for ocean freight costs. A pledge of $25,000 from the General Board Emergency Disaster Fund accompanied the project's endorsement by the Church of the Brethren, and was added to the contributions of the 31 Protestant denomination members of CWS.

The CWS shipment of wheat, which is traveling from Houston, Tex., to Ho Chi Minh City (Saigon) this month, is part of a global church response to Vietnam's projected grain shortfall of 1.2 million tons. The shortfall, which represents the subsistence diet of 7.2 million people for a year, was brought on by unpredictable weather and war damage to cropland. The winter, especially in the northern regions, was extremely harsh. The central and southern regions experienced the worst droughts and flooding in 30 years.

The food problem was intensified by the cutoff of assistance from nations that traditionally aided Vietnam, such as the United States and China.

Much of the wheat was donated by American farmers through CROP, the community hunger appeal of CWS.

Once in Vietnam, the CWS grain shipment will be milled for bread and noodles and distributed primarily to schools and hospitals at no charge, as is the Vietnamese government's policy with all donated food.

Sadat's journey to Israel caps peace symposium

A peace symposium in Tel Aviv, Israel, coincided exactly, but quite by accident, with the unexpected visit to Israel of Egyptian President Anwar Sadat.

Dale Ott, director of Brethren Service in Europe and the Middle East participated in the symposium which had as its theme the question, "Can the Guns Fall Silent?"

The symposium was sponsored by the Israel journal *New Outlook* on the anniversary of its 20th year of publication.

Among those addressing the conference Nov. 15-21 were Dr. Nahum Goldmann, president of the World Jewish Congress; George Ball, former US Under Secretary of State; Abba Eban, former Foreign Minister of Israel; and Anwar Nusseibeh, former Defense Minister of Jordan.

Three topics were of primary concern to the conference, according to Ott: the international community and the Middle East conflict; the Palestinian dimension of the conflict; ways and means of ending the conflict and the future of the region after peace.

"One of the primary purposes of the symposium was to advance a meaningful dialog between Jews and Arabs, Israelis and Palestinians," Ott says. "It was therefore significant to have the participation of a number of prominent persons from the West Bank and the Gaza Strip, among them academics and politicians."

The conference did not conclude with a set of resolutions but did draw attention to several points. Participants re-emphasized that the Palestinian problem is *the issue* for any meaningful and permanent Middle East solution and expressed strong sentiment that a generous response to Sadat's history-making visit might be some kind of Israeli offer to withdraw from occupied territories.

Sadat's coincidental visit added special significance to the symposium for its participants and Ott says, "(Sadat's) coming may not bring about peace, though great hopes have been raised that the door to negotiations may now have been opened more widely . . . He has broken a great hole in the barricade of Israel's fears and suspicions and war now seems slightly less likely . . . For this we must be grateful."

underlines

PROMOTING PEACE ... *Peggy Frantz,* a graduate of Manchester College and formerly employed by the Fellowship of Reconciliation, has been named editor of *The Reporter,* the monthly newsletter of the National Interreligious Service Board for Conscientious Objectors (NISBCO). . . . Elected to a second year as chairperson of the NISBCO board is *Charles Boyer,* General Board peace consultant/On Earth Peace. He was chosen at the board's meeting in Washington, D.C., Dec. 9. . . . *H. Lamar Gibble,* General Board Europe-Mid East representative and peace and international affairs consultant, was among the 70 signers of a "New Year's Pastoral Letter on Human Survival." The letter called for action against nuclear proliferation.

CAMPUS COMMENTS ... *Vernard Eller,* professor of religion at the University of La Verne, delivered the Staley Distinguished Christian Scholar Lecture Series Jan. 25-27 at Eastern Mennonite College. . . . *Donald Rominger* has resigned as football coach at McPherson College but will continue as athletic director and professor of social science. . . . *Thomas B. Robinson,* former dean of students and psychology instructor at Juniata College, has received the doctor of education degree from Pennsylvania State University and has been appointed dean of students at New England College, Henniker, N.H. . . . *Elaine Sollenberger* of Everett, Pa., is the first president of Juniata's 30-member Church-College Relations Council, established to insure the relationship between the college and churches.

NAMES YOU KNOW ... *Dohn R. Knuschwitz,* M.D., of Conrad, Iowa, provided volunteer medical services at Castañer, Puerto Rico, for two weeks in January. He was joined by his family in his return to the hospital where he had done alternative service 1968 through 1970. His services were appreciated while staff physician *Jon Wigent* visited family in Florida. . . . *Corrie ten Boom,* 85, evangelist and author, recently underwent surgery to receive a pacemaker.

ECUMENICALLY ELECTED ... *David L. Rogers,* pastor of the Manchester church, North Manchester, Ind., is president of this year's Indiana Pastor's Conference Board and chaired the conference Jan. 24-25 in Indianapolis. . . . *Del Myers,* administrator of Casa de Modesto, a home for the aging in Modesto, Calif., has been named president-elect of the California Association of Homes for the Aging . . . . *David J. Markey,* associate executive of the Atlantic Northeast district, has been appointed to the Mid East Coast EVCOM Steering Committee.

IN MEMORIAM ... *Roy G. Ross,* 79, a minister of the Christian Church (Disciples of Christ) and one of the architects of the National Council of Churches, died Jan. 8, in Florida. He was general secretary of the NCC from 1954 to 1967 and was secretary of the panel of 15 Bible scholars which produced the Revised Standard Version of the Bible.

update

CONFERENCE CHANGE ... The central region *Regional Conference on the Holy Spirit* scheduled for July 12-15 at Bowling Green (Ohio) State University has been changed to Manchester College. The dates remain the same.

"*FEED THE HUNGRY*"... When Brethren in the *Southern Pennsylvania* and *Mid-Atlantic* districts put that biblical injunction into practice, it meant a lot of work for many members of the district. This year's beef canning project, undertaken jointly by the two districts, involved members at all phases -- donating 80 cattle to be slaughtered, and transporting them to a meat-packing house in Greencastle, Pa., slaughtering them, cutting up the carcasses, packing and canning the meat, cleaning and labeling the jars and packing them for transportation. The work was done on three days, Feb. 13-15, with volunteers working from 5 a.m. to 9 p.m. each day. Half the meat canned goes for disaster relief, the other half for poverty needs in each district.

MONEY-MAKERS ... Youth of the *28th Street* church, Altoona, Pa., host a "coffee and doughnut" breakfast before Sunday School. The proceeds go to Heifer Project . . . . Youth at Southern Ohio's *Happy Corner* church lost out when heavy snow prevented adults in the congregation from taking inventory at Rikes. The Dayton department store invites groups to help with its annual inventory, then contributes their wages to a designated group. In the past, adults have donated their wages to the youth.

THE SECOND MILE ... When a barn on his farm was destroyed by lightning, Robert Snodgrass was aided by members of his church, *Elkhart Valley*, in Northern Indiana. Not only did members raise more than $1,000 to help replace the barn, but they also helped in a barn-raising. Mennonites and members of other Church of the Brethren congregations were also involved. . . . Instruction in sign language was available last fall at the *Lincolnshire* church, Fort Wayne, Ind. . . . Some members of the *Elkhart*, Ind., church are involved in the establishment of a local chapter of the Fellowship of Reconciliation.

MILESTONES ... The *Oakton*, Va., church will celebrate its 75th anniversary May 7 with morning worship, fellowship lunch and an informal afternoon session. Friends of the church are welcome. . . . The *Pittsburgh*, Pa., church marked its 75th anniversary with a dinner celebration Nov. 19. . . . The *Lena*, Ill., church observed its 50th anniversary Nov. 20. . . . Members of the *Freeport*, Ill., church celebrated a mortgage burning Nov. 27 on debts undertaken for a major building project only seven years ago.

CHRISTMAS GIVING ... When children in Lancaster, Pa., collected $2,500 for UNICEF at Christmas time, the community requested that UNICEF use the funds to purchase a drug used in the treatment of leprosy to be sent to the hospital in Nigeria where *Dr. Roy Pfaltzgraff* and his wife, *Violet*, a Lancaster County native, work.

outlook

Broadcast reform attacks tv's stereotyped images

Activity initiated by the Church of the Brethren toward broadcast reform through the use of shareholder resolutions has taken new directions recently.

Among current actions in this area have been negotiations with all three networks regarding the image of women and minorities in programs and advertisements, and new resolutions on previewing of programs.

"Resolutions filed with the networks last year by some other denominations resulted in the opportunity for a team from a number of churches and Catholic orders to meet with network officials hoping to bring some change in stereotyped images of women and minorities," says Stewart Hoover, who participates in the negotiations on behalf of the Brethren. "Our discussions are continuing and we feel we have made some progress."

The primary success so far has been helping network personnel understand the nature of the problem, Hoover notes. "The problem is one of presentation on the screen, not just employment behind the scenes, where they feel they've made some progress," he says.

An aspect of this activity has involved 30 Brethren from across the Brotherhood in the viewing and evaluation of programs and commercials. "The help of these Brethren in monitoring was invaluable," says Hoover. "We were able to go to the meetings with specific reactions, both positive and negative, of a number of viewers."

Other pending actions will ask networks to give their local stations more advance time to preview new programs. Local stations often don't have opportunity to see new shows far enough in advance to decide whether to air them.

"Although each station is required to refuse to show programs that aren't in the interest of its community, it just hasn't been feasible for stations to exercise that responsibility," says General Board public media consultant Hoover. "Instead they've had to take anything the network gives them. We hope to make it easier for local stations and the public to participate in local television decision-making. Many of the problems we encounter with television could be better dealt with by more direct community-oriented broadcasting."

Brethren media shareholder activity was

initiated last year with resolutions to limit sponsorship of violence on television. Those activities met with some success but a recent survey of violence sponsorship showed one Brethren-held company, Procter and Gamble, continuing to have high visibility in violent programs. Hoover is continuing negotiations with Procter and Gamble and has commended the other Brethren-held company approached last year, Pillsbury, for its progressive movement away from violence.

Hoover urges caution regarding the problem of tv violence. Although the number of violent shows appears to have dropped this year, indications are that incidence of violence remains high.

Stopping death penalty is goal of campaign

Abolishing the death penalty throughout the world is the goal of a campaign launched by Amnesty International in 1978. AI, the winner of the 1977 Nobel Peace Prize, is a London-based human rights organization.

In a conference in Stockholm sponsored by AI, more than 200 delegates from Asia, Africa, Europe, the Middle East, North and South America, and the Caribbean region passed a declaration saying that capital punishment is "the ultimate cruel, inhuman, and degrading punishment and violates the right to life." The conference called for the universal, "immediate, and total abolition of the death penalty."

AI works for the release of political prisoners or prisoners of conscience around the world, provided they have not used or advocated violence. The decision to campaign against the death penalty has been criticized by some of the organization's supporters in its struggle for freedom for political prisoners.

But in its declaration, the Stockholm conference noted that the death penalty is "frequently used as an instrument of repression against opposition, racial, ethnic, religious, and underprivileged groups."

The conference further pointed out that the death penalty "is increasingly taking the form of unexplained disappearances, extra-judicial executions, and political murders."

Declaring its "total and unconditional opposition to the death penalty," the conference called on all governments to bring about the immediate and total abolition of the death penalty and urged the United Nations to declare unambiguously that the death penalty is "contrary to international law."

In addition to the worldwide campaign to end the death penalty, Amnesty International USA, the US section of the organization, has joined a campaign to end torture, indefinite detention and disappearances in Paraguay.

According to the campaign booklet, torture, sometimes resulting in death, indefinite detention without trial, and disappearances have been routine practices during the past 23 years in the Republic of Paraguay.

AIUSA will seek to mobilize members of religious communities and other concerned persons in the United States to write letters to officials, to circulate petitions and to bring pressure in other ways on the Paraguayan government to end indefinite detention without trial, torture, and disappearances.

Above: *In a scene from the award-winning film,* Back Seat, *the taxi driver listens to another lonely person.* **Right:** *Diane Umble, on behalf of Inter-Mennonite Media Group, accepts the certificate of merit for the documentary color film from Anthony Scannel, president of UNDA-USA.*

'Invitation to Live' tv show wins award

Back Seat, a 28-minute television program produced as part of the joint Mennonite-Brethren "Invitation to Live" public media campaign, has won a certificate of merit in the International Gabriel Awards Competition.

Back Seat was produced by the First Mennonite Brethren Church of Wichita, Kans., in cooperation with the Inter-Mennonite Media Group, the joint production committee of the Mennonite Churches and the Church of the Brethren.

A taxi driver is the uniting factor in *Back Seat,* which is filmed in documentary style. The film traces the driver's contacts with lonely people from all walks of life—young and old, rich and poor. People talk about why they feel lonely and how they cope with feelings of loneliness.

The Gabriel Awards are sponsored each year by UNDA-USA, the Catholic Communicator's fellowship. The main award is a statuette, called "the Gabriel," which is given for excellence in public affairs and commercial television programs . . . which reflect Judeo-Christian principles." *Back Seat* won in the religious programming category.

Local congregations may arrange to have *Back Seat* shown on television or cable in their communities. Those interested in arranging such placements should contact Stewart Hoover, 1451 Dundee Ave., Elgin, IL 60120 for more information.

special report

Lafiya lives up to its name

by Kermon Thomasson

Lafiya (good health), the rural health program carried out by Brethren in northeastern Nigeria, was partially funded by grants (totaling $1,300,000) from the German Evangelical Churches' Central Agency for Development Aid (EZE). In its original assessment of the proposed health program, EZE confided to the Church of the Brethren representatives its belief that the most vulnerable part of the Lafiya scheme was the rural health centers. EZE doubted that small villages, loyal to traditional ways, could be motivated to invest time, money, materials, and people in the program.

"Now the Rural Health Program has turned out to be the most *successful* phase of Lafiya," remarks Kenneth E. McDowell, executive secretary of the World Ministries Commission, who shared major responsibility in shaping the overall program. "The way Nigerian and expatriate staff performed so successfully is a real tribute to the way the Lafiya program was conceived and carried through."

Over 60 villages are cooperating in establishing rural health centers and some 15 others are expected to join by 1980, when present Brethren funding stops. "We'll reevaluate then," says WMC Africa representative Roger Ingold. "It's a very successful program and in 1980 we will want to take a careful look at where we might go from there."

Yawutama Tarfa continues to head the Rural Health Program and Dr. David Hilton of the Church of the Brethren Mission serves under him as medical consultant.

The Rural Health Program has been successful because it was the right program, in the right place, at the right time. Part of that success is also due to the way the program was designed to fit the traditions and realities of the rural population—supporting human dignity and encouraging self-reliance.

The main objective of the Rural Health Program is to assist the rural people in raising the level of their health—by preventing disease, by training and utilizing their own people in simple medical care, and by promoting the message of health through the form of parables told in the local language.

If, upon being approached, a village expresses sufficient interest, a series of meetings is initiated, each dependent upon the degree of enthusiasm in evidence at the last. Community leaders are carefully educated about the program and a local Rural Health Committee is formed.

From a list of committee-appointed candidates a man and a woman are eventually selected to be trained as Village Health Workers (VHWs). These two persons have to be healthy, mature, stable, literate, and open-minded. And, noteworthy, they must be good story-tellers, steeped in the beliefs, customs, and traditions of their people. If the two pass their physicals and their literacy exams (in Hausa), they attend a three-month intensive village health worker's course held in a teaching center at Garkida (separate from the government-operated hospital).

Left: *In a country where only 25 percent of the population receives any kind of health care, Lafiya performs a vital service, stressing grassroots prevention of disease.*

The trainees' expenses ($76.80) must be paid by the village—the trainee has to collect it from *all* the villagers and deposit it a month in advance. (Here we see a cardinal principle of the program—the villagers have to exhibit interest, enthusiasm, and commitment. They must take responsibility and foot the bills—in advance—thus substantiating their show of sincerity.

The local committee and the trainee are bound by a contract, covering salary ($19.20 per month), hours, and other conditions.

At the training center, a staff of four Nigerians conducts the training of the Village Health Workers. Two of these staff persons are women trained as story-tellers. The VHWs are provided with a knowledge of health education and the basics of disease prevention. When they finish they are capable of returning home and on a regular and daily schedule teaching their villagers how a person gets sick and what needs to be done to prevent it. Curative treatment is taught only on a limited scale.

The really unique feature of the training program is its extensive use of parables,

Below: *Health teaching is ignored if it conflicts openly with current beliefs. Lafiya workers teach through stories.*

skits, songs, and riddles—the traditional way of learning among people who depend heavily on the spoken word for passing on knowledge. And, very effectively, the staff teaches in the same way it expects the VHWs to teach.

Use of simple medicines is taught by supervised practice clinics with real patients. The trainees learn to convey to patients, by story-telling, what factors contribute to their symptoms and what actions would prevent their recurrence. The inclusion of medical training with teaching lends credibility to the teaching, cures common diseases at the local level, and provides the income for the Village Health Committee to pay its workers, purchase medicine, and maintain the health post. VHWs refer patients with ills beyond their scope to the 10 mission-run dispensaries and to the nearest government hospitals.

After the three-month course the VHWs are ready to begin work. The Village Health Committee has completed a standard health post building (if it isn't already built and equipped the VHW returns with *no* medicine or equipment, and none is provided until the post is completed). The Rural Health Program officially inaugurates the new health post with a gala affair—speeches, feasting, entertainment—calculated to attract all the people for miles around. Then a schedule of daily clinic work begins.

Each day begins with a teaching story for those who have gathered. The stories include teaching about the value of latrines, hand washing, well water, home cleanliness, proper diet, family planning, immunization, and antenatal care. This group teaching is then followed by individual teaching and treatment according to diagnosis. Other activities of the VHWs include:

1) holding monthly well-baby (under 5) clinics—where screening for malnutrition and malaria treatment are routine—and antenatal clinic during the dispensary attendant's visit

2) holding market-day teaching sessions and other special health programs such as a health skit

3) helping to organize health clubs and special groups where the health worker can do health teaching and get others to help with that teaching

4) organizing health classes in men's and women's groups

The Lafiya building program has been completed. **Top:** *Bulama Birdling, Lassa Hospital administrator, stands near the already crowded out-patient department.* **Above:** *Dr. Femi Rosanwo pauses in front of the new administration/teaching block at Garkida Hospital.*

5) talking about health and prevention of disease to any interested persons or groups

6) a monthly trip to the nearest dispensary to replenish the supply of medicines.

Outside clinic hours, the VHWs are encouraged to attend all social gatherings, such as baby-naming ceremonies, school programs, and church meetings. Because the VHWs are well known in the village as neighbors, their health messages tend to be accepted more readily.

The village health post becomes a self-supporting operation but provisions are made for an on-going relationship with, and accountability to, the Rural Health Program for both the Village Health Committees and the VHWs. The Rural Health Program periodically conducts refresher courses for the VHWs, both to update their knowledge and to provide encouragement and support.

For the foreseeable future, while most of Nigeria's people remain subsistence farmers living far from hospitals and clinics, and ignorant of basic knowledge of disease prevention and proper health care, the Rural Health Program launched by the Brethren through Lafiya will meet a vital need in an area where Brethren have worked now for 55 years. ☐

Jesus the man

by Joe Van Dyke

A visit to Jerusalem with all its sacred sites and memories invariably draws the traveler to the most venerated spot in Christendom, the tomb of Jesus in the ancient Church of the Holy Sepulcher. No one expects to see a body there, of course. Yet, somehow the emptiness of Jesus' tomb—whether or not one believes its claims to authenticity—never fails to jolt the viewer. It is so empty. We realize that we had subconsciously anticipated some visible, tangible evidence that Jesus' actual body lay there once.

That tomb and the awesome edifice built over it only adds to the mystic aura with which many sincere Christians have surrounded the person of the man Jesus. He is not at all a real person to many any more—just a sort of plaster replica with a nimbus round his head, something to hang on the wall and venerate briefly in worn words now and then. He wears a halo and he is not alive.

It is a great pity. Whenever a flesh-and-blood human being—one who is still living or one who is not—is made into such a bloodless icon, that person must stop functioning as a vital force on people in the actual world. Something precious is lost. As a magic talisman, he cannot be of any practical use to anyone in the hard business of living. It is a tragedy of the first order when we do this to Jesus—when we change him from a force to a symbol of a force.

Even at Easter when we celebrate Christ's triumph over death and his glorious resurrection that sets us free, we should not forget Jesus the man who lived on earth among us.

If I were to define a Christian's proper goal in this life, I would not say the expected: to achieve salvation. Instead I would say a Christian's primary aim is simply to grow. To grow, to be sure, towards the stature of Christ himself. And—to borrow an ancient formula, rebirth, a phrase much in fashion again today—one might define the way to one's goal as a series of rebirths, the goal itself being the attainment of a measure of maturity in the form of authentic living. Such definitions take seriously, of course, a 2,000-year-old saying we all know by heart: The kingdom of heaven is within you. We know that if it is not there now, at least in embryo, it never will be.

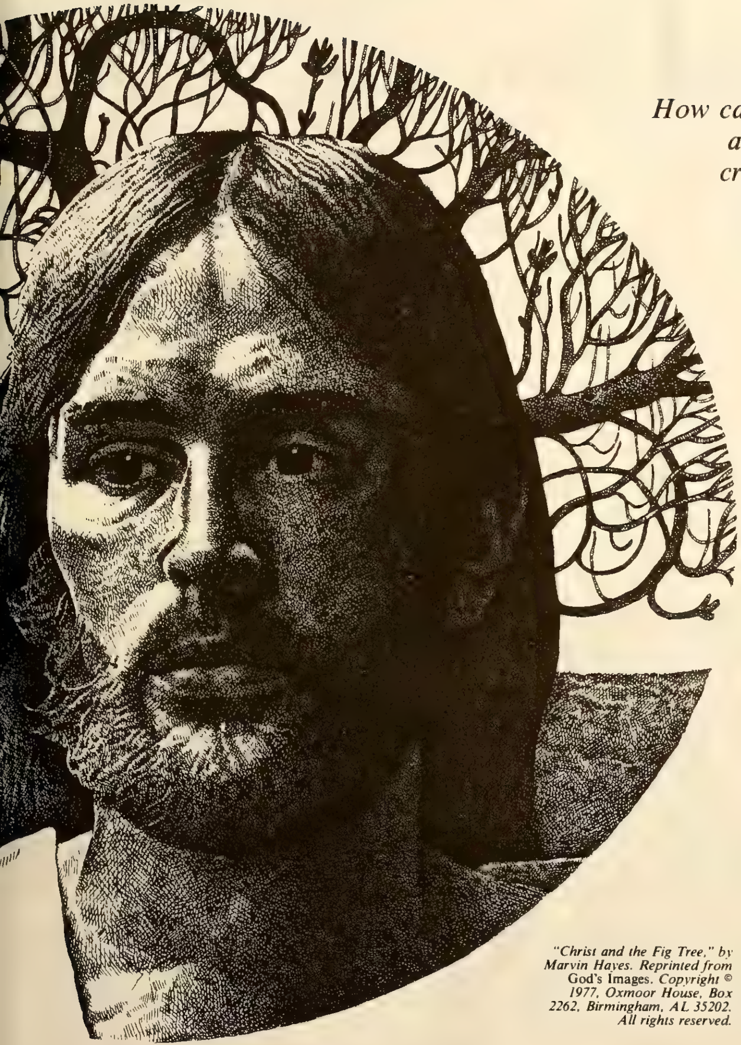
Now we are all like children when it comes to taking charge of our own lives and making them amount to something. We need examples to follow: patterns, models, heroes. We look for persons to imitate, those who have made or are making the successful passage from the potential of the child to the reality of the adult's accomplishment. We learn from their words; we are taught by their actions. And we grow.

Jesus the man has all the qualifications necessary for being such a model. Though what he actually said can be known by us only indirectly through the voices of other persons, the echoes of his spoken words are still more powerful, more pregnant with truth than any legacy of words left by any other great person who ever lived.

Moreover, though the record of his deeds also suffers from gaps and from being interpreted by others before it was handed to us, there clearly never was such a life as his. In their clarity and simplicity, his acts even as we know them are unequaled by those of any other recorded life. He is the perfect model.

Our difficulty is that we have grown accustomed to viewing this life, what he did and what he said, not as words and acts of another human being like ourselves, but as those of a god. "Very God and very man" was how the most ancient creed defined him; this sounds like a statement of equality, yet then and now the emphasis has been on his being mainly "very God."

So in our hearts many of us have come to believe that fundamentally Jesus was not actually like us at all; he was so different some find it almost blasphemous to think of him as a blood brother. He has become wholly the Christ, his divine character



"Christ and the Fig Tree," by Marvin Hayes. Reprinted from God's Images. *Copyright © 1977, Oxmoor House, Box 2262, Birmingham, AL 35202. All rights reserved.*

How can anyone believe that Jesus is available only as a person on a cross, or the person coming out of a rock tomb, or the person disappearing into the clouds?

blinding us to his human character that links him to you and me. We exalt his divinity at the expense of his humanity.

His body was like ours. He had a lively brain like ours. In his being stirred the same emotions that sweep through us. He knew the sweet ecstacy of loving and being loved. He knew loneliness, too; he felt the dark night of the soul.

We admit that he began his earthly existence as a baby born the same as we were born; we are even sentimental about the particular circumstances of his birth. But he was also a real boy who did household chores for his mother and played and went to school and washed his feet at night; and as an adolescent he learned a trade and helped his father and found friends in the town. Jesus grew into adulthood by the same route we did. Nothing is recorded about his early years as a grown-up, but there is no reason to suppose that he missed any of the joys, the frustrations, the hurts, that were ours.

Even through the screen of the Gospel writers, we can see his love for people and his liking for the light side of life. He never married but he joined with gusto in the marriage celebrations of his friends. He was a master story-teller; I only wish someone had taken down some of his jokes.

What a model! What a hero! I cannot understand how anyone can believe that Jesus is available only as a person on a cross, or the person coming out of a rock tomb, or the person disappearing into the clouds. That is the second person of the Trinity and as that person he has shed all his human attributes: the part that makes him kin to us all is lost.

He deserves better from every one of us. He deserves much more than to be hidden away in sanctuaries and brought out once a week to be reverenced at a respectable distance. And we, his avowed followers, deserve much more than to stumble through our lifetimes without a real connection to his real person. We deserve him *as* God and *as* a person.

The heart of the matter is just this: It is important to think of Christ in his role as God in human form. We too have that role to play. But it is also important and necessary to think of him not in the abstract as God but in the concrete as one who in all ways is like us.

I suggest we take him as the model for our feet-on-the-ground living.

We need him. ☐

Joe Van Dyke is a retired teacher, an outdoorsman, and free-lance writer from Alma, Mich.

O Jerusalem

by Fred W. Swartz

O Jerusalem . . .
Crossroads of two realms—
majestic, maternal, matchless,
surviving the centuries of decay and discovery,
center of truth and depository of pride,
so often has the Ark of God pierced the shadow
of your golden gate.

O Jerusalem . . .
composite of light and dark—
mentor of Him who is the Way, the Truth, and the Life,
humbled by the hatred that brought down your mighty walls,
guardian of the tomb that cannot imprison the Light,
yet so unable to chase the pain of Abraham's heartache.

O Jerusalem . . .
Canopy of shame and hope—
longing for the assurance that untiringly re-sounds from
your treasured scroll
still bearing the brunt of humanity's iniquities,
will the Cross be borne up your streets again to
peace at last?
Will children safely sing,
youth freely open the Book of Life,
old men awaken to families united?
Will nations trample down the barbs that mark unholy
boundaries,
and their leaders build bridges that span the
centuries of unsettled waters to deny you
your crown?

Fred W. Swartz is editor of Agenda *on the Communications Team.*

Ruth and Tom Nelson:
Bridge builders on the

The bridges may be small ones, but for the many Jews
the Nelsons, they offer a way to reconciliation between

by L. Humphrey Walz

Bill Keim and Nancy Stallings were winding up their two-year stint on the Israeli-occupied West Bank of Jordan. At the Holy Land Christian Mission, just above Manger Square in Bethlehem, and in seven Palestinian refugee camps, the Brethren Volunteer Service couple from Wenatchee, Wash., had established preschool centers for five-year-old Arab boys and girls. They wanted properly equipped volunteers to continue, and possibly expand, what they had started and now must leave.

Ruth and Tom Nelson were looking for a service project. In the Elgin, Illinois, educational system, Ruth had been a teacher of "developmental first graders"—late bloomers needing extra guidance in making the transition from kindergarten to grammar school. Tom had topped off a teaching career with 18 years as Director of Special Education. That meant adminstering programs for handicapped and deprived children in a sizable section of Northern Illinois.

Ruth and Tom loved their work and when retirement came they missed it. So they went to the Brethren Volunteer Service office in Elgin to find out whether and where their interests could be usefully applied.

BVS director Chuck Boyer wondered if the Nelsons might be the couple for the West Bank project. The record clearly indicated that Ruth and Tom's talents, training, and experience were ideally fitted for the opportunity. But Boyer hesitated. After all, the Keims were young—in their twenties, in fact. Their work had been arduous. Would a pair of retired oldsters have the vigor, flexibility, and imaginative initiative to carry on?

Well, he would give the Nelsons a chance—with a one-year out in case it proved too strenuous. And so they reached Jerusalem on June 5, 1976—the ninth anniversary of Israel's occupation of the territory they came to serve.

The first months passed successfully, and then a year. A second year on the job is now approaching its end and they have agreed, upon request, to stay a third year.

Keith Reed, resident manager of the vast and variegated Holy Land Christian Mission which co-sponsors the Nelsons' work, says, "Their energy seems boundless. Their accomplishments are fantastic. Every obstacle they've tackled has been surmounted. We hope they'll stay a *long* time."

The result of their labors is that over 500 Palestinian kindergarteners are taking

West Bank

nd Arabs touched by
wo great peoples.

Right: *Tom stands ready to close the hatch of the Brethren Renault as interpreter Madeleine Musalem and Ruth arrange materials for delivery to play centers. The Renault's UN license plate is an aid in passing through Israeli military checkpoints on various highways.*

Below: *Aide Rahmeh (center) and Ruth (right) give small group instruction in a face-matching game at Arroub Camp Play Center Number One.*

their first steps toward responsible adulthood in ways that would never have been available to them otherwise. The Nelsons have added a second center in the Arroub refugee camp between Bethlehem and Hebron. They have also taken a Bedouin village kindergarten under their wings. And two more centers involving other village kiddies are slated for opening soon.

These last are important because they reach children from among the 79 percent of the refugees who have made a go of it outside the camps—people in business, the professions, services, and skilled labor. The other 21 percent—inside—are mostly farmers. They are unable to practice or pass along their skills in the steep hills, desert fringes, and city slums to which they have been assigned—uprooted from their nearby fields and orchards. Hence they find it difficult to make a permanent break from the camps.

Of the two centers in refugee camps in the rocky outskirts of Bethlehem, one, at Aida camp, is in the basement of the modest mosque where refugees worship each Friday. Not far away, in the Dheisheh camp, the center is in a converted wash house where the ceiling-supporting pillars have required considerable adjustment in space use. The gravel of its playground gives quiet evidence of some of the past difficulties overcome. It was hand-chipped from the boulders that had previously covered the ground there.

Other centers provide more ample facilities inside and out. The one in the Bedouin village of Sawahreh, near Bethany, has rooms with gleaming tile flooring and cheery large windows. And the one built to order by the Quakers in the Amari camp is a model. That is in Al-Bireh near where Joseph and Mary, returning to Nazareth from their pilgrimage to the Jerusalem Temple, missed the youthful Jesus (Luke 2:44). Finest of all is the well-built structure serving the five-year-old kindergarteners from the Holy Land Christian Mission's Bethlehem orphanages.

All are provided with identical equipment—by the Quakers at Amari and by the Mission elsewhere. Each play yard has its jungle gym, slide, ladder, and climbing triangle. These, along with a twin rocker and a balance beam, are adequate for large-muscle development. Sand and water tubs, brush and finger painting, other arts and crafts and educational toys stimulate manual dexterity They also lead to the ability to recognize and reproduce shapes and make letters and numbers. In addition, there are primary games with rules that foster social self-regulation.

Staffing the centers with competent teachers and aides is a major undertaking. In the camps there are plenty of bright young women with the necessary talents and personalities but they lack the training and experience for carrying out these programs. Cramped refugee quarters, with

In the Sawahreh Bedouin Village Play Center near Bethany, aide Fatima Abu-Hadeed and teacher Jihad Yaghour review program and concepts with Ruth and Tom.

Top left: *Visiting Elgin, Ill., speech therapist Martha Black joins teacher Ayesha, aide Itaf and Tom in watching a Palestinian tot on the balance beam.*
Below: *Children use the playground equipment provided by the Holy Land Christian Mission.*
Bottom right: *A little refugee artist expresses herself with painting.*
Top right: *In traditional Arab storytelling style, the 30 refugee children at Fawar Camp pay rapt attention to teacher Maliha.*

> Through Ruth and Tom'
> kindergarteners ar
> toward responsibl
> never would have bee

few chances for exposure to life outside, have given them little opportunity for cultivating and applying their aptitudes.

They are not, however, totally unequipped. UNRWA (the United Nations Relief and Works Agency), which operates the camps, has provided them with the best schooling possible on the less-than-a nickel-a-day allotted by international largesse for each pupil. From their traditional culture, rote learning has trained their memories and filled the back pigeonholes of their minds with handy knowledge for later retrieval.

Still, they are just not prepared to conduct the programs envisioned by the Nelsons. For this there has to be breaking-in by steady degrees. Preliminary training sessions must be followed up by constant on-the-job guidance. Thus, recruiting, training, overseeing, reassuring, and evaluating teachers and aides are major consumers of Ruth and Tom's time.

The incentive of eventual escape from the camps through job experience and modest savings makes the candidates eager learners. They also have inherited certain plusses which make them more readily trainable. Brought up in the tradition of primarily oral communication, they are attentive listeners. Proverbial Arab hospitality has made them open to friendly relations. The high Palestinian regard for education has stimulated their zeal to learn. And they have been raised for quick recognition of whether a person's attitude is supportive or critical—a definite plus for their Brethren trainers, whose sincerity they promptly perceive.

Even so, it requires of Ruth and Tom all the energy, alertness, and patience they can muster to transmit their concepts and skills increasingly to their teaching personnel. In their monthly group training sessions they stress identifying each child as a distinct personality. They explain how certain techniques, such as systematic records and individual progress charts faithfully kept, can fortify this.

On the job they show how the group gathering at the start of the day can speed the process along. The teacher is to look around the circle of youngsters with alertness to individual moods, asking questions to bring each child out with freedom to initiate ideas and stories.

The children are then dispersed for free play and choice making—opportunities all too rare amidst refugee camp limitations. The aides are alerted to give *general* encouragement to evidences of creative interests. The teachers are expected to feed in *specific* developmental learning, such as time of day, days of the week, the seasons, colors, textures, and relations between school and home. In the curriculum this leads to "academic readiness instruction" to get children into first grade with a running start.

Children whose refugee experience provides little property to count their own find a refreshing sense of self-

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awareness—and of developing responsibility—by having personally assigned hooks for individual towels and drinking cups. This is enhanced by their art works being displayed at their own eye level and then taken to their families.

Such programmatic developments have gone forward so naturally in the American educational system in the last half century that it is hard to realize what an advance they represent in making the age of five a year for personal and social growth. For young refugees, however, it represents a clear milestone in their progress.

In the camps children not only grow up amidst uncertainties, frustrations, and anxieties. Their normal personality development is hampered by special factors. Lacking toys, pets, games, change of scene, recreation, and outside contacts, their boredom, feeling of insignificance, and sense of being deserted can be seedbeds for later teen-age rebelliousness. When the Nelsons, their teachers, and aides are around, however, things change. Self-worth, hopes, and a healthy respect for others begin to blossom.

Among the things that puzzle Tom most in letters from friends in the States are the frequent commendations of his and Ruth's sacrificial spirit and occasional commiserating with their sacrifices.

"We feel no sense of sacrifice at all," he insists. "It's the rewards that we're most aware of. The Keims prepared an ideal pattern of service for us to build on. We have wonderful and varied colleagues to work with. Quakers are the moving spirit in one of our centers. Bedouin villagers developed their own program for five-year-olds at Sawahreh and then invited us to blend our Western know-how with their Oriental ways.

"The UNRWA people provide our basic facilities in the camps, work with us in cases of medical emergency and spare us all sorts of problems in governmental negotiations. The Brethren furnish our transportation—both the plane fare to get us here and our little Renault to run around in—as well as a home where we can be both comfortable and hospitable. The Holy Land Christian Mission, which has full-time metalworkers, carpenters, needleworkers, printers, leatherworkers and launderers, gives us all sorts of services in addition to program funding. To be directly related to such divergent helpers—locals and internationals, secular and religious, Moslem and Christian, men and women, young and old—is a great experience.

"Then," he adds, "we have the further satisfaction of making our experience and our interest continue to count after reaching the retirement deadline. As if that weren't enough, never a day passes without our being near places sanctified to memory by events in the life of Christ."

Ruth says amen to all of that. She also emphasizes how their contacts in the Holy Land have expanded her appreciation of a large segment of humanity.

"In any worthwhile cause we've ever engaged in—for human rights, peace, or social welfare—we've always found our Jewish neighbors admirably cooperative. Because of this and the evils of anti-Semitism, I had come to think that any person who opposed any Jew for any reason was somehow evil. In this category I had lumped the Palestinian Arabs.

"I now know these people as charming, responsive, open, candid human beings. I've come to see their resistance to the Israeli Establishment as an assertion of the rights the US and the UN have repeatedly promised them—to be allowed to return to their former homes in peace or to be compensated for the property they left behind.

"We continue to love, admire, and depend on our Jewish friends. But the warm humanity of the Palestinian Arabs we work with and for has also captured our affections. Our fondest hope is that our work over here will somehow contribute to an atmosphere in which these two great Semitic peoples—Jews and Arabs—may come to appreciate one another better, become reconciled, and jointly share their special qualities with the rest of the world." ☐

L. Humphrey Walz of Janesville, Wis., a member of the Board of Directors of Americans for Middle East Understanding, has served UNRWA, the Near East Council of Churches (now absorbed into the Middle East Council of Churches), Church World Service, and the Near East Ecumenical Bureau for Information and Interpretation.

A stroll through

story by Kenneth I. Morse/photos by Wilbur E. Brumbaugh

For a panoramic view of the Eder river valley around Schwarzenau, the place to stand is along the road that leads away toward the west from the Huttenthal, a cluster of buildings along a road high above the village in central Germany that witnessed the beginning of the Church of the Brethren.

The perspective you get from this vantage point includes a view that must be similar in some ways to the scenes that Brethren pioneers enjoyed almost every day. At least the hills fold together in the same gentle way and the stream below follows its lazily winding course now just as it did 270 years ago. Perhaps there are now more cultivated fields in the flat lands along the river and the edges of the pine forests may seem a little more manicured than they were in the early 18th century.

You are standing (for the view above) only a few yards distant from a hillside village, comprised mostly of farm dwellings along two paved roads, still identified on a road sign (and on some maps) as the Huttenthal. Its name means a "valley of huts," and its history includes the group of seekers for religious freedom who were permitted to live here shortly after 1700 and who joined together here in 1708 in a "covenant of good conscience" which was demonstrated in their baptism and which started the Church of the Brethren.

Obviously, if the Brethren originators who gathered here lived for the most part in temporary huts, you won't spend much time trying to identify particular buildings. But you may want to note a rambling, half-timbered farmhouse, combining a residence with farm buildings, that some persons have identified as Alexander Mack's house. Recently the residential end has been modernized so that it may not appear exactly as you have seen it in pictures.

But enough about the history. You are here to enjoy the magnificent spread of natural beauty that makes Schwarzenau today a choice place to live and attracts German tourists, who enjoy walking over its many hills and stopping, as you will want to stop, to see the Eder valley from each new outlook.

Since the Eder flows from west to east, look first to your right where your road winds still higher into the hills. You note a town just west of Schwarzenau, that lies close to patterned fields, green and brown. The Eder flows in a gracefully curving line as it moves northward toward Schwarzenau, beginning a U-shaped course

Schwarzenau

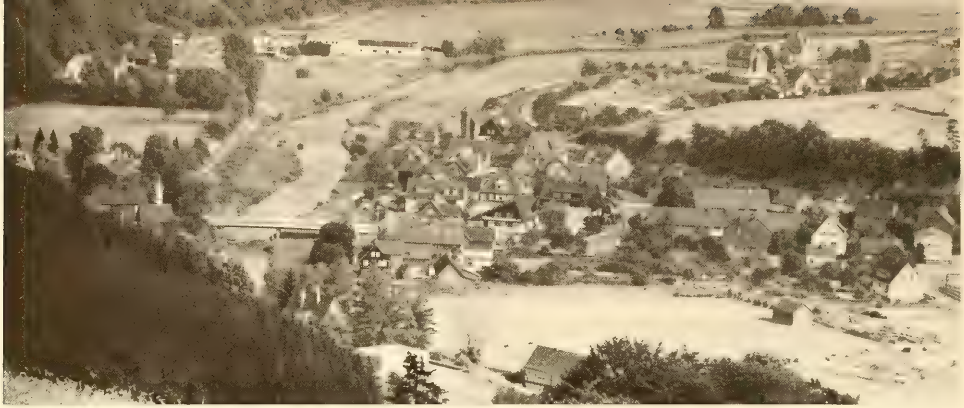
that follows the hills beyond. The scene is pastoral, but you can detect the soccer field near the town and perhaps your eye can distinguish the slate roofs of buildings along the river. Near the town itself, on the south side, just opposite from your viewpoint there are some sharp cliffs where excavations have been made either for rock or slate.

Then you notice the buildings on the south side of Schwarzenau between the railroad and the river, the older ones looking gray because slate has been used not only for roofing but also for siding, and more recent ones bright with stucco and red tile roofs. Let your eyes follow the river, again in view, as it flows southeasterly in the direction of Battenberg. It is peaceful enough to reflect the patterns of clouds that hang low over the evergreens on the hills.

Stay as long as you like, but you can fill in more of the visual details in the panorama by walking from here through the Huttenthal and along the roads that lead to town. From here it's downhill most of the two miles to Schwarzenau proper. But it is not entirely rural. In recent years many new homes have been built on hillsides commanding a lovely view. Keep your eyes open for the abundance of flowers that seem to appear on almost every windowsill. Red geraniums add a touch of color even where the earth tints of grass and grain and pine forests may seem like color enough.

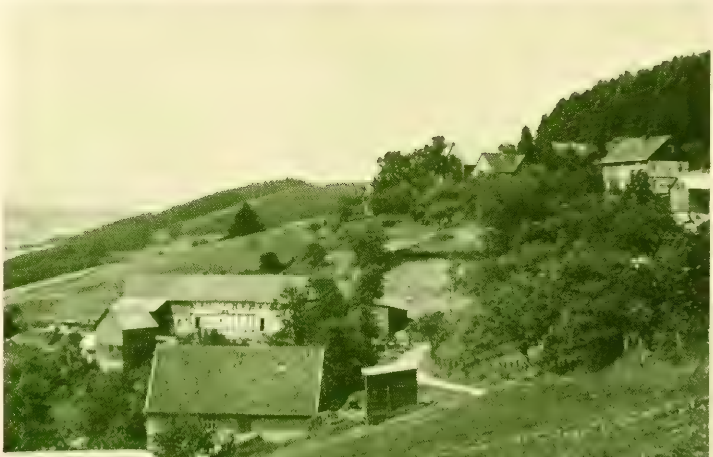
The road winds gently, with some sharp turns as you descend the hillside into the present town. Here you will notice the Alexander Mack Schule with its striking mural (see illustration) recalling the year 1956 when, with the aid of gifts from Brethren in the United States, it replaced the crowded classrooms in the rear of Schwarzenau's church. It was here, in the level courtyard in front of the school, that the 250th Anniversary Convocation was held in 1958, in services that included not only a few hundred Brethren delegates and visitors but an equal number of Schwarzenau residents who were hosts for the occasion.

You can visit the school. Be sure to note the lovely mosaics that surround the drinking fountain, and take time to examine the guestbook in the school library, where you can see how frequently visiting Brethren, either on tour with a group or traveling alone or with families, have "signed in" there. But ask also to see there the presentation volume given to the town at the time



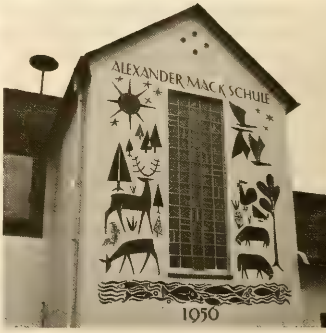
Above: *A bird's eye view of Schwarzenau from the Huttenthal area shows the Eder River bisecting the village on its way eastward. A new bridge (at lower left) has replaced the stone-arched span long familiar to the Brethren travelers.*

Right: *The Huttenthal area has more substantial dwellings today than the huts of Brethren pioneers, for which it is named. The timbered farm house (center) is mistakenly called "Mack's House" by some Brethren.*



Schwarzenau
Stadt Bad Berleburg
Kreis Siegen

Below: *Signs of a Brethren pioneer are found in a street marker (left) and in the local elementary school (right).*


ALEXANDER MACK SCHULE
1950

Kirche der Brüder

Left: *A photo story about the Brethren was presented the Alexander Mack Schule in 1958 to mark the denominations 250th anniversary. The German title reads "The Church of the Brethren: Founded in Schwarzenau in 1708."*

Below left: *The Herrenhaus, residence of the descendants of Count Henry Albert, who gave protection to early Brethren in Schwarzenau.*

Below right: *The Eder River draws every Brethren traveler to its banks, where one's thoughts inevitably reflect on the first Brethren baptism somewhere near this spot.*

of the church's anniversary. You may not be able to read the German captions, but you can identify many of the pictures that described the church's activities just prior to 1958.

Before you leave the school, visit a few of the classrooms and note how the posters made by students as well as the maps on the wall (and a giant slide rule too) are designed to help the 120 children enlarge their vision of the world and to come to grips with people and events far distant from their valley.

Further down the hill is the Evangelical Church, the center of worship for most of the residents of Schwarzenau for slightly more than a hundred years. The stone building is modest in size, and its stained-glass windows, new in 1953, create a warm atmosphere for worship, often aided by organ music.

Now it is only a short walk, still downhill, to the crossroads where the main highway stretches east and west and where a main street, perpendicular to it, runs a short block to the river. Here are several stores and two guesthouses on one side. On the east side, placed advantageously for a view of the Eder, is Schwarzenau's most imposing building, known as the Herrenhaus. It was built originally in the 16th century as a home for the widows of the counts of Wittgenstein and later rebuilt in 1789 as a hunting castle. It has also served as a residence for members of the Sayn-Wittgenstein family, descendants or relatives of the ruling count Henry Albert, who once lived in the house and who enabled Brethren and other independent Christians to find religious freedom in Schwarzenau. At the time of the 250th anniversary of the Church of the Brethren in 1958 the assembly concluded its convocation in the afternoon by gathering along the banks of the Eder next to the Herrenhaus and the old stone bridge that stood nearby.

That bridge is gone—much to the regret of Brethren visitors, who saw its graceful arches above the Eder as a kind of continuing symbol of the "bridging" vocation of their church. But its replacement is much more functional for modern traffic and graceful in its own way. After all, a bridge exists not for tourists to photograph and romanticize, but for the residents of a community who must use it daily.

The new bridge, however, is not so busy that you cannot pause to look at the Eder in either direction. A modest stream, like so many others that meander around the hills of the Blue Ridge Mountains or through the twisting valleys of Appalachia, it seems to have been designed for quiet towns like Schwarzenau. Furthermore, it offered an appropriate location for the eight Brethren who, probably early one morning in the summer of 1708, went there for their first baptismal service.

One of those eight has been recognized not only in the name of the Alexander Mack Schule (School) on the north side of town, but more recently by the name of a street on the south side designated as Alexander Mack Strasse. The street is not far from an old mill, once a flour mill and a woolen mill, now a saw mill, that some have regarded as Alexander Mack's mill, probably because of his earlier occupation as a miller. That is now questioned. But even without the assurance that here is the exact building in which Brethren lived and worshiped, you would do well to visit it, look at the old mill race and observe how such old buildings, surely of Mack's time and earlier, were constructed. And if you walk up the hill back of the mill, you can look across the valley to the Huttenthal area, high on the other side, knowing that here, inconspicuously perhaps by intention,

Right: *The north side of the village is hilly, with houses lining the way to Huttenthal. Schwarzenau's Evangelical Church steeple can be seen here (center).*

Below: *An elderly Schwarzenau citizen evokes the image of an early Brethren pioneer.*

Right: *Many shops and homes in Schwarzenau are decked in summer with bright geraniums.*

Below: *A Schwarzenau hausfrau leads her cows to the meadow.*

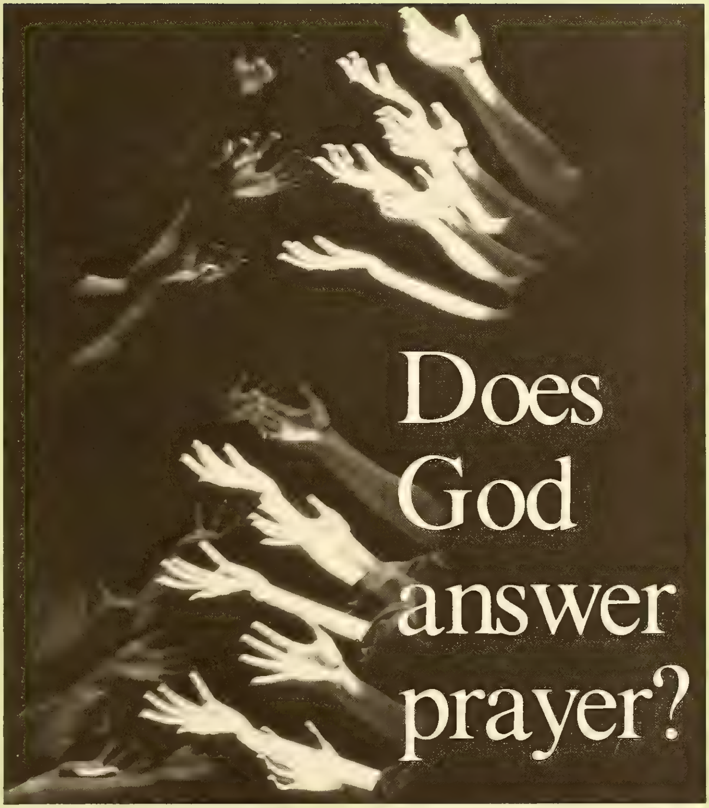
many of the first Brethren did live.

Walking around Schwarzenau near the river level, you begin to realize that some of its best views are vertical, as you look up from the river to the streets that wind upward and to the houses that rest securely on its hillsides. Put the church steeple in the center of your view, and you may think of a New England village or a small town that hugs a mountainside in Pennsylvania.

The American tourist who comes to Schwarzenau after discovering a dozen German towns that nestle picturesquely around a moated castle or a medieval town hall may feel slightly disappointed because this "birthplace of the Brethren"—to name only one of its claims to significance—offers such a low profile. Actually it takes a few hours before the tourist realizes that Schwarzenau is far more than a crossroads near a railway station and a bridge across the Eder. There are many more buildings—including some small factories—than one would suspect.

But this low profile may not be entirely accidental. For the 700-year history of Schwarzenau reveals that it was often a haven and refuge for the displaced and the persecuted—persons who were happy enough to live quietly and without fanfare. Huguenot (French Protestant) refugees came here in the 17th century. A short time later Pietists and other separatist or independent groups left their homes in Germany, Switzerland, and France, and came to Schwarzenau. Since many of these nonconformists did not agree in their independent views on religion, the "valley of peace," as the area was called, may at times have seemed less than tranquil. But at least they found a home here for a time, as did refugees following World War II.

So, even today, the Schwarzenau area is not a place for imposing monuments that would support one's need for tangible evidence of a great history. Instead, the history is there to be discovered in unobtrusive ways—in old buildings and rural farmlands that change little, or in hills crowned with black forests, but most of all in the realization that the meek ones who once lived here, even in temporary quarters, gave their witness in such an uncompromising way that, generations later, we can share the same witness and claim the same heritage. So take your time to walk along the hills above the Eder, along its banks or on the quiet streets nearby; you can delight in its charm and be proud of its history. ☐



Does God answer prayer?

by L. Byron Miller

To ask this question implies there may be a doubt in our minds. It's hard enough to discipline ourselves to a daily quiet time, but the real test for a Christian is to keep on praying with importunity, when the answer does not seem to be forthcoming, when we don't feel rewarded for the effort. In Matthew 7:7-11 are the conclusive words of Jesus that *everyone* who asks of God, receives. Yet in actual experience it often doesn't work that way.

Do you sometimes feel that your prayers are just a monologue of words, empty platitudes that reach no higher than your own voice? Does the heavenly Father seem far away, too holy to be approached, not particularly interested in hearing your repetitious petitions? Perhaps we all feel at times like one good Christian in a church, who testified, "I believe in prayer I—I pray—but nothing much seems to happen."

There are many ramifications and assumptions in the whole relationship with God and expectant answers:

When we pray, we assume that God is there, that his nature is righteousness, love, and concern that inclines toward us with favor. Prayer is not overcoming God's reluctance, but laying hold of God's willingness. The writer of Hebrews says it this way, "We must believe that God exists, and rewards those who diligently seek Him" (Heb. 11:6).

We also assume in praying that God is able and has sufficient resources to meet our every need (Phil. 4:19). To this promise, we add the element of trust. If we need surgery, we trust the surgeon with the scalpel. If we need dental care, we trust a competent dentist. Even so, God is trustworthy, reliable, dependable (Matt. 21:22). Again, our prayers must be rightly motivated. It's possible to pray for a right thing with a wrong motive. James calls this "asking amiss, so that we want only what will give us pleasure" (Jas. 4:3). Jesus warns us about pride, ostentation, and self-getting motive in Matthew 6. The pure motive of all our prayers must be that God's will be done, his name be honored, his purposes be accomplished! Again, there must be no obstruction, no conscious practice of disobedience between us and the Lord, for "if I regard iniquity in my heart, the Lord will not hear" (Ps. 66:18).

Does God answer prayer? Taking Jesus' words at face value, he says, "Yes, every one who asks receives, and he who seeks finds . . . " (Matt. 7:8). *How* does God answer our prayers? I believe here is our hangup. We often don't recognize the answers, so we're apt to conclude that God didn't hear us or answer us.

With some prayers, God answers "Yes" with immediacy. If the Lord sees that our need is genuine, that our motive in asking is pure, that our prayer is within his will, that we can be trusted with the answer, then he is under obligation to be true to his promises. The need may be a very urgent one, like Peter, praying as he began to sink on the water, "Lord, save me." Or Hezekiah, who was sick unto death, and earnestly prayed that God would extend his years, which He did (Is. 38:1-5). No doubt we have all seen someone whose body was racked with pain, fever, and disease, but was healed, raised up, by a miraculous intervention of the Lord, in answer to prayer.

Even in the very ordinary, mundane things of life, God's ears are sensitive to the pleas of his children. He hears, his help is as near as a prayer.

To some prayers, God answers "No" with finality. A wise parent doesn't give children everything they ask for, or yield to their every whim. The parent has wisdom to see that for the child's own good, and growth in relationships, some requests must be answered with a stern "No." This doesn't mean the parent loves the child less!

Jesus prayed earnestly in Gethsemane that "the cup might pass from him." The cross was just ahead, imminent and real. But God answered "No." Jesus must suffer, die, be crucified, and he was willing!

Paul spoke of his "thorn in the flesh." Whatever it was, a recurring fever, or possibly bad eyesight, Paul prayed three times that it might leave, but God answered "No," but he did promise grace sufficient to bear it (2 Cor. 12:8-9). What people mean when they say, "My prayer wasn't answered," is, my prayer wasn't answered in the affirmative. But "no" is just as much an answer from a loving God who knows best, as a "yes."

God answers some prayers with a "Yes, but wait." So often, we want what we want when we want it, but there's a difference between what we want at a given moment, and what God sees we need. We might put up a good argument to pray, "Lord, give me $20,000"—to get our children through college, to buy a home, to invest in some business. But the Lord may see I don't need $20,000, especially if my neighbor is struggling for $1,000 just to survive. And I might not use that $20,000 right.

A young minister, graduate of a seminary, enthusiastically prayed, "Lord, I'm ready for the pastoral ministry; give me a big church, with many members, a big budget, and make me a success." But the Lord called him to a small, struggling, rural, mountain church! He saw this young man wouldn't be able to handle the notoriety, praise, and pride of a higher position. He must do some growing first. (Sometimes, I think, we push people too far, too fast.)

Even the Holy Spirit's full power may be withheld from us, for God sees we would misuse its power. Some "queers have queered Pentecost!" God knows when we can be trusted with the Holy Spirit. In his economy, there is a law of "readiness." He knows the circumstances, and what is best for us at our level of growth and capacity to receive. So sometimes, the answer to prayer must of necessity be "Yes, but wait."

To some prayers, God answers, "My child, go to work." In short, he opens a door, and would use us to help answer our own prayers. We may pray, "Lord, bring peace on earth." God wants peace, but he won't coerce it. He can only work through people who offer themselves to be ambassadors of peace right where they live.

We pray, "Lord, convert my neighbor," or "save the pagans in other lands." God can answer such prayers only if he has people like Andrew or Philip of the New Testament, who will bring people to Christ, explain the scriptures to them, recommend his way.

We pray, "Bless the sick and shut-ins." God answers, "I will, through you; go and visit them; bring them love and cheer."

Ministers, teachers, or musicians may pray that their work in the church may be effective. God answers: "You have a mind and talents; use them, work hard, and I will bless your efforts." God won't drop into our mouth some message, like an aspirin tablet, if first it hasn't gone through our minds in sincere preparation. A good motto to follow is: "Work as if everything depended on you; pray as if everything depended on God," as indeed it does.

God answers prayers through other people. In the British Isles, an invalid saintly woman once prayed earnestly for a spiritual awakening and new vitality to come to her land. God heard, and had a man ready in Dwight L. Moody. And the British Isles was shaken by the love and ministry of this man.

Some local churches, struggling for life, are renewed and strengthened, because God had a right leader available to fit that peculiar situation.

People's paths cross, whose friendship ripens into love and marriage, and God has been in it all the while.

I've known of depressed people, so troubled that they've lost the will to live, but someone prayed for them, sent them a book, visited them, recommended Christ to them, and they found life worthwhile again.

God answers prayer by transforming the "pray-er." For a moment, imagine yourself to be God. Listening to the kind of praying most people do, how would you answer?

"Lord, bless all the people of the world." That prayer is like scattered buckshot, it doesn't aim at anything.

"Lord, help our church to be the biggest and best in our denomination."

"Lord, save my husband, so he'll be good to me."

"Lord, bring our son home from the war."

"Lord, help the United States and its allies to win this war," But the opponents pray the same prayer, and what is God to do?

God must change us someway. I believe the more we pray, the more we expose ourselves to God, the more we will learn how to pray in the mind of the Spirit, according to the will of God (Rom. 8:27).

With this growing intimacy, prayer is life-changing, and prayer-changing!

Does God really answer prayer? Yes! There are no unanswered prayers, when we recognize *how* God answers:

Sometimes with an immediate "Yes."
Sometimes with a final "No."
Sometimes with a "Yes, but wait."
Sometimes with a "Go to work!"
Sometimes "through other people."
Sometimes by "transforming the pray-er."

Read Jesus' words again in Matthew 7:7-11. Believe, and lay hold of the promises!

"Lord, teach us to pray!" ☐

L. Byron Miller is pastor of the Akron Eastwood congregation, Akron, Ohio.

MEDITATION

Throughout human history, persons have experienced and explored meditation. The process of meditation is probably the same for all persons. For Christians, the content and the context for meditation are given. The content is the Christian gospel. The context is Christian community—the church. In the biblical record are descriptions of experiences of persons who learned to wait on the Lord and to be receptive to the leading of the Spirit. Such experiences are also possible for us even in these days of change and restlessness.

The books described below are only a few of those available that focus on meditation and are aids to the experience of meditation. All are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Art and Practice

Christian Meditation, Its Art and Practice, by Wayne Pipkin ($6.95), shows how, through meditative procedures, a oneness with God through Christ can be achieved. Christian meditation is described, showing how it has been practiced in the past, what is being done today, and what is available to persons and groups who are willing to try very simple procedures.

Believing that meditation should be experienced rather than just described, Pipkin provides directions for experiencing meditation individually or as a part of a group, Each of the meditations is preceded by a statement of its purpose and a description of the procedure. Suggestions are also provided for debriefing the meditation.

Varieties of meditations included are

—dialogical meditation which is prayer as a two-way conversation with God,

—story meditation in which the Bible is explored as a participant,

—intercessory meditation as a means of

Christian Meditation Its art and Practice
H. WAYNE PIPKIN
ELIZABETH O'CONNOR
SEARCH FOR SILENCE
Living with Wonder
Leland Wilson
The Inward Pilgrimage
SPIRITUAL CLASSICS FROM AUGUSTINE TO BONHOEFFER
Bernhard Christensen

participating with God in the healing process, and

—Christian meditation in a world of action.

Confession and Prayer

Search for Silence ($3.95), has two parts—one on confession and the other on prayer and coffeehouse. It is written out of the experience of Elizabeth O'Connor with The Church of the Savior in Washington, D.C. Exercises for individual or group use are included in both sections.

In the foreword, these words describe the first section of the book: "Part One deals with confession because confession is essential to the quieting of our minds and the silence of prayer in which we come to know the self that is made in the image of God. . . . Confession has to do with the facing and naming before God the darkness within us; it is also concerned with facing and naming before God the light within as it breaks forth with ever-increasing brilliance."

Part Two describes dimensions of prayer in the life of those involved with The Potter's House, the coffeehouse of the Church of the Savior. Four sets of exercises are provided on the practice of silence and of meditation and on contemplative prayer and the created order and contemplative prayer and the indwelling God. These exercises are among those used in the mission groups of The Potter's House. "They will not make a contemplative of anyone in a few weeks, but used in conjunction with the readings they will help us learn to meditate and to understand better the way of the contemplative. If the exercises are practiced consistently over a long time, they will intensify one's experience of both the inner and outer world. Not all at once, but eventually we will find doors opening that lead us deep into the ground of our own being—that central place of stillness where God speaks his Word and we understand for ourselves the meaning of the divine-human birth."

Identifying our Meanings

Leland Wilson, currently pastor of the La Verne Church of the Brethren in California has created a devotional book called *Living With Wonder* ($3.25). Its introduction describes the intent of the book:

"Recorded here are ideas or impressions that have lingered with me. Like spring, they came forth after the planting of experience, the germination of reflection, and the growth of placing them on paper.

"These are impressions of people I have known, of places I have been, of events that have impinged upon my life. Here also are understandings that have unfolded in metaphor.

"Perhaps there will be value in sharing them since they give both *personal* and *religious* meanings. In the personal meanings of others, we can often identify our own meanings that were previously vague and indistinct. I hope a reader will find such identity, or that which comes by its countermeasure, reaction. In religious meanings, concerning as they do the transcendent in life, the mystery of a presence, we must be in constant search-and-share missions—the two processes are comingled. While impressions are shared, that is part of the search of the sharer. Impressions are the raw material for living with wonder."

Meditation as Pilgrimage

Bernhard Christensen provides a glimpse of 16 great spiritual classics in *The Inward Pilgrimage* ($13.50) "Arising in many ages and many lands, these writings nourish the life of the Christian as a clear-flowing stream nourishes the trees along its banks." Included are Augustine, Luther, St. Teresa of Avila, Brother Lawrence, Kierkegaard, Evelyn Underhill, and Bonhoeffer. Five characteristics are shared by these great spiritual classics:

1) They are concerned with the soul's life with God.

2) They have stood the test of time.

3) They are ecumenical in outlook, appealing to Christians of many times and many denominations.

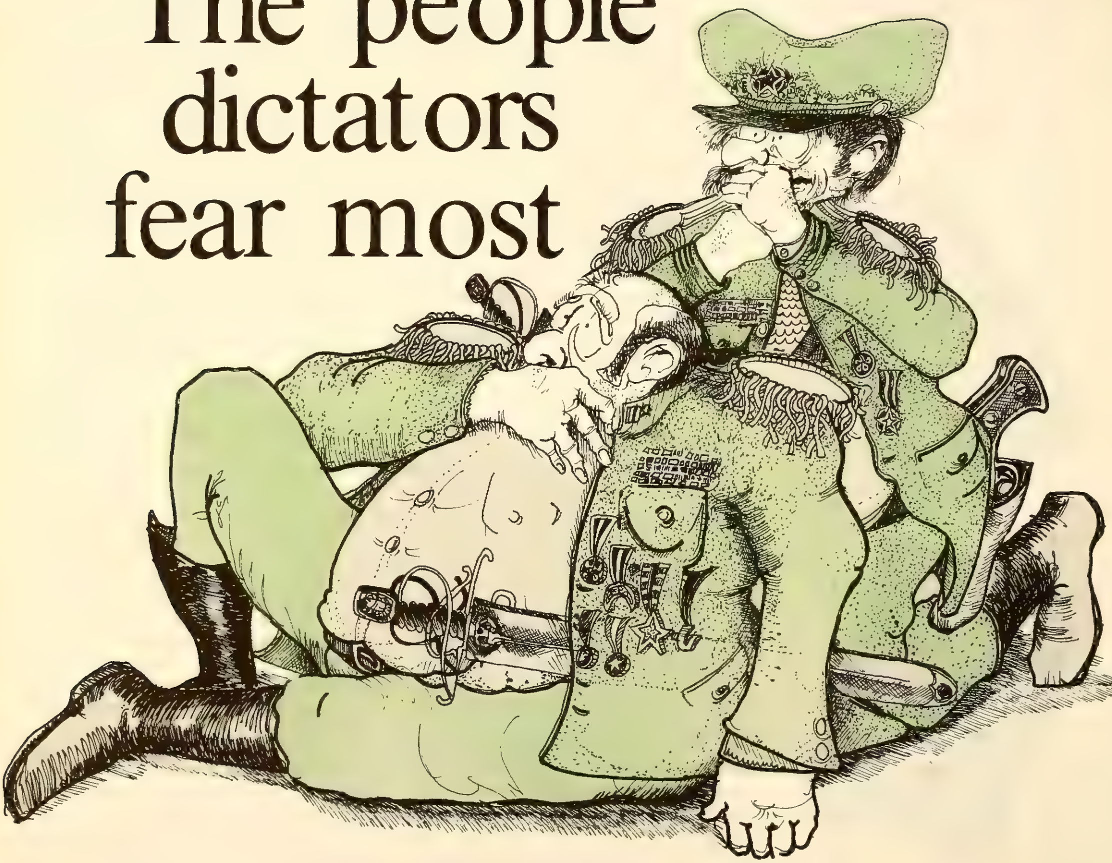
4) They deal especially with the great theme of prayer, so central to all religious experience.

5) They are books not to be read once and laid aside, but to be often re-read and meditated upon.

Each chapter of the book describes the setting in which the work was created, a glimpse of the author's life, a summary of the main teachings of the book and representative quotations. They are done in a style that encourages meditation in their present form as well as pointing toward the more complete works for further reflection.—SHIRLEY J. HECKMAN

Shirley J. Heckman is consultant for educational development for the Parish Ministries Commission.

The people dictators fear most



by Frank Maurovich

Throughout much of the Third World, right-wing regimes are facing a new kind of opposition that many consider a greater threat than either Marxist revolution or rising terrorism.

That threat is Christian resistance.* It rises from both Catholic and Protestant Churches. And its broad appeal appears much more dangerous than terrorism, its human-oriented ideology more powerful than Marxism.

Thus, a Catholic priest was killed by a rightist vigilante group in the Central American country of El Salvador early in 1977 to avenge the kidnap-assassination of the country's foreign minister—even though there was no connection between the priest and the terrorists responsible.

Although the cross has more often accompanied the sword than opposed it, the reverse is happening now throughout Latin America, Asia, and Africa.

In Chile, leading bishops have publicly challenged the legitimacy of Augusto Pinochet's military dictatorship.

In South Africa, the apartheid government is outraged by the Catholic Church's plan to integrate its schools.

In the Philippines, President Marcos lists the Church as one of the most serious problems confronting his martial law regime.

In the Brazilian town of Ribeirao Bonito, peasants recently tore down a jailhouse and planted a cross on the ruins with the inscription: "Here is where the police killed Father Jao Bosco, who was defending freedom." The priest had gone to

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**It should be pointed out to readers that* MESSENGER's *editors support the goals of Christian resistance, but not all the means to that goal suggested in this article.*

"Throughout much of the Third World, right-wing regimes are facing a new kind of opposition that many consider a greater threat than either Marxist revolution or rising terrorism."

the jail with the bishop to protest the torture of two Indian woman prisoners.

When white Rhodesian Catholics boycotted the church of Bishop Donal Lamont for his criticism of the government's racial policies, blacks filled the pews instead.

And when hundreds of protesters marched down Seoul's main street protesting the South Korean government's alleged violation of human rights, the front ranks were filled with Protestant ministers and Catholic priests.

Anomalies abound, however. Christian resistance has no single leader, yet it is a global force. It has no military power, yet it is militant. It is Christian, yet not all Christians sympathize, and some strongly oppose it.

In South Korea, for example, Assembly of God superintendent Cho Yong Chi and Baptist minister Kim Chang Hwan defend the government's policy of sacrificing human rights for national security.

In Chile some of the strongest support for the Pinochet regime has come from conservative—mostly Pentecostal—Protestant Churches.

But such defenders of the status quo are a diminishing force. The momentum is with the growing number of Christians actively resisting oppressive regimes.

Thomas Quigley, Latin America expert of the US Catholic Bishops Conference, attributes the escalating resistance to three causes:

—the rising abuse of human rights, including torture and assassination of political leaders, which Quigley says "opened the door for perfectly natural involvement of Christians in revolutionary politics";

—the widening gap between rich and poor despite the growing national wealth of many Third World countries such as Brazil and South Korea;

—a developing "theology of liberation" calling on Christians to become politically active in resisting oppression and building a "more just and fraternal society."

The theology of liberation was first developed in Latin America in the 1960s by a group of Christian activist-thinkers who claimed the Third World needed "liberation," not development.

Although a relatively small group, these "liberation theologians" have given the broad resistance movement its unifying vision and global reach.

They insist that while parallel Christian resistance movements have developed in Africa and Asia, the Christians of each region must determine their political actions in the context of their own needs.

In the young black nations of Africa, for example, Bishop Patrick Kaliombe of Malawi says that political cooperation with the government, not resistance, is the answer. "We have much more to fight for than against," he says.

In Latin America, the theologians of liberation have rejected development through economic and technical aid from industrialized nations as ineffective and counter-productive.

"The supporters of development reinforced the status quo and actually widened the gap between the rich and the poor by not attacking the roots of the evil," wrote Gustavo Gutierrez in his book *Theology of Liberation.*

The evil—social, political, economic and cultural repression—can only be uprooted by "social revolution," according to the movement leaders.

"The widespread violation of human rights spurred the Christian resistance by moving a lot of conservative churchmen—including some bishops—into revolutionary politics," Quigley says.

These architects of the bridge between faith and politics develop their theory not in classrooms but by working with teams of clergy and laity in working districts and rural areas.

They organize these local groups around issues—a water system for an urban slum, for example, or higher wages in the factory, or division of a large parcel of land among peasants.

"There was a time when our sermons to the people counseled them above all to be patient and resigned," a recent statement of the bishops of Brazil declares. "Now we must all work that people can pass from sub-human to more human conditions."

This "social revolution," the theologians of liberation teach, can be accomplished peacefully if the possessors of wealth and power cooperate voluntarily—or violently if they do not.

Says Kim Chi Ha, the Catholic poet-writer who is a leader of South Korea's Christian resistance, "I believe in nonviolence, but I also approve the violence of love and regulated violence." He defines these forms of violence as those directed solely at eradication of suffering and freedom from repression.

Such teaching naturally provokes vehement reaction from right-wing regimes, which claim the Christian dissidents are either disguised Marxists or dupes of Marxism.

Gustavo Gutierrez, the leading Latin American spokesman for the theology of liberation, admits that "contemporary ideology does in fact find itself in direct and fruitful dialogue with Marxism." But he emphatically insists that Christian resistance is rooted in the Bible, not in *Das Kapital.*

Gutierrez and other liberation theologians underline the significance of Christ's own manifesto delivered in the synagogue at Nazareth, his first public pronouncement. According to Luke's Gospel: "The Spirit of the Lord has appointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed."

"God is not neutral," Gutierrez says. "He entered human history through Jesus Christ in solidarity with the poor."

And a Marxist authority says, "The Christians have something vitally important for popular support which the Marxists totally lack, namely, a philosophy of man proclaiming the inalienable dignity and rights of the individual over the state." ☐

Frank Maurovich is a contributor to Latin-America Press, *an ecumenical news service in Lima, Peru.*

Reprinted with permision, from the United Church Observer, *December 1977.*

On love, gifts, conferences, singing

David E. Ostrander

Refuse acceptance, but offer love

There is a trend today for many denominations to form task forces to look into homosexuality and decide if it is acceptable as a form of human sexuality or if it is, indeed, detestable. Often the leaders are either homosexuals, gay lib supporters, uneducated to what homosexuality is, or absolutely involved in their world of condoning the new life-style of today—everything looks good "as long as it doesn't hurt anyone!"

The Church of the Brethren is now being pressed into such action to decide if it should condone gay ministers, deacons, etc., within its ministry. This means we, the lay people, would have to accept such persons as being "normal" and condoning their practices. Also, we must accept their teaching that "gay is good and God loves us because he made us this way." It would be another step forth for the gay liberation movement. But what about the church and the congregation?

Yes, it is true, God does love the homosexual, but he does not like the practice of homosexuality. Throughout Scripture it is referred to as an abomination to God. But many—homosexuals and straights—try to interpret God's love as taking in their life-style, too.

In the December MESSENGER a letter was written by 11 women described as being "from Indiana and Ohio active in local, district, college, and denominational programs" and, by request, their names were withheld. The letter called for acknowledgment and support for "gay sisters and brothers" in the church.

True, sisters, homosexuality and lesbianism does affect many members of the Church of the Brethren, but the church should not condone your life-style, especially if the church is truly Christ oriented. Sure, it should acknowledge your being gay and give you the love you need, but not to the point of supporting your acts! To give in to your demands of recognition and openly displaying your preferences would be to give in to the anti-Christ spirit. The church is here to give you counsel, not to endorse your sexual pleassure.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Before I am decidedly labeled a closed-minded straight, let me say that for 14 years I was gay. I know the ins and outs of gay life, the pain, the glory, the sorrow, and the triumph. I know what it is to deny my tendencies, to accept it, then to flaunt it. I know the joy of gay love and the insecurity causing promiscuity. But I praise God that I heard him call me out of that life-style. Now I am a true believer in the Way for five years—five years of struggling to run away from gay pleasure, enticing to the flesh. It is no longer acceptable for me to participate in gay sex because I am a new creature in Christ.

Though 1 Corinthians 6:9-11 is, in your opinion, condemnatory to gays, I'll still refer to it: "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." And now you are no longer a homosexual.

It is only through revelation of who He is and what you are that transformation comes. And only when you can accept the fact that you are not of His will can you be acknowledged by the Church of the Brethren, because then you have had that revelation.

For further study, read Leviticus 18:22; 20:13; 1 Timothy 1:8-11; Judges 19:16-30; Genesis 19:4-11. Homosexuality is an abomination to God and no restitution with him can happen without repentance. Read with open eyes Romans 1:18-32.

You ask for acceptance and recognition but I must oppose you and suppress the acceptance and recognition the church may give. I stand opposed to a decadent immorality of perversion—homosexuality.

As there are many in the Church of the Brethren who feel as you, there are just as many who are like me. So I urge the Church of the Brethren to refuse acceptance to gay pastors, elders, deacons, etc., but do offer them love. For those who have died to homosexuality and are new creatures in Christ, minister to your churches—let them know what homosexuality really is like—and to those who are actively gay, minister Jesus Christ to them. ☐

David E. Ostrander is a licensed practical nurse and a member of the Lancaster (Pa.) Church of the Brethren.

Dick Ward

Spiritual gifts work at Onekama

We are overjoyed in this north country of Michigan, and we want to share it. A combination of Spirit-filled people and Lay Renewal is expressing itself in a small congregation of persons willing to trust, to risk, and to minister to its community.

No one who knows Onekama ignores the fact that it was nourished in its early years by the living waters of J. E. Ulery, D. W. Miller, D. W. Kurtz, Floyd Mallot, W. W. Slabaugh, and many others enticed north by pastor Ulery. But that was years ago, and at times the rest of the Brethren world seemed to have passed Onekama by. Now, unplanned and unrehearsed, Spirit-breathing charismatics and hard-working liberals, scriptural conservatives, and those whose spiritual experience came in less dramatic fashion are living, loving, and working together. With so many different stories being told about the effects of the charismatic movement on once stable churches, this needs to be reported.

Actually it isn't that anything dramatic or cataclysmic has taken place. The church still looks the same, carries on similar ministries, and tries new ones as the Spirit moves. What is exciting is that the Holy Spirit fervor and work-a-day Christianity have emphasized the lay persons' gifts and opportunities in a mutually uplifting way. Differences are still there, but division is

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"I have just finished reading Installment 1 of **John Engelsinger** *and want to commend you for a splendid creative work . . . It is a very engaging story, with a touch of simplicity and genuineness that strikes a responsive chord in my feelings."*—Robert L. Earhart, Pastor, Pasadena Church of the Brethren

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"I just finished reading Installment 1 with tears in my eyes. The auction brought back memories of the auction of my uncle's farm . . . when I was 16. I had spent many summers on that farm and understood John Engelsinger's feelings. You brought it all back. You are a great storyteller . . . I can't wait for Installment 2."—Thomas Ryan, Economics Teacher, Elgin, Ill.

"Part one was interesting, but part two was downright helpful. I am hooked!"—Merle Crouse, District Executive, Florida and Puerto Rico

"Installment 2 caught my experience of growing up in the church as nothing else I have read has done so effectively. I am sending in my subscription with **enthusiasm!** *Installment 2 was worth the entire price of the subscription to me. Thanks!"*—Dwight B. Beery, Associate Professor, Manchester College

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not. Viewpoints and priorities change, but openness is fairly constant. Persons experiencing the Holy Spirit in rather dramatic ways have not let it separate themselves from the larger body of fellow saints and sinners who worship at Onekama, nor have those whose spiritual experience came through more ordinary means felt overwhelmed and alienated. If anything, the movement of the Holy Spirit in its variety of ways has drawn them into a closer fellowship. It seems like that is the way it should be, but is remarkable because it *hasn't* been the way.

Results recently include the first budget in the church's history that had more commitments than expenditures, and the great feeling of voluntarily raising the amounts for the Brotherhood, the district, Bethany Seminary, and Manchester College. Results also include an increased awareness in the congregation of the variety of needs and gifts among Christians, and you get the feeling that things are continuing to build on the foundations laid by others through Christ.

A Lay Witness Mission, and its follow-up mission, as well as district and local programs of input and inspiration have been instrumental in putting things together here, but over it all, one gets the feeling that what makes it work is that we love each other. After all, that's how we know whose we are. ☐

Dick Ward is pastor of the Onekama (Mich.) congregation.

CLASSIFIED ADS

WANTED—Offering free room, board, small wage for mature Christian person who will make home with handicapped business woman with office in home, in exchange for all homemaking duties, very minimal personal care, and part-time receptionist at office. Home is 5 rooms, office, bath and a half, one floor, in pleasant residential neighborhood, Indiana, Pa., college community of 20,000 with small, but active, Church of the Brethren. Car not required, but helpful. Contact Margaret Learn, 70 Stevenson Ave., Indiana, PA 15701. Must have references.

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TRAVEL—Brethren tour to Egypt, Syria, Jordan, Israel. July 31—Aug. 14. Exceptional itinerary and price. Cairo, Pyramids, Sphinx, Damascus, Amman, Petra, then 7 days visiting biblical sights in Israel. Bible studies conducted throughout tour relating the Scriptures to the places visited. Write for information: Pastor Larry Moreland, Osage Church of the Brethren, R. 1, McCune, KS 66753.

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TRAVEL—Juniata College Tours. 1978: Holy Land/Egypt (Fall). 1979: Alaska, following Seattle Annual Conference. Repeating highly successful Alumni Tour including Inland Water Passage Cruise. 1980: Oberammergau Passion Play, with Southern Germany and Austria. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—to the Holy Land, including Palestine, Rome, Athens, Damascus, Egypt, and Istanbul. Leave after Annual Conference, June 29, 1978. Write Dr. J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Annual Conference 1978. Bus transportation and rooms within short walking distance to Convention Center. Write J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

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Ann Earhart Gibble

Mutual submission and parenting

Two kinds of experiences in the last year or so have provided for me an unusual challenge as a Christian. On the one hand, I have been inspired by insights shared by Grady Snyder at a theological discussion last fall and by Ruthann Knechel Johansen's book, *Coming Together*. This led to Dr. Virginia Mollenkott's book, *Women, Men, and the Bible*, which was recently studied in our adult Sunday school class. I was impressed by her emphasis on biblical feminism as a directive to us all to be "mutually submissive."

Mollenkott does not take the position of the Christian traditionalist nor that of radical feminists. Her emphasis is on that scripture which we so often *overlook* especially when we wish to prove superiority of male over female or tend to look at relationships only in a hierarchical sense:

"For it is through faith that all of you are God's sons in union with Christ Jesus. For all who are baptized into union with Christ have taken upon themselves the qualities of Christ himself. So there is no difference between Jews and Gentiles, between slaves and free men, between men and women: you are all one in union with Christ Jesus" (Gal. 3:26-28, TEV).

All of this thought-provoking reading and discussion, of course, naturally blended in with my second kind of experience, that of parenting. Having recently adopted a child, I was personally touched by the realization that the idea of "mutual submission" and giving to each other in the primary relationship transfers so beautifully to child rearing. Ruthann Knechel Johansen, in referring to women and their personal lifescripts, catches the very essence of the nurturing role of *both* parents when she states, "We must not apologize for our nurturant or relational capacities, but we may need to confess *that we have believed those valuable human qualities to be exclusively ours* (italics mine), that we have confined our lives to nurturant functions, or more recently that we have ourselves rejected nurturing and serving others . . . ."

Adopting a child is a unique experience in that the biological function was not a

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part of my parenting role. Instead, my husband and I were mutual nurturers from the beginning of our parenting experience. It is a freeing experience because this means that there is abosolutely nothing that I can do for our child that my husband cannot do for her, too!

Mutual submission would be a radical step for all of us if we took it seriously as Christians. It is not intended that only the female take on this responsibility but that we all strive in a loving, giving way to nurture our relationships in the hope that dominance over each other will cease to exist. ☐

Ann Earhart Gibble is a member of the Ridgeway Community congregation in Harrisburg, Pa.

Galen Barkdoll

Long live our conferences

We have developed a fondness for "living in community." Toward this goal, across the decades, we have employed plain dress, inter-congregational love feasts, insisted upon two-week evangelistic meetings, favored "protracted" (winter season) Bible institutes, shared interchurch (local) Sunday school conventions (remember quadrennial world Sunday school conventions?), anti-saloon league, and temperance rallies.

The rather extensive (summertime) camp meetings have now merged into family camps. "Second shift" employment has about canceled our "protracted meetings" and Bible institutes. The Bible has been banned in public schools. In too many homes tv lawlessness supplants the family altar.

Against these odds, a hunger for "living in community" leads to evangelism conferences, Holy Spirit conferences, BRF, and missionary promotion conferences and intensely promotion "Area Evangelistic Crusades" (mass evangelism). It appears that "living in community" thrives through conferences.

Annual Conference hears the accent: "Among Brethren, decisions are made by the group." Therefore, our newer conferences seem to be centers of group interests and feasible patterns for extending "living in community" to the "back home" areas.

I asked a widely traveled churchman, "How do laymen of the now absorbed units (as EUB and Evangelical groups) feel about the results of the mergers that absorbed them?" He answered, "They say, 'The larger the group gets, the more the decisions are made at the top.'"

To me our conferences are aimed to extend the content of "living in community." ☐

Galen Barkdoll is a retired minister in Constantine, Mich.

Janet Brounce

Youth love to sing in Western Pa.

The Church of the Brethren Western Pennsylvania District Youth Choir began as a dream. They learned to sing together as campers and as counselors at Camp Harmony. Some local youth groups formed choirs and began to travel with their musical message. Music was an important part of district youth rallies, with the singing lasting late into the night, concluding with a friendship circle and "One in the Bond of Love."

The dream acquired a form at National Youth Conference, Glorieta, N.M., They became, in the words of Andy Murray, "Summertime children, learning to sing; everybody understanding after awhile, everybody is a part of everything."

The District Youth Cabinet established a choir, to be organized over the pattern of the Conference Choir, and chose as director Mrs. Homer Hiteshew. Luana is a teacher of music in Greater Johnstown Area School District, and is a member and organist at Rummel Church of the Brethren in Windber.

In the beginning, the choir planned a weekend tour for May 1975, to sing once in each of the district's four areas. With a rehearsal in each area, and one full rehearsal, they set out to spread the message of God's love and salvation in Jesus, singing "One by One, People Come."

The choir has sung at Camp Harmony on several occasions, at the District Evangelism Rally at the Cambria County War Memorial in 1975 and 1977, and at the four inspirational conferences of the church each September. "A Celebration of Thanksgiving" at two churches in the Johnstown Area was cause for special joy in 1975, as it was shared with the Rhythm Band from the Windber Home, led by Irene Miles. They have toured in their dis-

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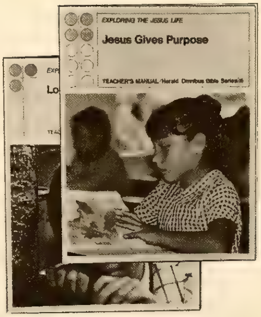

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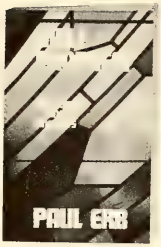

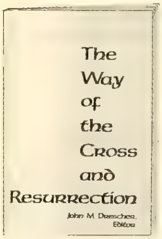

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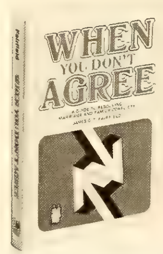

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trict each spring and fall, each time presenting a complete worship service, with the music, readings, skits and prayers selected by (and sometimes written by) the youth. Several services used specially created worship centers made by them. In June of 1976 the choir led the morning worship at Stone Church of the Brethren in Huntingdon, after spending the night at Juniata College.

This is an unusual choir. The only requirement for membership is to be single and between the ages of 15 and 25. High school activities, college programs, and job schedules make attendance irregular—each youth sings whenever possible. The choir began with 60 members representing 28 congregations. Over 100 youth have been on tour, which means they have attended the required number of rehearsals for that program. At least 30 others have sung one night at the Inspirational Conferences, when youth may come and rehearse that afternoon and sing in the evening. Choir strength remains consistently at around 60 voices at any service.

Choir members travel long distances to rehearse and sing, in some cases over 100 miles each way. The expenses of travel, buying their music, and meals along the way are borne largely by the youth. On tours they travel in church buses, and the offerings have taken care of the expenses of travel and most of the meals.

Advisors to the choir are Rev. John Eash and Wilma Eash, of Johnstown, Howard and Janet Brounce of Uniontown, all advisors to District Youth, and Nelson and Janice Bowman of Portage, coordinators of District Young Adults.

Last June the Choir sang at Annual Conference at the opening session at the invitation of Moderator Charles Bieber. On Wednesday they presented a coffeehouse program in "St. Paul's Dungeon" in the Coliseum. The program included favorite anthems from previous tours, a special "Brethren Medley" of new songs by Brethren writers, a song written by choir member Cindy Cuppett, and concluded with the rock cantata, "The Creation," along with a slide presentation by Ray Wegley of Johnstown.

Instrumentalists for Conference were Gwen Brounce, pianist; Arnie Widdowson, electric guitar; Harley Felton, bass guitar; and Gary Frye, drums. Alan Miller of the Moxham Colonial Church in Johnstown was President of District Youth at the time of the trip to Conference. Heidi Berkey of Roxbury Church in Johnstown is the 1977-78 president.

The choir has sung 44 times in 31 months, in addition to publishing a record in June of 1976, "Rejoice, Sing Out, Be Happy!"

Sixty youth attended and sang at Annual Conference, with 40 of them staying the entire week. It was a first Conference for many, and expenses were entirely paid by donations from churches and individuals.

Comments from many of the youth indicated that the trip was a lot of fun, it was very educational to see the church at work, it was a deep inspirational experience, and while it was a first for many, it certainly won't be the last! ☐

Janet Brounce of Uniontown, Pa., is an advisor to the Western Pennsylvania District Youth Choir.

turning points

131st BVS Training Unit

(Training completed Dec. 4, 1977)

Bob Gingrich, of Elizabethtown, Pa., to Gould Farm, Monterey, Mass.

Rob Groff, of Arcola, Pa., to The Solid Rock, Brigham City, Utah

Beth Kurtz, of Jackson, Mich., to The Solid Rock, Brigham City, Utah

Gemma Harry, of Harrisonburg, Va., to Washington City Church of the Brethren, Washington, D.C.

Wendy Oberdick, of York, Pa., to Friendship Day Care Center, Hutchinson, Kans.

Karen Roller, of Franklin Grove, Ill., to Manor Early Learning Center, Fairplay, Md.

Todd Smith, of Rochester, Ind., to Peter Becker Community, Harleysville, Pa.

Charles Schaefer, of Milwaukee, Wis., assignment pending (Poland)

Beverly Weaver, of Windber, Pa., to LOGOS, Inc., Dongola, Ill.

Brenda Lenker, of Rossburg, Ohio, to The Palms, Sebring, Fla.

Licensing/ Ordination

Harriet Jane Finney, licensed Dec. 4, 1977, Northern Colorado congregation, Western Plains

Fredric Jenkins, licensed Dec. 4, 1977, 1st Church, Chicago, Illinois/Wisconsin

Timothy Lynn Monn, ordained Nov. 20, 1977, Waynesboro, Southern Pennsylvania

Eva Sue O'Diam, licensed Nov. 29, 1977, Wabash, South/Central Indiana

William I. Packlington, licensed Dec. 12, 1976, Virden, Illinois/Wisconsin

Norman Eugene Phillips, licensed Nov. 27, 1977, Salem, Southern Ohio

Pastoral Placements

Phillip K. Bradley, from Everett, Middle Pennsylvania, to University Park, Mid-Atlantic

W. Owen Horton Sr., from Canton, First, Northern Ohio, to Shelton, Virlina

Fredric Jenkins, from Bethany Theological Seminary, to Chicago, First, Illinois/Wisconsin

Samuel E. Keller, from Buffalo, South/Central Indiana, to Girard, Illinois/Wisconsin

Fenton H. Platter, from Poages Mill, Virlina, to Selma, Virlina

C. Curtis Rhudy, from Mill Creek, Southeastern, to Hanover, Southern Pennsylvania

J. Roger Schrock, from interim to full-time, Lewiston, Minn., Northern Plains

Robert Stanford, from other denomination, to Virden, Illinois/Wisconsin

Duane and Carol Strickler, to Reisterstown, Mid-Atlantic

Wedding Anniversaries

Mr. and Mrs. Isaac Bashore, Waterford, Calif., 50

Mr. and Mrs. Ernest Blough, Tire Hill, Pa., 54

Mr. and Mrs. Clayton Brenneman, Mt. Joy, Pa., 60

Mr. and Mrs. Earl Brubaker, La Verne, Calif., 60

Mr. and Mrs. Mert Crouthamel, Ambler, Pa., 58

Mr. and Mrs. Guy Endsley, Ft. Wayne, Ind., 50

Mr. and Mrs. Edgar Fike, Winter Park, Fla., 56

Mr. and Mrs. Hiram Fulmer, Lancaster, Pa., 64

Mr. and Mrs. Elmer Heaston, Modesto, Calif., 50

Mr. and Mrs. Emra Holsinger, Quakertown, Pa., 55

Mr. and Mrs. Clair Isett, Hesston, Pa., 50

Mr. and Mrs. Leroy Kaltenbaugh, Tire Hill, Pa., 50

Mr. and Mrs. Alvin T. Kline, Manassas, Va., 50

Mr. and Mrs. Roy Kreitzer, Dayton, Ohio, 60

Mr. and Mrs. William Laprodd, Ambler, Pa., 66

Mr. and Mrs. John C. Leer, Carlisle, Pa., 57

Mr. and Mrs. Sam Lehman, Johnstown, Pa., 55

Mr. and Mrs. Charles Metzler, Elkhart, Ind., 60

Mr. and Mrs. Arthur Naill, Westminster, Md., 63

Mr. and Mrs. Ralph Norton, Wenatchee, Wash., 50

Mr. and Mrs. Rudy Royer, Dallas Center, Iowa, 58

Mr. and Mrs. Martin Stine, Des Moines, Iowa, 50

Mr. and Mrs. Harry Strayer, Tire Hill, Pa., 60

Mr. and Mrs. Willie Wagner, Oakley, Ill., 67

Mr. and Mrs. Horace Walker, Hanover, Pa., 56

Mr. and Mrs. Bert Westover, Ft. Wayne, Ind., 66

Mr. and Mrs. Russell Wiley, Warren, Ind., 50

Mr. and Mrs. John Wise, Dallas Center, Iowa, 57

Mr. and Mrs. Maurice Wolfe, Westminster, Md., 54

Deaths

Albright, Clair, 60, Martinsburg, Pa., Oct. 3, 1977

Altice, Alec, 79, Roanoke, Va., Nov. 10, 1977

Amack, Forence Grace, 93, Haxton, Colo., Dec. 12, 1976

Baker, Robert, Port Republic, Va., June 1977

Bare, Dorsey Joe, 42, Laurel Springs, N.D., Sept. 30, 1977

Berkeheimer, Bryon, 72, Kearney, Nebr., Oct. 13, 1977

Blough, Walter, 78, Tire Hill, Pa., June 16, 1977

Burkepile, Fred, Fruitdale, Ala., April 11, 1977

Burkholder, Dallas, 48, Nappanee, Ind., Oct. 29, 1977

Campbell, Eleanor, 83, Richlandtown, Pa., July 2, 1977

Chaney, Oscar C., 76, Frostburg, Md., Aug. 29, 1977

Cochran, Edith, 91, Duncansville, Pa., Nov. 2, 1977

Detwiler, Roxie, 70, Roaring Spring, Pa., Oct. 28, 1977

Drinkard, John, 54, Mexico, Ind., Nov. 17, 1977

Fellers, Robert L., 66, Telford, Tenn., Aug. 8, 1977

Fike, Bess, 83, Casa de Modesto, Calif., Oct. 14, 1977

Flora, Margie Naff, 77, Rocky Mount, Va., Aug. 28, 1977

Fox, Rachel, 87, Spinnertown, Pa., Oct. 21, 1977

Frederick, Maude Moyer, 94, Nappanee, Ind., Nov. 18, 1977

Freeman, Lennie, M., 83, Leeton, Mo., Oct. 7, 1977

Fulmer, Eugene M., 59, State College, Pa., July 7, 1977

Gaby, Henry, 80, Mountain Valley, Tenn., Oct. 17, 1977

Gardenhour, Joseph, 72, Waynesboro, Pa., Oct. 10, 1977

Gehman, Della M., 92, Cerro Gordo, Ill., Oct. 14, 1977

Goggin, James, 55, Roanoke, Va., Sept. 28, 1977

Golish, George, 29, Tire Hill, Pa., Nov. 4, 1977

Good, Clarence, Port Republic, Va., Oct. 14, 1977

Gourley, Maggie, 81, Limestone, Tenn., Aug. 17, 1977

Guyer, Ruth E., 47, Woodbury, Pa., Oct. 6, 1977

Hardee, Myrtle Edith, 77, Detroit, Mich., Sept. 28, 1977

Harless, Ona, 82, Anderson, Ind., Nov. 17, 1977

Harshbarger, Isaac, Port Republic, Va., March 14, 1977

Hinkle, Charles, Port Republic, Va., July 21, 1977

Jenkins, Maggie, 89, Sparta, N.C., Sept. 22, 1977

Johe, Susanna, 88, Ephrata, Pa., Oct. 3, 1977

Keith, Raymond, Roaring Spring, Pa., Nov. 5, 1977

Kienze, Maude, 90, Denver, Colo., Sept. 15, 1977

Kipp, Agnes L., 72, Haxtun, Colo., Sept. 10, 1976

Klinedinst, Forrest L., 44, Canton, Ill., Sept. 6, 1977

Kreitzer, Herbert, 69, Dayton, Ohio, Oct. 22, 1977

Krieg, Ethel, 81, Ft. Wayne, Ind., Nov. 29, 1977

Krupp, Josephine, 71, Detroit, Mich., Aug. 28, 1977

Krull, Francis, 67, Orlando, Fla., Oct. 30, 1977

Kump, Alice, 79, Mount Morris, Ill., Oct. 20, 1977

Kurtz, Homer, 77, San Diego, Calif., Oct. 28, 1977

Leiter, Mary Ellen, 67, Thorndale, Pa., Oct. 7, 1977

Lichty, Della Wagoner, 94, Waterloo, Iowa, Nov. 15, 1977

Lipps, Ralph, 55, Hollansburg, Ohio, Aug. 20, 1977

Lippy, Louise, 97, Westminster, Md., Dec. 1977

Macey, Isabel, 74, Dearborn, Mich., Sept. 20, 1977

Martin, Rose, 93, North Manchester, Ind., May 21, 1977

Meador, Nora, 65, Roanoke, Va., Oct. 27, 1977

Miller, Charles E., Port Republic, Va., June 27, 1977

Miller, Clyde R., Harrisonburg, Va., Oct. 25, 1977

Moore, Myrtle E., 82, Haxtun, Colo., Aug. 17, 1977

Morris, Norabelle, Port Republic, Va., Oct. 10, 1977

Moser, James, 85, Dallas Center, Iowa, Oct. 12, 1977

Moyer, Lowell, 65, Nappanee, Ind., Nov. 4, 1977

Murphy, Emaline Tompkins, 90, Ennice, N.C., Oct. 7, 1977

Musselman, Oscar, 84, Mexico, Ind., Nov. 20, 1977

Parks, Anna, Huntingdon, Pa., Oct. 12, 1977

Pence, Virgil, Port Republic, Va., May 7, 1977

Phipps, Lelia, Sparta, N.C., Aug. 27, 1977

Quarry, Pearl, Huntingdon, Pa., Oct. 15, 1977

Rembold, Missouri, Oakland, Md., Aug. 15, 1977

Replogle, Ross, 74, Martinsburg, Pa., Sept. 30, 1977

Ritchey, William, Mexico, Ind., Nov. 27, 1977

Rittenhouse, Etta, 98, Mount Morris, Ill., Nov. 18, 1977

Roberts, Jacquelyn Ann, 11, Hagerstown, Ind., Oct. 1, 1977

Royer, Gilbert, 84, Wichita, Kan., June 29, 1977

Samuels, Lola H., 85, Boonsboro, Md., Nov. 20, 1977

Schofield, Helen, 62, Johnstown, Pa., July 20, 1977

Schofield, James, Jr., 32, Johnstown, Pa., July 20, 1977

Selleck, Florence W., 72, Waterloo, Iowa, Nov. 24, 1977

Settle, David, 82, Roaring Spring, Pa., July 14, 1977

Shaffer, Ellen, 73, Akron, Ohio, Nov. 8, 1977

Shirk, Wayne, 67, Avilla, Ind., Oct. 26, 1977

Simon, Clarence, 78, Devils Lake, N. Dak., July 5, 1977

Sleepy, Perry, 89, Pleasant Hill, Ohio, Nov. 4, 1977

Slusher, Myrtle, 86, Roanoke, Va., Sept. 17, 1977

Smith, Mrs. Homer, 60, East Freedom, Pa., Oct. 27, 1977

Smith, Mae, 77, Oaks, Pa., Aug. 19, 1977

Sollenberger, Kenneth, 30, Roaring Spring, Pa., Aug. 15, 1977

Spiker, Cerelda, 62, Tire Hill, Pa., June 2, 1977

Stamm, John, Greenville, Ohio, Sept. 7, 1977

Stutzman, Paul E., 58, Blissfield, Mich., Oct. 10, 1977

Thomas, Daniel Milton, 90, Boonsboro, Md., Nov. 26, 1977

Waina, Averista B., Greensburg, Pa., Sept. 16, 1977

Warner, William, 92, Ipava, Ill., Aug. 6, 1977

Wimmer, Sara E., 94, Shelocta, Pa., Oct. 23, 1977

Winegardner, Dottie, Mexico, Ind., Oct. 30, 1977

Harmony: WHEAT Covenant group finds how to use the extra produce

Hundreds of people are a little bit healthier and five organizations are each $50 wealthier because a group of persons from the Root River Church of the Brethren, Preston, Minnesota, began a WHEAT Covenant Group last January (WHEAT is "World Hunger Education/Action Together," a movement which Brethren helped to develop, devoted to alleviating worldwide and domestic hunger).

A special hunger emphasis was made at Thanksgiving 1976, after which a group of 24 persons committed themselves to study and action. The group met bi-weekly, discussing filmstrips viewed, individual readings, and life-style changes. Finally last June we decided that one thing our group could do was help eliminate excess garden waste. We live in a very productive area of southeastern Minnesota and often in the past our excess garden produce would provide supplemental feed for our cattle and pigs. Why not dispose of it so persons could enjoy it?

With that concern, the "Garden Patch" was born. We proposed that the community be invited to bring their excess produce to a central distributing point in Harmony where we would sell the produce at very nominal prices, approximately two-thirds to one-half of the store prices, with the profit going to hunger-alleviating organizations. We felt that the produce would be most welcome by senior citizens who no longer gardened and by those persons whose gardens were not large enough to produce all they needed.

We approached the Harmony City Council and received its enthusiastic endorsement. Because we would be encroaching on the grocers' business, we approached them, telling them of our plans. Miracle of miracles, one of the grocers thought it was such a good idea that he offered a lot and his stand. We were in business!

July 15 was our opening date and we sold produce every Friday morning thereafter until the middle of September. Gunny sacks of potatoes; bushels of cabbages, boxes of beets, tomatoes, apples; sacks of beans and onions; and every type of vegetable imaginable found their way to the Garden Patch. Each Friday people were lined up before the Garden Patch was even ready for business. Unsold produce was given to the local nursing home and a group home for retarded adults.

At the end of the season we found that we had earned $252.76. We divided it among CROP, Church World Service, Heifer Project International, the Brotherhood Hunger Fund and Southeastern Minnesota Citizens Action Council (SEMCAC).

Because of the success and demand, we are planning to operate again next summer, this time adding Tuesday to the Friday schedule. We also plan to do some additional hunger education at the booth on the sale days and hope to have even more community involvement.

Our WHEAT Covenant Group, however, isn't on vacation until next summer. We have continued this winter. We established a study group for the community and church, using the book *Rich Christians in an Age of Hunger: A Biblical Study* by Ronald J. Sider. We used the film "How Shall We Live in a Hungry World?" in a worship service Thanksgiving Eve. Brethren Service Cups are playing a special part during our Lenten season, helping to emphasize sacrificial giving.— JUDY TOMLONSON

Judy Tomlonson is a member of the Root River congregation in Harmony, Minn., where her husband, Jim, is pastor.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Wabash: For needy children, a new home; for others, a dream come true

You are young, you are single, you want to use your life in a way that will help make the world a better place in which to live— what can you do? Sharon Larrowe and Linda Zumbrum are two women in the Wabash (Ind.) Church of the Brethren who discovered they shared both the freedom of youthful choice and the quest for significant servanthood. Furthermore, their note-gathering on one another revealed a mutual, almost identical, compassionate concern for children and youth with undesirable parental or environmental situations. Each had often wished she could provide a home for some of the disadvantaged children she read or heard about.

This kinship of spirit grew as the two friends roomed together while pursuing separate careers. Linda was a public school teacher, while Sharon tried a number of jobs, from waitress to secretary. The two women traveled some and even lived for a while on a horse ranch.

But foremost in their conversation, at home or in discussions with their pastor, Phyllis Carter, was their interest in underprivileged children and the unrelenting feeling that they should do something about it. Gently and affirmingly, Pastor Carter and the Wabash congregation encouraged the two women to consider serious and realistic involvement in their concern.

With a sense of calling and blessing from God, Sharon and Linda committed their resources toward a small three-bedroom house and applied for a license as a foster home. Two days later they received the first of their new family, which now numbers seven "children" ranging in ages from two months to 18 years.

Sharon is the full-time housemother, while Linda continues her public school vocation (currently as a guidance counselor) to provide the family income. Initially the Wabash congregation contributed $1,000 to the venture, and from time to time adds gifts and clothing. But the bulk of support for the children comes from Linda and Sharon. The welfare agency through which the children are placed in the foster home provides a daily allowance of $3.50 per resident. "That about takes care of the food and that's all," Sharon reports.

Sometimes the expenses and care require

maximum sacrifice and love for the dedicated "parents." A four-year-old girl came to Sharon and Linda's home having lost the sight of one eye due to parental abuse and neglect. Her recuperation has required three surgical operations.

Now in their third year as foster parents at 988 Sivey Street in Wabash, Linda and Sharon are already dreaming of a larger ministry. "We want to locate another house and establish a group home for girls, age 12-18," says Sharon, above the noise of happy children at play. "This is all like a dream come true for us, the fulfillment of our long-time goal."—FRED W. SWARTZ

Fred W. Swartz is editor of Agenda *on the Communications Team.*

Friend: With puppetry their medium and the gospel story their message

Evelyn and Howard Baldwin spare neither the rod nor the hand to make their tiny charges proclaim the gospel's good news.

Evelyn and Howard Baldwin and the youth of the Prairie View Church of the Brethren in Friend, Kan., literally talk with their hands as they seek to proclaim the good news of the gospel. Using rod and hand puppets as their medium, The Lamp Liter Puppet Troupe, consisting of the Baldwins, 12 junior and senior high youth, and youth counselors Elmer and Ruth Anderson, is rapidly becoming one of the most popular inspirational groups for churches in western Kansas.

Offering a variety of options, from a workshop in puppetry to a full one-hour Sunday morning worship service, the troupe has performed before congregations of several denominations. In addition to the dramatized Bible stories, Howard Baldwin, who is a licensed minister in the Church of the Brethren, is prepared to bring a message in either word or song as appropriate for the occasion.

The credit for this unique ministry belongs to Evelyn and to the former pastor of the Prairie View Church, Richard Deemy. Evelyn Baldwin has been making and teaching with puppets for more than 20 years. It began as a way she and her daughter, Cindi, now married and no longer at home, devised to teach a Vacation Bible School class. Fascinated by the reaction the children gave to the realistic antics of the Baldwins' puppets, the congregation urged Evelyn to use her little friends in other contexts. Now the children's stories during the worship hour as well as other programs at the church make Bible stories and songs unforgettable.

Pastor Deemy requested Evelyn to start a group of puppeteers among the youth, whose activity in the church needed a new thrust. The enthusiastic response has been phenomenal. The youth meet with the Baldwins and the Andersons every other week to practice and to put the finishing touches on new puppets for their ever-increasing repertoire of stories. They also share with Evelyn in the writing, selection, and paraphrasing of material, mostly biblical, which comprises the scripts for their programs. For their 1977 Christmas show, the troupe made all new puppets for dramatizing the birth of Christ from the viewpoint of the animals. Four sheep, three camels, a cow, and a donkey were needed!

"It is amazing how much of the Bible the youth have learned through their portrayals with the puppets," Evelyn remarks. "They have to memorize the Bible verses that are used in the scripts."

On the alternate weeks the youth are not practicing with their puppets the present pastor, Charles Durham, who has his own unique ministry via a local radio program, is tutoring them in effective witnessing. "We want to start a backyard ministry with the puppets in town next summer," explains Evelyn, "We feel we can use the puppets to share Christ with many who are not being reached by churches."

Howard Baldwin, a carpenter by profession, has only joined his wife's hobby in the last couple of years. "It's wonderful for a couple to work together at this," says Evelyn, obviously grateful for her husband's involvement. "I can sew the cloth and he can weld the frames!" The Baldwins teach two puppetry workshops in local bookstores to which persons of all denominations come, some from more than 100 miles. One entire VBS teaching staff attended and each person made a puppet to use in class. A program given by Evelyn in a local high school prompted one of the students to become a Christian.

Evelyn Baldwin summarizes the satisfaction her puppets have brought: "My husband and I feel that it has really given meaning to our lives to find something like this we can share with people in the work of the Lord." The Baldwins and their Lamp Liter Troupe will come to churches for a free-will offering and lodging. They are also prepared to correspond with persons interested in starting their own puppet troupe. Area churches can contact the Baldwins at Route 2, Scott City, KS 67871. Tel. (316) 872-3091—FRED W. SWARTZ

Fred W. Swartz is editor of Agenda *on the Communications Team.*

The ‘abundance of the heart’

John Waba dropped by my office to greet me the other day. This exuberant Nigerian, presently a student at McPherson College, was in Elgin to attend a preparatory session for a missions interpretation venture. As is usual when we get together, talk drifted around to our days at Waka Teachers’ College in Nigeria, where once John was a student and headboy and I was a teacher. Hearty laughter echoed through the offices as we reminisced about student escapades and faculty attempts to thwart them. Nigerian kids can be as ornery and mischievous and as adept at faculty end runs as their American counterparts.

I mentioned to John how I had detested our rules at Waka that required teachers to mete out work assignments to students caught speaking in their tribal languages (the idea was to drill English into them, a government requirement). My heart just wasn’t in it—enforcing rules isn’t my forte. Another round of laughter followed as John recollected a couple of missionaries whose hearts *were* in it, one of whom would even sneak around under the dorm windows at night to catch unwary students using the vernacular. They *delighted* in enforcing rules—it seemed to meet some psychological need they had that overshadowed the needs of the school. I guess we all remember some teacher in our past who was long on law and order and short on tolerance and understanding.

Some people in the church are like that too—long on judgment and short on love. How much easier it is to censure others than to try to understand them. Some of us seem to draw our inspiration more from Old Testament passages concerned with divine wrath and retribution and all the multiplicity of religious rules of the early Hebrews than from the enlightened teachings of Christ in the New Testament.

Most congregations have in them at least one person whose practice of religion provides no joy, who functions in the local church as a judge of everyone else, whose own sins go unconfessed, to whom all change is threatening and pronounced “not of God.”

The denomination has its counterparts of this type. Their voices are raised at Annual Conference; in special interest conferences; in newsletters; and in letters to the general secretary, the MESSENGER editor, and other national staff persons. They are the carpers—not to be confused with those critics who voice concerns that stem from a deep love of the church, who offer helpful criticism, insights, and new directions, who can debate, but also compromise, and even live with defeat.

It is interesting to read through the New Testament and note how Jesus reacts to different sorts of people. Find him with persons who are confused, astray, mistreated, unreconciled, or trapped by sin, and you see Jesus as his gentlest and most forgiving self. But strike up with Jesus when some pious, know-it-all, self-appointed judge takes him on and Jesus fairly turns the air blue with his condemnation. He always laid for the Pharisees—no wonder they dreaded him so. “You brood of vipers!” he’d light into them, “how can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks.”

“Out of the abundance of your heart”—that’s a neat phrase. Out of the abundance of your heart, do you speak messages of love, joy, acceptance, tolerance, forgiveness? Do you seek chances to better understand others, dialogue with persons of opposite views, hear the other side of an issue? Does everything the Brethren “used to believe and stand for” curiously coincide with where you are today? Do “God’s judgments” fortuitously match the way you feel about the same issues? When you have made up your mind how the world should be run, does it astonish you that it doesn’t require any sacrifice on your part or inflict any personal hardships? Can all the ills of our church family be summed up in one word: “Elgin”?

If you find it hard to tolerate anyone but yourself or your kind, if you can’t find anything but harsh words for your church’s program, if you catch yourself judging others and passing it off as God’s judgment, it may be time to check out what gives you the most satisfaction as a member of the Church of the Brethren, enforcing the rules or playing the game.—K.T.

To Serve the Present Age
edited by Donald F. Durnbaugh

Years of Work and Witness Tell the Brethren Service Story . . .

TO SERVE THE PRESENT AGE, Donald F. Durnbaugh, editor. World War II and its aftermath—a time of starvation, displacement, alienation, despair—confronted many Americans with a unique challenge and a new opportunity. How one group of Christians responded is outlined in this volume. Part I tells "The Brethren Service Story" as M. R. Zigler recalls it. Part II contains statements by sixteen persons on programs such as CROP, Heifer Project, Japanese American Resettlement Work, High School Exchange Program, Work With Prisoners of War, the Refugee Resettlement Program, International Work Camps, and others. Introduction and bibliography by the editor. **$4.45** plus 45¢ p&h.

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CHURCH OF THE BRETHREN APRIL 1978

Ivan Chermayeff

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letters

HELP THOU OUR PROOFREADING

In the January MESSENGER Glenn F. Timmons attributes to Paul the sentence, "I believe, Lord, help thou my unbelief" (page 25). I cannot find these exact words in any of my versions. However, it surely is an adaptation of Mark 9:24, and I cannot understand why Paul should be connected with it.

Then in the February MESSENGER Jeanne Jacoby Smith refers to "Job's loss of his wife and sons." Of his *wife*? She says later that God gave Job a new wife and sons (page 27). I found this quite astonishing news.

LUCILE BRANDT
La Verne, Calif.

WHAT DOES THE FINE PRINT SAY?

This is not a criticism, but just a kindly suggestion. I do enjoy MESSENGER so much when I can read it, but like many other older people here and elsewhere, I find my vision failing and I just cannot see to read it long enough to make the messages fully relate. The print is so small and seemingly so dim, that with a reading glass it grays and runs together. If even the print were bolder, it would help so much.

I hope you will not think this critical, for I mean it only as a suggestion. Thank you for listening.

ALTA M. MUSSELMAN
Sebring, Fla.

A REAL SENSE OF SERVANTHOOD

I deeply appreciated Larry Ulrich's article on "The Hospice Alternative (January)." He describes very helpfully a number of elements of hospice-style care which make it a desirable alternative to "acute hospital-style" care for a terminally ill patient.

I am a registered nurse, currently working part-time in a hospice-nursing home. For me, there is much about hospice-style care which makes it a desirable alternative for the health care professional as well as for the patient when compared to the "technology-rich but relationship-poor" care environment of most acute hospitals. I have been grateful for the times when my nursing skills have become a means for spiritual ministry to residents, families, and/or staff. Also, I feel a real sense of servanthood caring for persons who are aged and/or terminally ill and are sometimes avoided by other health care professionals because they are dying.

Thank you for the article. I have proudly circulated it through the nursing staff of our Catholic institution.

MARY SUE H. ROSENBERGER
Louisville, Ohio

WHO ELSE ARE FRIENDS?

I am interested in the article in last October's MESSENGER by Donald L. Moon, "Who are the Friends?" However, I am disappointed that Mr. Moon did not mention by name one of the few Quaker groups to hold membership in the National Council of Churches, the Philadelphia Yearly Meeting. This body may be historically the most important of the Quaker groups in North America.

Nor did Mr. Moon mention the American Friends Service Committee, an outstanding agency in peace-making and Christ-incarnating service and action which is valued and respected by Brethren and many others around the world for its work and witness.

Albert E. Myers
Executive Director
Pennsylvania Council of Churches
Harrisburg, Pa.

MESSENGER BETTER THAN EVER

I have been reading Messenger since I learned to read at a school in Miami County, Ind., about 1890. Today I am reading the January 1978 issue of Messenger and still find it a good paper.

Some of my friends say it is not as good as it used to be. But I don't agree—it's better!

I have been a continuous subscriber to the Messenger for 71 years. We love it and the church.

At present I am 91 years old. My wife, Angie, and I attend the Phoenix Church every Sunday, a 10-mile drive.

Roy E. Miller
Glendale, Ariz.

THE SPIRIT IS AMONG US

Along with getting our family together, one of the additional pleasures of going over several very small "rivers" and through several very small "woods" to Grandmother Lowe's house is the chance to read the Messenger.

The most recent pleasure was reading Rick Gardner's resource feature on "Bible Translations" in the September 1977 Messenger.

Rick blends the knowledge of biblical and historical scholarship with the wisdom of redeemed and humane Christianity. The result is that each of the seven versions of the Bible comes through the process a winner to be used according to its particular assets. Their strengths and weaknesses are focused upon honestly and fairly, so that the reader becomes aware that each of these seven versions of the Bible is okay, but not perfect.

The Spirit continues among us in Rick Gardner. Praise God!

Robert B. Harnish
Pastor
Trinity Evangelical Lutheran Church
York, Pa.

"MAKING BELIEVE" OR ACTING "AS IF"

We regret that the article, "Making Believe" (February) met adverse response among some of our local readers, who interpreted it as a validation of hypocrisy. The term "as if" appears repeatedly in the article and might have been more kindly received as a title.

The Queen's pastor had been one of England's long honored evangelists. The Queen asked, "How can I *know* that God is?" Her pastor answered, "Act as if he were, and you will find that *he is*."

For the Wright brothers, pursuing the "as if" premise produced air travel. The February *National Geographic* relates how an 18-year-old boy has assembled a paper-and-piano-wire, 70-pound sail plane which carries his 135-pound weight and is propelled by his own muscles. He proceeded "as if" it could be done, winning the promised $85,000 award for his perseverance.

Forgiveness as in Matt. 18:15 deals with *"fellowship restored."* Estrangement proceeds "as if" the damage cannot be healed. The estrangement is erased, and the positive "as if" it never happened, or "as if" it does not matter now takes its place.

In Doctor William Sadler's lecture, "Faith and Fear," he told of a paralysis victim whose family had brought meals to his bedside for 18 years.

On a day with all the family absent the house caught fire. For 18 years the man had obeyed his "as if I can't." In the fire emergency he switched to "as if I can." He got up and walked downstairs to safety.

Galen Barkdoll
Constantine, Mich.

CHOICES FOR BRETHREN

Our congregations seem to be dwindling; there is spiritual disinterest in this age of popularity. Congregations are pulling away from the Church of the Brethren. Caught up in a maelstrom of its political ambitions, the church body is being divided asunder.

First, to be an ERA church, we must commune in our hearts that the biblical judgments of God are no longer immutable; moreover, we must renounce both the Old and New Testaments of the Holy Bible as uninspired writings.

Second, to continue as a physical organ instead within a spiritual clime, we must expand our political base and unite with various religions with similar political motives.

Third, to complete this awesome transition, the Church of the Brethren must formulate its own doctrine other than that found in the Holy Bible and in so doing terminate its first love: Keeping the commandments of God and doing the will of Christ Jesus.

Fourth, with this complete transition in all its awesome dimensions, we, the Church of the Brethren will then have a form of religion; but, denying the authority thereof.

To become quite unpopular in an age of popularity, one must stand upon the truths. Prophets in Old Testament times were such people: they chided the people for their compromising ways toward God in their worship; they told the people to renounce their iniquity; they denounced the people in their joyous headlong dash into sin and more sin.

The Church of the Brethren stands at the crossroads of its faith, doctrine, and beliefs; the church must choose to be a popular church or choose to be an unpopular church, by standing with the Holy Bible, all of it. It's your choice.

Terry Bates
Mishawaka, Ind.

page one

When Henry Kurtz began to publish *The Gospel Visitor* 127 years ago this month, the magazine was a one-man show. Kurtz did everything, from writing, to typesetting, to printing, to mailing. What a different situation today, even though by comparison with our counterparts in other denominations Messenger is a small operation.

For this April issue alone, some 25 writers, besides our staff, were involved in producing the articles and features in it. Add to that figure the peace consultants who met with the editors to plan it. Add the typists, the typesetters, the photographers, artists, and all the persons at The Brethren Press involved in production, and you begin to get some idea of how many persons work with Messenger.

This special issue on disarmament almost got cancelled before it began to be planned. It was last fall and Messenger's editor had been redeployed for a two-year special assignment in salvation/justice advocacy. The staff had otherwise been depleted by the termination of its full-time volunteer. It was a time for cautious people to retrench or to be satisfied with the standard monthly fare. But we had envisioned this special issue on disarmament tying in with the UN Special Session on Disarmament which opens this spring. The time seemed right, so we forged ahead with our plans, contacted writers, collected resources, and saw it through. The lights burned late many nights at 1451 Dundee Avenue, but we still think we made the right decision. We may even consider another special issue before the year is out.

The next two issues will be heavy with Annual Conference previews and news. Each issue will carry a major story about a person involved in this year's Conference. One person works largely behind the scenes; the other occupies center stage.

Soon we will be recruiting reporters for covering events and issues at Annual Conference for our Conference news wrap-up in August. We will be happy to hear from any of our readers with good writer's qualifications. This could be your big chance to break into print!—The Editors

in touch

Wilbur Stump: Stumping for the WPTF

"And I look for its ultimate enactment, I really do, within the next eight to 10 years. Each year support for the WPTF bill has grown since it was introduced in 1971."

A member of the National Council for a World Peace Tax Fund, Wilbur Stump traces his inclination toward pacifism to his childhood in the Pine Creek Church of Northern Indiana. "I remember that one of the questions the minister asked at baptisms was, 'Do you renounce war?' That caused me to think."

Wilbur recalls the impact of church leaders on his life. "And I think it was Ora Huston who said, 'If you could take the profit out of war, you could end war.'" Andrew Cordier was one of his professors at Manchester College. "I particularly remember his world history class and how he stressed preparing for peace during times of peace."

His experience in Civilian Public Service during World War II led Wilbur to examine many areas of his life to see if they were consistent with the peace position. "It was during the Vietnam War that I realized the inconsistency of allowing my tax dollars to go for war purposes. In today's modern warfare, with highly sophisticated electronic weaponry, governments may be able to use money to greater advantage than persons."

During the lengthy Vietnam War period Wilbur served on the steering committee and was deeply involved in all aspects of the Draft Information Center serving Allen County, northern Indiana, and northwest Ohio.

For many years Wilbur has been on the Peace Education Committee of his local church, the Beacon Heights congregation in Fort Wayne, Ind. A member of the Fellowship of Reconciliation (FOR), he has taken part in demonstrations for peace in the nation's capitol and has attended many seminars and conferences. Specifically involved with the World Peace Tax Fund were the National Conference on the World Peace Tax Fund in Washington in March 1977 and the Peace Tax workshop last November at Camp Mack, sponsored by the Brethren Volunteer Peace Team from New Windsor in cooperation with the On Earth Peace program (see "What to Render Unto Caesar," February MESSENGER, page 34).

During the years he worked as design engineer for International Harvester Company, Wilbur managed to take an active part in peace activities by scheduling his vacations and weekends carefully. Now, after 20 years in that position, he has taken early retirement and is looking forward to spending additional time with peace-related projects such as the disaster service network and Heifer Project International.—ANNE M. ALBRIGHT

Anne M. Albright is a member of the Agape congregation in Fort Wayne, Ind., and a member of the General Board.

Kaye Yoder: Peace is h

"All that is necessary for the forces of evil to win is for enough good men to do nothing," said British statesman Edmund Burke (1729-1797).

"Could I fit into that category?" Kaye Yoder, a 60-year-old mother of three, asked herself that question 10 years ago and decided the answer was "Yes!" She had been feeling a growing frustration sitting in church, hearing Christ's message of love and peace, and going home to watch more news reports of the war in Vietnam. A chance meeting with some women who were organizing a Women's International League for Peace and Freedom in McPherson, Kan., provided her the spark that set the fires of her activist spirit aflame.

"People must do something about their beliefs," Kaye insists. "Too many people are afraid they really don't know anything. Well, talk to people, read, learn, and then get involved."

She became involved, first of all, in establishing a chapter of the Women's International League for Peace and Freedom and takes pride in its accomplishments in draft and drug counseling and minority awareness. This year, as its president, she is planning to concentrate on nuclear disarmament and clean energy in petitions circulating throughout the town.

"I wish I could just zero in on one thing," she laments, half jokingly, "but I can't!" She is a member of the War Resisters' League, the National Council of the World Peace Tax Fund, on the Kansas Program Action Committee of Common Cause, and is active in Mobilization for Survival, an ad hoc collection of organizations opposing nuclear activity. Kaye is an Annual Conference fixture, maintaining an exhibit booth in which she lifts up the cause of peace, under the banner of the Inter-

ssion

national Women's League for Peace and Freedom.

Last December Kaye spent over a week in Nebraska speaking for Nebraskans for Peace about a trip she took to Japan last summer. She considers her participation in the Japanese Peace Walk, one of the high points of her life (see page 23). The words of a Buddhist monk who addressed the peace walkers there sum up her feelings: "It is up to the religionists to teach peace. Only through religion can we tell people that they should not kill. Religion has to be the basis of the peace movement."

Kaye Yoder's Christian beliefs have led her to these various organizations in which she is working to make peace a way of life ac-

cepted as natural and right by everyone. As long as she can continue to translate her beliefs in peace into concrete actions, she feels her life will be well spent.—ANN FLORY

Ann Flory is a member of the McPherson, Kan., congregation.

Duane Grady: Living a vision

In the heart of the city of Dayton, Ohio, a Brethren youth from the farm country near Waterloo, Iowa, labors for the cause of a new world economic order—and peace.

Just 20, Duane Grady was still in grade school when long hair, beards, and peace activism were the secular fashion. But his concern for peace and social issues is no fad and, in the button-down 70s, he persists in his belief that peace is the way.

To that end, Duane joined BVS hoping for an assignment combining daycare and work on peace and other social issues. The ideal combination wasn't available but because other BVSers at the Dayton project had done some peace education on their own, Duane headed for the southwestern Ohio city where he convinced the local American Friends Service Committee to take him on as a volunteer worker.

Beginning in September 1976, he worked on the effort for reconciliation with Vietnam and the campaign to stop the B-1 bomber. About a year ago, he began the project where most of his attention has since been focused—the New International Economic Order.

NIEO, Duane explains, is a program of action passed by the United Nations General Assembly in May 1974. It is a model for restructuring the systems of international trade to better serve the developing nations.

The issues are complex but Duane believes resolving them is crucial to world peace. "Tension between countries develops, in part, from economic shortages," he says. In his view, redistribution of wealth as outlined in the NIEO would be a step toward alleviating those tensions. His work with AFSC has been to inform midwesterners about the NIEO.

In addition to his work, Duane tries to witness to his beliefs through his personal life. He believes simplifying the American life-style is one way to ease the maldistribution of global wealth. A vegetarian diet is part of his commitment to that goal.

On his own initiative, he publishes a monthly newsletter, "Practicing Peace," which is sent to church leaders throughout southern Ohio.

When his BVS assignment ends in May, Duane is eager to return to Iowa (where he is a member of the South Waterloo congregation) and plans to enter Luther College in

Decorah to study political science and religion. A strange combination? Not for a person who says, "I think it's important to understand the real things. But I think it's important to have a vision, too." For Duane, living his vision is the real thing.—HARRIET Z. BLAKE

Brethren at UN as part of new cluster's work

A new voice is being raised in the workings of the United Nations—the voice of the Church of the Brethren as spoken by its first representative to that body, Shantilal Bhagat.

Bhagat, former Asia representative/community development consultant for the General Board, began his full-time work as UN representative in January as part of the work of the Salvation and Justice Cluster.

In his new role, Bhagat sees himself participating in the life of the UN in a number of ways. "There are lots of opportunities for private diplomacy," he says. Meeting representatives from foreign countries, talking with members of committees, or influencing various delegations and permanent missions are among the ways he sees private diplomacy at work.

As the representative of a registered non-governmental organization (NGO), Bhagat can work through NGO committees on topics of interest to the Brethren such as disarmament, human rights, and development programs.

With the UN General Assembly Special Session on Disarmament scheduled May 23-June 28, Bhagat plans to spend much of his time in New York in preparation for this session. He attended the meetings of the Preparatory Committee of the Special Session in January and February and will attend the committee's meetings April 10-21.

He believes the time is right for the church to be represented at the international organization, especially since many of the UN's concerns—disarmament, peace, racism, social and economic matters—have been Brethren concerns many years.

"We've got to think globally," he says. "We're living in a world that has changed totally and is changing all the time. The UN is one of the few world organizations where we can discuss these issues."

The concerns Bhagat will address in New York will be confronted by his staff colleagues in Elgin as the Salvation and Justice cluster examines how Brethren can relate more effectively to the broad issues of peace, community building, and stewardship of creation.

The cluster is one response to a question posed two years ago by then-general secretary S. Loren Bowman, who asked how Brethren could heighten witness to the critical issues of our day in the local community and globally.

Staffing the cluster are Bhagat; Howard E. Royer, Communications Team coordinator and MESSENGER editor, redeployed full-time as ombudsman and advocate; Lyle I. Lichtenberger, consultant for congregational renewal, working part-time on workshops on the biblical search for the meaning of salvation and justice; and Earle W. Fike Jr., former Parish Ministries executive secretary, working part-time on the development of a radio ministry to witness to the concerns; and Robert W. Neff, general secretary.

Shantilal Bhagat raises Brethren concerns in his new role at the United Nations.

The formation of the Peace Task Team was among the earliest accomplishments of the cluster. Consisting of Ruby Frantz Rhoades, Lamar Gibble, Charles Boyer, Shantilal Bhagat, and Howard Royer, formation of the team does not involve any changes in staff assignments but helps to coordinate peace witness efforts.

In the role of advocate/ombudsman for the cluster, Royer seeks to work within church structures to heighten the witness of Brethren in the three areas of concern. To this end, Royer participates in ecumenical peacemaking efforts, including the New Call to Peacemaking, and explores and gathers data on program areas which have not been the subject of extensive previous staff work.

Lichtenberger is testing two workshop designs, one used with districts, the other with congregations. The workshops are intended to lead participants in an exploration of the inward or spiritual journey of Christian life and the outward or corporate-church experience. Bible study and community-building are the main tools for this exploration, which is entitled The Developing of the Shalom Community.

This month marks the beginning of another new venture under this cluster, the development of four 13-unit radio series. Development, planning, production, and script-writing for these series will be directed by Earle Fike and Stewart Hoover, General Services consultant for media education/advocacy.

In the variety of its activities, the cluster seeks to pursue the reality of the words lifted up in the General Board prospectus distributed at the 1977 Annual Conference: "wholeness, liberation, dignity, integrity, opportunity, and a new order."

Will UN Special Session de-escalate arms race?

Beginning May 23 and continuing until June 28, representatives of the United Nations' 149 member states will meet at the United Nations headquarters in New York to discuss world disarmament.

The United Nations Special Session on Disarmament this spring has been many years in the making and, although some analysts believe its accomplishments are likely to be modest, peace groups are focusing on it in hopes of encouraging public support of the goal of world disarmament.

The session has its roots in a 1964 request from the non-aligned states to attempt to convene a World Disarmament Conference, chiefly to involve the People's Republic of China which was then excluded from UN discussion. The proposal was shelved, however, when Peking indicated it did not want to be a participant.

The proposal for a World Disarmament Conference was revived in 1971 by the Soviet Union. The idea met with strong opposition from China and the US and again was shelved.

The idea of a Special Session of the UN General Assembly thus grew out of the frustrated attempts to convene a World Disarmament Conference. It was first suggested by Yugoslavia at a meeting of the foreign ministers of non-aligned countries in August 1975.

The rationale for the session was that since all the nuclear powers—without whom disarmament discussion would be less than meaningful—are members of the General Assembly, a special session of that body would be easier for them to attend than a World Disarmament Conference.

The resolution for the Special Session was co-sponsored by 75 members states and was adopted by consensus, although China expressed reservations.

A preparatory committee, composed of representatives from 54 states, was charged with proposing a provisional agenda for the session, arranging for preparatory studies by experts, suggesting rules of procedure, and discussing the level of diplomatic representation.

Among the items likely to be on the agenda are general debate, including reasons for the lack of progress in disarmament negotiations and ways of breaking the deadlock; the drafting of principles of disarmament; development of a world action plan; and discussion of the future role of the UN in world disarmament.

Persons supportive of the goal of world disarmament can help the session succeed in its objectives by urging government officials to prepare well for, and give full support to, this historic event.

'If it's just a job, why can't you quit?'

Surely you've seen them, the bright, energetic-looking young men and women, bound for exotic places and glamorous careers, peering at you from slick, full-color advertisements for the armed forces.

What alarms some Brethren, according to Charles Boyer, World Ministries peace consultant/On Earth Peace, is that these advertisements not only promise things the armed forces may not deliver but also literally bombard young readers of such magazines as *Senior Scholastic* and *Scholastic Voice*, magazines regularly used in some school curricula.

Boyer says his major objection to the advertising is that "the appeal is not forthright." The advertisements for the Army, Navy, Marine Corps, Air Force, ROTC, Army Reserves and Air Force National Guard do not mention the basic purpose of the military—to be a group of persons trained in the skills of war. Instead, the advertisements stress opportunities for travel, for career training, and for furthering one's education.

Boyer says young people considering the armed forces should be wary of the enticements made by advertisements and verbal promises made by military recruiters. "What's implied," he says, "is that you can pick a job. You can—if you have the aptitude for it, if those jobs are open, if the circumstances are right."

But Boyer points out that things may not work out, and he says, "Only a small percentage of the training you get has direct carry-over to civilian employment."

Besides the elusive nature of the promises made in military advertising, its sheer prominence in magazines geared to the 17-21 year old set angers some Brethren.

A survey of *Science World*, a Scholastic Magazine publication for high school students, revealed a total of 45 full-page ads for the military in 15 issues of the magazine published during the school year 1976-77.

How are Brethren to address the problem of the military selling itself in the reading material of their children? Boyer suggests that if enough people spoke out and contacted the publisher "the magazines would think about it."

But spending for military advertising is in the millions of dollars and he says he believes publishers are unlikely to give up this advertising revenue to save a few hundred subscriptions.

So Boyer challenges young people to be aware of the half-truths they may encounter in military advertising and recruiting. He further suggests that, as part of their consideration of the future, young people send for the peace packet distributed by his office. The packet includes the old Form 150 for conscientious objectors. Although the form has been out of print since the draft ended, Boyer urges young men and women to complete old Form 150 and return it to his office to have on file should the draft be reinstated.

"The military tries to sell itself to you as a job," Boyer sums up. Then he repeats an oft-heard question, "If it's just a job, why can't you quit?"

Persons desiring the peace packet or having questions about military recruiting may contact Boyer at 1451 Dundee Ave., Elgin, IL 60120.

Armed forces advertisements such as these in high school publications stress skill training and money for college. Their prominence disturbs some Brethren.

It takes more than brains
to win an Army ROTC scholarship.
Skill.
Join the people
who've joined the Army.

Militarism consultation draws religious leaders

A wide-ranging proposal to galvanize the world's churches into an active program of information and opposition to the arms race, nuclear proliferation, and increasing world militarism emerged from the first meeting of the Consultation on Militarism in Glion, Switzerland. The late fall conference was arranged by the Churches Commission on International Affairs on behalf of the Justice and Service Unit of the World Council of Churches.

The ecumenical action for peace developed by the consultation will be recommended to the WCC's member churches. It came about in answer to the problem of how the churches can deal with the issue of militarism.

H. Lamar Gibble, Europe-Mid East representative and peace and international affairs consultant of the General Board, headed planning for the consultation and was one of three US representatives to the meeting.

Among the 45 persons attending, about 30 countries and every continent were represented.

Dr. Anwar Barkat of Pakistan, moderator of the consultation, spoke to the question, "Why Ecumenical Concern on Militarism?" in his address to the group.

"Militarism," he said, "is a counter movement to development," and "a flagrant affront to human dignity." He indicated that these statements alone should be enough to convince the church to oppose militarism. In addition, he noted that militarism is a challenge to the just and participatory theme with which churches are now grappling and that it contradicts the work toward a new international economic order.

The consultation studied militarism's external and internal factors and its consequences for the nation-state. Participants noted that although churches have a prophetic task to denounce structures which promote militarism, some church ideas and institutions have promoted or condoned the growth of militarism.

The consultation called for the elimination of such thinking in the church through an education program. This program would also include building a curriculum for religious and secular peace education.

The consultation asked that consideration be given to the organization of a Global Peace Week as an immediate step which could be taken by the churches. A special focus on church investments in military-related industries is also to be considered.

The next step in formulation of the program will be taken April 9-15 when a Conference on Disarmament is convened, also in Glion, Switzerland.

On their way to the Glion meeting, Gibble and other National Council of Churches leaders will spend three days in Berlin for a first round of consultations with GDR (East German) church leaders. Their discussion will focus on the neutron bomb and wider issues of disarmament.

Gibble explains that intense opposition to the neutron bomb has developed in Europe, particularly in the Eastern European countries. "They feel this bomb is designed for them," Gibble remarks, "and call it the 'capitalist' weapon because it destroys people, not things."

Political reaction to the neutron bomb has been intense in the GDR and the churches also have felt the need to speak. "Rather than make a statement condemning the neutron bomb which might further estrange them from their brothers and sisters in the US," Gibble explains, "they chose to suggest consultation between GDR and US church leaders to arrive at a common statement which might be shared with both governments."

The Church of the Brethren Washington Office urges Brethren concerned about the neutron bomb and its capacity for destroying life to contact the President and their legislators in Washington to express their opposition to the bomb.

McFadden named head of Parish Ministries

Ralph G. McFadden, former Parish Ministries Commission consultant for person and faith community, became executive secretary of that commission March 6. In his new role, he also serves as one of three associate general secretaries.

The position was vacated by the resignation of Earle W. Fike Jr., who will assume the pastorate of the Elizabethtown, Pa., church Sept. 1.

As executive secretary, McFadden will be responsible for administering the commission's programs, which are designed to support and strengthen the life of local churches. Among the commission's tasks are assisting districts and congregations in Christian education, pastor-church relations, worship planning, ministry to families, outdoor education, leadership training, male/female awareness, and witness to issues of salvation and justice.

McFadden, 45, came to the General Board in 1971 after serving the denomination in a number of other ways. He was the pastor of congregations in Akron and Lafayette, Ind., and was part-time campus minister at Purdue University. He was the first executive secretary of the Mid-Atlantic District.

A graduate of Manchester College and Bethany Theological Seminary, McFadden is married to the former Barbara Peters. They have two children, Joel, a freshman at Manchester, and Jill, a high school junior.

Religious action urged against nuclear threat

Seventy Protestant, Catholic, and Jewish leaders have joined in signing a "New Year's Pastoral Letter on Human Survival" which calls for action against nuclear proliferation. The letter was the first of a series of actions planned this winter and spring by a coalition known as Mobilization for Survival.

The Mobilization for Survival is attempting to create a national network of religious resistance and protest to the nuclear hazards it perceives spread across the country.

Included in the MFS cataloging of

nuclear hazards are nuclear weapons, power plants, and industries; underground experiments; university and military reactors; uranium mill tailings; and transportation, storage and waste disposal of radioactive materials.

The "Pastoral Letter on Human Survival," whose signers include H. Lamar Gibble, General Board Europe-Mid East representative/peace and international affairs consultant, declared, "When political leaders are blind, deaf, dumb, to the voice, agony, privations of their people, the religious communities must speak up. We believe," the letter continued, "that nothing less portentous than the survival of humankind is at stake."

The letter further implores its readers:

"Let us turn from this blindness, this folly, this fascination with death.

"Let us consecrate 1978 as the Lord's Year of Power; a year in favor of human life.

"Let us proclaim our horror at the neglect of the poor, the violation of life worked in our midst by the sinister presence of nuclear idols.

"Let us work with our people, especially in areas of nuclear contamination and danger, to create root communities of resistance."

To realize the goals set forth in the Pastoral Letter, periods of study, worship, and action on the issue of human survival are suggested, especially in areas where nuclear hazards abound.

A religious convocation for human survival in New York City May 26 will dovetail with the UN Special Session on Disarmament and will draw together national and international leaders and delegates from religious communities around the country "to announce the word of Isaiah and Jesus; to include ourselves in the circle of faithful witness," as expressed in the Pastoral Letter.

Among other signers of the letter were William P. Thompson, president of the National Council of Churches; Dr. William Sloane Coffin Jr., senior pastor of Riverside Church, New York; Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee; Sister Mary Luke Tobin, S.L., head of Churchwomen United: Father Daniel Berrigan, S.J.; the Rev. Malcolm Boyd; and Coretta Scott King.

Copies of the New Year's Pastoral Letter and study information are available to interested persons, from Mobilization for Survival, Box 271, Nyack, NY 10960.

underlines

FOREIGN TRAVEL ... Brethren who want to learn about Cuba or Nigeria will have opportunities in the coming months. *J. Kenneth Kreider* (R.D. 3, Box 660, Elizabethtown, PA 17022) is arranging a 15-day tour of Cuba for Brethren in late May. Travelers will examine education, health care, agriculture, and religious affairs in the communist country. . . . *Bentley Peters* will direct a Nigerian Church and Culture Seminar Jan. 7-28, 1979, sponsored by the World Ministries Commission. The itinerary will also include Geneva, Switzerland. Anyone interested in participating should contact Peters at the General Offices, Elgin.

IN NEW OFFICES ... *Walter Bowman,* General Board consultant for outdoor education, has been elected to chair the Committee on Camping and Outdoor Education of the National Council of Churches. . . . *Arthur Hess,* pastor of Northern Ohio's Painesville church, has been selected president of the Ohio Pastors' Convocation for 1980. He is the first Northern Ohio pastor so chosen. . . . *Warren S. Kissinger,* pastor of the Dranesville, Va., church, is the new associate editor of Brethren Life and Thought.

IN NEW JOBS ... *Burton Brown,* formerly district minister in the Oregon-Washington District, has accepted a full-time staff position with United Ministries in that area and will work with the local church development project in Northeast Washington. . . . *Morris* and *Ruth Jones,* a Michigan couple, have assumed responsibility at the Nappanee, Ind., Brethren Service Center. He is a retired businessman, she a retired nurse. . . . *Amos* and *Jenny Whitmer* of Pomona, Calif., have begun work as the new director/manager of Camp Myrtlewood in Oregon.

IN MINISTRY ... *Lester Fike* of Elkhart, Ind., will be honored for his 60 years in the ministry April 9 by the Elkhart Valley church, 24955 CR 24E R1, Elkhart, IN 46514. The committee planning the event would welcome letters to Brother Fike. . . . *David K. Hanawalt* observed 50 years in the ministry March 3. After serving many pastorates, he now gives pulpit supply near his Everett, Pa., home.

IN MEMORIAM ... *Harold A. (Red) Royer,* 75, died Feb. 23 in La Verne, Calif. He and his wife Gladys were pioneer missionaries in agriculture and education in Nigeria from 1930 to 1968. . . . *Sue Heisey,* Fostoria, Ohio, died Feb. 13. She and her husband Walter were missionaries in China 1917-1931. . . . *Kankubai Satvedi,* 86, widow of pioneer Indian Christian Govindji Satvedi, died in Bulsar, India, Jan. 6. Satvedi, whose story was told in the December 1977 issue of Messenger, died in 1976. . . . *Henrike Hesse,* 15 of Kassel, Germany, died Dec. 11 in an auto accident in Quinter, Kan., where she was living with the family of Irwin and Betty Ann Porter. Her father, Willi Hesse, was a member of the Manchester College Faculty in the mid-60s. . . . *Mary L. Cook,* 96, of Fostoria, Ohio, an ordained minister and a former evangelist in northern Ohio, died Feb. 10.

update

GENERAL BOARD ... met in February at the Atkinson Hotel in downtown Indianapolis and, for the first time, in a local church, to honor the Board's commitment to meet only in states which have ratified the Equal Rights Amendment. On Friday evening, at the *Northview* church in Indianapolis, Board members, staff, and guests from 43 congregations shared a meal prepared by district women. The meal was the prelude to worship and a goal-setting experience.

APPROVED THE APPOINTMENT ... of *Ralph G. McFadden* to the position of executive secretary of the Parish Ministries Commission as an associate general secretary, to become effective March 6.

SAID FAREWELL TO ... *Earle W. Fike* who resigned as the associate general secretary of PMC to become pastor of the Elizabethtown, Pa., church and was honored with a plaque and at least two farewell salutes. . . . *Carol Sherbondy*, whose work as secretary to the PMC executive will end in mid-June when she and her family leave Elgin. . . . *Joy Dull*, whose work as farm life consultant ended in December.

CREATED NEW POSITIONS ... in Parish Ministries Commission which will address the concerns of church development and health and welfare. The consultant for church development will work at church extension in the United States and abroad. The health and welfare position will not be staffed until the October 1978 Board meeting and will incorporate wide-ranging work on health and welfare issues with the work presently done by the Annual Conference Health and Welfare Committee and its executive.

ADDRESSED THE GOVERNMENT ... with a resolution strongly supporting the United Nations Special Session on Disarmament and urging the Carter administration to take bold steps in preparation for the Session. . . . A letter was sent from the Board to each member of the US Senate urging ratification of the Panama Canal Treaties in accordance with the Annual Conference action of 1976.

WORLD MINISTRIES COMMISSION ... welcomed *Guillermo Encarnacion*, pastor at Castañer, Puerto Rico, who reported on the results of a committee studying Brethren mission in Latin America; and learned of exciting possibilities for mission involvement in Africa's southern Sudan and Mauritius.

PARISH MINISTRIES COMMISSION ... heard that excitement is mounting and registrations are coming in for National Youth Conference and the Women's Gathering; and approved a capital loan of $200,000 to the *Marion*, Ind., church for building an educational wing.

GENERAL SERVICES COMMISSION ... learned that 911 churches, more than 87 percent of all congregations, made allocations in support of denominational program in 1977; and were told that Brethren Press book sales last year reached 32,698 with total sales of Brethren mass-market books reaching 97,599.

outlook

Food Day events to look at hunger here, abroad

Public policy plays a key role in the problem of hunger. Making more people aware of *how* public policy affects the hungry and of *what* can be done to influence the policy makers is the goal of events planned under the auspices of Bread for the World for April 20, the date traditionally observed as Food Day.

"The opportunity exists now more than at any other time in recent history, for concerned Christians to make an impact," says Arthur Simon, executive director of Bread for the World (BFW). "The Carter administration is reviewing world hunger and seems open to new initiatives . . . . 1978 is an especially important year for people in the churches to make their concerns known to our leaders in Washington."

He notes Christians have had an impact on public policy regarding hunger and points to the grain reserve program which was included in the 1977 farm bill. "If it is adequately stocked, this reserve will help stabilize the price and supply of food for the benefit of both farmers and consumers; and it will serve as a buffer against famine anywhere in the world," Simon says. He says Christian citizens also made a difference in food stamp reform and food and development aid legislation.

The overall theme for 1978 Food Day events is the need for a comprehensive US food policy and the potential role of Christian citizens in helping enact such a policy.

The Church of the Brethren and WHEAT (World Hunger Education/Action Together) are among the groups cooperating with BFW in the Food Day emphasis. Brethren, especially those who have signed the WHEAT covenant, are urged to participate in planning local events.

A resource packet is available from the national BFW office at a cost of $1.50 to help local committees in their planning. It includes guidelines for organizing local events, promotional material, ideas for preparatory work in local churches, bulletin inserts, radio spots, and background information on public policy issues on which local committees may want to focus. The packet may be ordered by contacting BFW, 207 E. 16th St., New York, NY 10003; telephone (212) 260-7000.

Planning committees are asked to examine domestic hunger and hunger abroad in their local events.

The SHARE office of the General Board, under whose auspices BFW is sponsored, will facilitate a meeting at Annual Conference of local sponsors of Food Day events if there is interest. The meeting would provide an opportunity for evaluation and reflection.

Guest leaders highlight July women's gathering

Two outstanding women will join participants of the Gathering of Church of the Brethren Women at Manchester College, North Manchester, Ind., July 26-30.

Lydia Walker-Savasten, who will serve as facilitator of the event, is a minister of music and music therapist as well as a human relations consultant. A warm, direct, and open woman, her skills in group development and life are well known to many groups across the country. The mother of five children, she lives on a mountaintop in West Virginia. She has worked extensively with church and community groups and educational and governmental institutions.

Suzanne Benton brings special talents in drama and insights into biblical characters. A metal sculptor who lives in Ridgefield, Conn., she prepares there for her work across the country. She is no stranger to the Church of the Brethren after sharing her Sarah and Hagar presentation at an Annual Conference Insights Session several years ago. She was able to make Sarah and Hagar come alive to the audience as women who laughed and wept and struggled to be true to themselves, even as women do today.

Her aim, she says, is "to find powerful stories that embody the kernels of women's existence." Using her sculptured masks to tell her stories, she draws her audience into the depths of their own life journeys. She enables women who hear and see her to celebrate the strength and importance of being a woman.

Lydia and Suzanne, together with all the other women who come to Manchester July 26-30, will share common visions, hopes, and experiences. The planners hope those who come will go from the gathering renewed, strengthened, and empowered for the particular tasks and responsibilities to which they give their time and energy.

For more information and registration, contact Beth Glick-Rieman, P.O. Box 148, Bridgewater, VA 22812.

Seminar teaches pastors how churches can grow

Seven Church of the Brethren pastors from southern California were among 270 church executives and pastors from England, Canada, and the United States who attended an advanced growth seminar in Pasadena, Calif., Jan. 9-13. The learning experience was sponsored by the Institute for American Church Growth. Participants represented a diversity of traditions including Nazarenes, Episcopalians, United Methodists, Mennonites, United Presbyterians, and Salvation Army members.

Impetus for attending grew out of the realization that Brethren in the Pacific Southwest District have experienced a 33 percent loss in membership the past 12 years. Southern California Brethren have experienced a 45 percent lost.

The Institute contends that every congregation can grow—unless it has a terminal illness—if it wants to grow; is willing to apply growth principles; and is willing to pay the price for growth. Study focuses not on techniques but on developing "church growth eyes," identifying the blocks to church growth, and discovering each congregation's own unique church growth "mix."

Some entire denominations are applying the research and direction of the Institute. The Nazarenes, for example, are concerned that their "rate of growth" has declined. To Church of the Brethren participants, the approach is similar to the stewardship principles many congregations applied following the denomination's Anniversary Call in 1958.

Presentations at the January seminar were by individuals representing the broad spectrum of American protestant theological thought. Because the Institute stressed identifying what makes for growth regardless of denomination or emphasis, Brethren participants found much they could affirm and little that was objectionable theologically. All concluded Brethren could profit by the insights and expertise provided.

Individuals, congregations, or district personnel can learn more about the program by writing the director, Win Arn, 150 S. Los Robles, Suite 600, Pasadena, CA 91101; telephone (213) 449-4400.

Church of the Brethren pastors from southern California who attended the recent advanced growth seminar in Pasadena, Calif., are (standing, from left) Edwin Bontrager of Santa Ana; Robert Belcher of Ladera; Ralph Martin of South Bay Community (Redondo Beach); Kurtis Naylor of Pomona; and (seated, from left) Wayne Zunkel of Glendale-Panorama City; Arthur Baldwin of Glendora; and Irven Stern of San Diego.

Television drama brings the Holocaust to life

Holocaust, an NBC-TV dramatic series, will be aired April 16, 17, 18, and 19. As the title indicates, the film deals with the Holocaust, the deliberate destruction of six million Jews by the Nazis.

Holocaust focuses on a fictitious Jewish family—Dr. Josef Weiss, his wife Berta, their children, Karl, Rudi, and Anna, and their daughters-in-law, Inga and Helena. By centering on the tragedies this one family faces, the Holocaust comes alive for viewers.

A Film Feedback discussion guide for the nine and a half hour, made-for-television film series has been created by the Communications Commission of the National Council of Churches.

Christians of all traditions and Jews are urged to view the film together, then use the Film Feedback as a basis for discussion. The movie offers an opportunity for an examination of viewers' own consciences and for a closer look at the concepts of culture, civilization, and religion.

"Those who do not remember the past are condemned to relive it," warned philosopher George Santayana. The discussion of *Holocaust* may also encourage viewers to examine traits in the world today which could lead to such mass human destruction.

The discussion guide was included in *Source*. Other persons interested in obtaining the free pamphlet should send a self-addressed, stamped, business-sized envelope to Bea Rothenbuecher, Communications Commission, National Council of Churches, Box 500, Manhattanville Station, New York, NY 10027, and request *Holocaust* Film Feedback.

Churches work together for peace in Ireland

As part of an ecumenical effort to further peace efforts in Northern Ireland, the Church of the Brethren World Ministries Commission, through its office of peace and international affairs, has contributed $3,000 to the National Council of Churches to be used for social service and reconciliation projects in Northern Ireland.

In 1976, NCC channeled a total of $42,000 in donations from US church groups to aid projects such as the Peace Point Program, a communication center in Belfast; Corrymeela Reconciliation Center; and the Community Association in Ballynafeigh.

Although NCC is working with the Irish Council of Churches to increase ecumenical cooperation in the Northern Ireland peace effort, Brethren involvement in the strife-torn country predates the NCC initiative.

Lamar Gibble, General Board Europe Middle-East representative and peace and international affairs consultant, says Brethren at first were unsure whether their presence in Northern Ireland would be welcomed. When the Irish learned, however, of the church's background of peace concerns and reconciliation, Brethren overtures were encouraged.

The first Brethren Volunteer Service worker arrived in Ireland in 1972 to work in a Belfast community center and Brethren efforts ever since have revolved mainly around serving youth although workers have also served as administrative assistant to an Irish Council of Churches executive.

Gibble explains that some of the day-to-day trouble is caused by young people with too much unsupervised time on their hands. To help alleviate this problem, BVSers have helped organize community events, including crafts, and play periods, some of which may lead to organized athletic competition between groups on both sides of the "peace line."

Another project in which BVSers have been involved has been taking groups of youngsters (about half Catholic and half Protestant) to a setting away from "the troubles," and giving them opportunities to see each other as individual human beings.

In addition to a volunteer presence in the country and making contributions to NCC's work there, Brethren also are at work in Northern Ireland through contributions to individual agencies and the Irish Council of Churches.

Pennsylvanians oppose JROTC in their schools

Brethren sometimes feel powerless in the face of bureaucratic red tape confronting them in their peacemaking efforts.

Recently, however, J. Kenneth Kreider, on behalf of the Brethren Peace Fellowship and a group of Friends and Mennonites, has been engaged in a struggle with the Pennsylvania State Board of Education regarding JROTC in the Pennsylvania public schools.

Kreider, professor of history and chairman of the history department at Elizabethtown College, presented a statement to the Committee of Certification of the State Board of Education requesting that retired military officers who teach JROTC not be granted teacher certification by the state.

The issue arose when the state Board learned that JROTC was being taught in a few dozen Pennsylvania public schools by retired military men not certified as teachers. Since state law decrees that schools must be staffed by certified teachers to receive state funds, an attempt was made to obtain emergency or vocational certification for the JROTC instructors. It was against this attempt the BPF launched its attack.

A mailing to Pennsylvania BPF members and to Friends and Mennonites resulted in hundreds of letters being sent to state Board members.

The mailings and letters were followed by Krieder's statement to the certification committee in which he raised a number of significant issues.

"Our public schools should be for learning, and creation of good citizens in a democratic society, while JROTC gives a model of authoritarian leadership, and the basic assumption that violence is a legitimate way of solving problems," he said.

He also lifted up a fundamental concept of American education—community control of the schools. "There is no provision in the JROTC program for control or evaluation by the local community," he pointed out.

"The teaching of our democratic values are fundamental to our system and are seriously undermined by military training in our public schools," he concluded.

Committee members raised probing questions about past experience in handling the issue and why the laws of the school code regarding certification had been ignored.

Although the outcome of the issue is not yet certain, the committee agreed to study the information presented to it before preparing a report for the full Board. Kreider notes, "We raised some issues which otherwise would not have been raised and prevented the request from sailing through without comment."

Moving toward a disarmed world

Yevgeny Vuchetich's powerful sculpture, "Swords Into Plowshares," stands at the United Nations, reminding those who assemble there of that world body's prime function. In the some 30 years of the United Nation's existence peace has remained as elusive as ever and the world has grown far less secure. Single nations hold in their grasp the power to destroy both themselves and the rest of the world several times over. Life atop a keg of nuclear dynamite is rapidly becoming intolerable even for those who equate armaments with security. Disarmament is beginning to look attractive not only to pacifists, but to political realists as well. In May the United Nations is beginning a Special Session on Disarmament, to be held in New York. It is with that event in mind that MESSENGER has produced, with the help of many of the best Brethren authorities on peace, this special issue on disarmament.—K.T.

Not arms control, but abolition of the war system is a requisite for . . .

Moving toward a disarmed

by Robert C. Johansen

Pacifists bear a special responsibility to explain to the non-pacifist majority of people why pacifism has a new political relevance. Because war can destroy our civilization and harm unborn generations, the evidence is mounting that pacifism may be not only morally right, but also politically prudent. Modern technology has made war less practical than ever before. The arms buildup decreases our security. The following article, excerpted from a forthcoming issue of the Journal of International Affairs, *is designed to help implement a goal on which pacifists and many non-pacifists can agree: complete disarmament and abolition of the war system.*

My use of the term "global humanism" below is not intended to replace more familiar Christian language, but instead to include people—as well as their most humane values—from all the world's living religious faiths, and some secular ideologies also. Collaboration among such groups is required to build a new system of peace.

* * *

If military strength and destructive capability yielded an increase in human security, the present era would be the most secure in history. Yet ours must be one of the least secure generations in many centuries, if not since the time when the species gradually turned from hunting and gathering to agricultural production roughly 10,000 years ago.

The incongruity between arms and human security prompts us to examine alternatives to current, mainstream approaches to arms control. At stake is the abolition of the war system and initiation of a process leading toward that goal.

Why is disarmament so difficult to achieve? It is opposed by almost no one, yet it is generally favored only under security conditions that are probably impossible to realize in the present international system. The failure of national governments to achieve disarmament or even a halt in new weapons deployment increases feelings of insecurity. To dispel the insecurity, governments usually conclude that more armaments are necessary. The more security that a society seeks and can afford, the more arms that society is likely to have.

Those who advocate deploying ever more destructive national arsenals are less interested in the preservation of the species as a whole than in defending or acquiring benefits for one part of it. Stated differently, advocates of enlarged military capability for the major powers are nationalists, not humanists. Ignorant of or hostile to the idea of a global human interest, they practice segregation or "territorial discrimination," as deadly and unfair in its consequences as outright racial discrimination.

For the national security managers of a major power, the meaning of "security" usually is expanded in practice to include far more than the physical protection of a society from external military attack. It refers also to the governing elite's ability to maintain or increase its wealth and power. Additional arms contribute to the elite's security, but not necessarily to the population's security.

In countries large or small, ruling elites often view disarmament as a threat to their relative status and sphere of influence. In short, arms are deployed for a combination of reasons that include a desire to maintain security in the narrow sense, as well as to provide economic and political advantages for government officials and their close supporters. The same combination of reasons that stimulates arms deployments also prevents reductions.

Therefore, to achieve disarmament, one must ask: under what new circumstances might political leaders decide that their retention of arms would not contribute to the maintenance of their wealth and power? The most obvious way for this to occur would be for domestic political support to erode as long as the arms buildup continued.

Desirable as such erosion of support might be, it is not likely under prevailing conditions because most citizens believe that arms contribute to security. *The most promising avenue to take toward disarmament, therefore, is to examine the link between security and arms, to weaken that link where possible, and to forge a heavier link between security and disarmament.*

To what extent does security depend upon arms? National security never was equivalent to human security, but now it is less equivalent than ever before. A century ago, if enemy soldiers could be kept beyond or near the borders of one's nation, the vast majority of the population remained safe within the country's territory. Today, a rival from 10,000 miles away can, within a few minutes, penetrate and completely destroy a society's heartland.

Furthermore, technological advances have increased the penetrability of the modern state by non-territorial warfare, or what is usually called terrorism. The ease of making and transporting plastic explosives, "suitcase" nuclear bombs, and non-explosive radiological weapons magnifies the seriousness and extent of non-territorial warfare in the future.

Irrational actors and accidents, when coupled with the speed and destructiveness of modern weapons, widen the gap between national and human security. Insanity, suicide attacks, nuclear accidents, or unthinking passion for a cause could destroy large parts of a society whose national arms could offer little protection and, in many cases, actually increase the likelihood of disaster.

Finally, non-military factors such as insufficient food, shelter, and medical care threaten human security in ways that cannot be alleviated by military means. For most people, security is more closely tied to economic and environmental than to military considerations. Neither the plight of the poor nor the ecological dilemmas of the rich is mitigated by armaments. Existing arms produce far less security, and

world

for a far smaller percentage of the world's population, than is commonly assumed.

In summary, human security no longer correlates positively with national military power. The planetary increase in destructive capability and military influence jeopardizes our most cherished values, including life itself. If the emerging world is to become more secure, disarmament is essential. Can it be achieved by pursuing prevailing arms control policies?

Even if officials proceed in the future in a manner characteristic of their most successful moments in the past three decades (e.g., the atmospheric test ban, the Non-Proliferation Treaty, and SALT), they would not achieve the desired goal of a disarmed world. These mainstream approaches are based on assumptions that are barren land on which to sow seeds for disarmament:

—Because of military rivalry and mutually antagonistic national perceptions, the desire to maintain a stable military equilibrium leads almost always to arms buildups rather than reductions.

—To retain a national war-fighting capability perpetuates a war system in which there is constantly upward pressure for weapons development.

—The reluctance to develop policies aimed explicitly at international system change sustains a global political and authority structure within which disarmament is impossible.

—And official opposition to transnational monitoring and enforcement prevents loosening of the past link between national arms and security, making arms

"The Peaceable Kingdom,"
by Edward Hicks
Philadelphia Museum of Art

reductions—when isolated from political transformation—a security hazard rather than a security benefit.

What is called for then is a fundamentally different approach if we are to overcome the minor impact of 30 years of arms negotiations. We need an approach which, unlike the mainstream view, stresses a global rather than national perspective on human security, and which establishes institutions that serve not the interests of elites but of larger humanity.

This global humanist approach sees disarmament hope only in fundamental, structural change of existing institutions. Unlike mainstream approaches, it sets out to abolish the war system rather than merely to control or reduce the weapons of war. For a majority of people who are not pacifists, maintenance of the present system makes arms seem necessary. In a world of competing, armed sovereignties, the arms race has no logical ending point.

As an alternative, these guidelines are helpful for initiating a disarmament process aimed at creating a more appropriate, global security system.

1) Efforts should be aimed at system change. Although it is intellectually accurate to argue that some incremental changes may buy time or stabilize arms even though they do not lead to system change, in practice global humanists probably should not devote time or energy to them. Any action not aimed at system change may be interpreted as tacit endorsement of the present war system.

An example of this problem was the major effort by the American Friends Service Committee, Clergy and Laity Concerned, and other peace groups to prevent the deployment of the B-1 bomber. After thousands of person-hours of effort, the President, for essentially military reasons, decided not to deploy the bomber. His action was aimed not at decreasing armaments, but instead at stopping B-1 production because the B-1 had been technologically bypassed by a more advanced, functional equivalent—the cruise missile. President Carter might well have made this decision even without the anti-B-1 campaign. The result certainly did not make disarmament any easier. The new emphasis on the cruise missile has complicated the SALT talks and created perhaps insurmountable problems for inspecting future agreements on strategic launch vehicles.

The point here is not that all the efforts by the anti-B-1 campaign were wasted. Some valuable education no doubt occurred. However, advocates of arms reductions should learn the futility of attacks on one part of a military organization's programs and of the focus on policy change rather than system change. Activists' efforts may be better spent on transforming the system than on halting one symptom of the system.

2) Citizens should organize themselves and act without waiting for governments, especially the major powers, to take positive action. The political leadership of the world's largest military powers probably will not be enthusiastic about moving toward a new system in which military power will play no role. A successful disarmament strategy must, at the outset, mobilize local people even though they will face active opposition from many national elites in the present nation-state system.

3) The first phases of a disarmament strategy in one country should not be heavily dependent on reciprocal responses by a rival government. Just as citizens in a particular country should not wait to act until their public officials take bold steps for arms reduction, so citizens in the United States, for example, need not wait until the Soviet Union is prepared to take identical steps.

To many persons this suggestion may sound extreme. Yet, rejection of this suggestion has stalemated past negotiations. Without the prior existence of a global agency with authority to implement precisely equal, simultaneous reductions, the latter are almost certain not to occur, regardless of how intensely one works for negotiated reciprocity. Tradition, vested interests, biased perceptual patterns, and mutual suspicions influence decisionmakers so deeply that even if arms reductions equal in their disarming consequences could be defined, they would not be so perceived or accepted.

Major national initiatives can be taken without jeopardizing US security. Because the US deterrent capability greatly exceeds the force needed for a minimal deterrent, enormous cuts could be made without undermining the conditions that even most deterrence theorists regard as essential for maintaining a credible deterrent.

4) During the process of implementing national initiatives, alternative, nonmilitary means for helping achieve security should be strengthened. These should include transnational monitoring and police enforcement agencies to verify and insure compliance with community-established norms for arms reductions that probably would be stimulated by major national initiatives over a period of years.

In addition, when a social movement becomes serious about disarmament, far more attention will have to be given to civilian resistance as a means for defense. In his exhaustive study, *The Politics of Nonviolent Action,* Gene Sharp has built a credible case for what is usually perceived as the incredible idea that careful planning, practice, and a communicable dedication to a worthy goal can produce a nonmilitary defense that may be as effective as a military defense. And, Sharp claims, it can be done at a fraction of the material and moral cost.

5) Given the disinclination of major governments to press vigorously for abolition of the war system, an effective disarmament strategy must be based on citizen action at the local level with coordination and focus for impact in both national and transnational arenas.

Even though their goals are radical in the sense of seeking fundamental system change, political moderates will feel most comfortable using conventional means of education, consciousness-raising, lobbying, campaigning, organizing, and personal witness. Those people who have tried such means and found them weak and insufficiently penetrating politically will search for other actions, such as tax resistance and civil disobedience, that convey a seriousness and urgency more equivalent to the threat of planetary militarization.

A desirable proposal, which also has mobilizing potential, is to reduce military budgets by a given percentage each year until military expenditures have been eliminated. People can generate enthusiasm for budget reductions. They are easily understood and can produce financial payoffs to their proponents if savings from military spending were used for tax cuts, economic development, or environmental protection. Budgetary restrictions have a second advantage in being comprehensive in their effects. They avoid the loopholes present in

ZERO NUCLEAR WEAPONS Jimmy Carter
Pres. Carter: NO NEUTRON BOMB!
"ZERO NUCLEAR WEAPONS" Jimmy Carter
STOP NUCLEAR WEAPONS
Pres. Carter: NO NEUTRON BOMB!
Pres. Carter: NO NEUTRON BOMB!

Disarmament efforts should be aimed at changing the system. Action not so aimed may be interpreted by non-pacifists as tacit endorsement of the present war system.

limited arms control agreements that restrict one type of weapon while allowing new deployments of other weapons. If nations committed themselves to cut their military expenditures by say, 10 percent each year, at the point where annual expenditures passed below the amount needed for simple maintenance of existing weapons, they would be effectively reduced because of obsolescence and decay.

Whatever particular issue is chosen for mobilization, the proposal should be based on an explicit acknowledgment that comprehensive disarmament and abolition of the war system are the goals. Proposals should be advanced in the context of these overall objectives, rather than as ends in themselves.

The positive image of a secure, disarmed world can become the most important mobilizing agent in creating a movement for a more just and peaceful world system. Present standards of judgment for employment, prosperity, human rights, and ecological balance would be surpassed in a world society unburdened by military expenditures. Such a world, at the least, would probably bring these consequences:

- There would be an enormous increase in human security; no nation would possess the capability to launch a war.
- A world security agency would enforce prohibitions against the possession or production of weapons. It would also police trouble-spots and patrol borders where tensions were high.
- The diversion of funds from buying arms to serving human needs would eliminate malnourishment and the most dehumanizing consequences of poverty.
- The harmful effects of military procurement would be eliminated from domestic economies. Inflation would be easier to control and employment would increase (as non-productive weapons procurement was phased out); crime and other social ills that accompany unemployment would decline.
- The unnecessary depletion of scarce resources and the contamination of the environment with pollutants would be less difficult to curtail.
- A worldwide increase in human rights would accompany the decline of the military instrument on which dictatorial regimes ultimately depend. Covert interventions by intelligence agencies could no longer be justified on national security grounds.
- Local and state governments in the United States would be revitalized. As Washington's single most powerful bureaucracy (the Department of Defense) was phased out of existence, the relative dominance of national government over state and local government would decline. Moreover, local political institutions would improve in quality when no longer forced to compete with the Pentagon and its supporters for attention and resources.
- Enhanced global equity of wealth and power would result as military power, the great instrument of inequity, declined in importance.

To be sure, such a world would be no utopia. Conflicts of interest would still be vigorously waged, although in non-lethal ways. Many difficult problems, such as immigration restrictions, petroleum shortages, and trade imbalances, would remain. Yet disputes over all such problems will exist in the future even if mainstream policies are followed and the arms buildup continues. Resolving them will be far easier, and populations will be more secure, if nations have initiated a disarmament process than if they are heavily armed.

Any reasonable assessment of the consequences of the arms buildup and of the diminishing utility of military power to achieving human security demonstrates the need for disarmament. Yet most officials and scholars—disciples of the mainstream approaches—deliberately design arms control policies that will produce no fundamental attitudinal and institutional changes—changes without which disarmament remains impossible. As a result, there is at present no serious effort by major governments to move toward a disarmed world.

A global humanist approach, designed to avoid the defects of past arms control policies, offers greater promise. It forges a strong link between security and disarmament. Only a citizen's movement, perhaps led by religious groups, at first can generate the needed pressure to challenge vested military and economic interests that favor continuation of the war system, despite the near certainty that indefinite perpetuation of that system spells disaster for the human species.

Whether such a movement can be successful, no one knows. But it remains the most hopeful of the available, none-too-hopeful avenues that one can take towards increased human security. It provides a feasible political opportunity for bringing our society's behavior into closer harmony with what is probably our most important and least honored religious valve: the sacredness of human life itself. ☐

Robert C. Johansen this year was named president of the Institute for World Order, New York City. A member of the Church of the Brethren and for nine years a teacher at Manchester College, he has done major research and study in international affairs. Dr. Johansen's forthcoming book, The Global Meaning of US Foreign Policy, *will be published by Princeton University Press.*

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Bob Rutledge: Casualty of the B-1 bomber

Bob and Carol Rutledge faced an uncertain future when B-1 bomber production stopped.

The church's opposition to weapons development and production entails employment considerations. Here is how curtailment of the B-1 bomber affected one Brethren family.

by Leland Wilson

When, in July 1977, President Carter announced a halt to B-1 bomber production, Robert Allen Rutledge knew that it would mean the end of his employment at Rockwell International. And he knew that the President's decision was in line with what the Church of the Brethren had advocated.

Unemployment is no small thing to the Rutledge family. Forty-year-old Bob Rutledge lives in the Greater Los Angeles area. He and his wife, Carol, have four children, just entering their most expensive years in the family: Chuck, 17; Jean, 16; Jim, 15, and Ann, 10. Carol is a homemaker and holds a part-time secretarial job with an insurance company. Bob is now drawing unemployment compensation, about $100 a week, a fourth of what he was earning a few months ago.

The Rutledges live in a modest, comfortable home just two and a half blocks from the South Bay Community Church of the Brethren, to which they belong. Bob says they began going to that church about eight years ago because it was nearby. His background in the Presbyterian Church might have taken him to a Presbyterian congregation four miles away, but he chose instead the neighborhood church.

Bob joined the church five years ago. He came, a worker in a defense plant and a veteran of the Army Signal Corps from 1956 to 1958, to join one of the Historic Peace Churches. Did he realize and understand the peace teaching when he joined?

"Yes," reflects Bob, "I was aware of that position. And I came to agree with it. I do not agree with war, but I am not an absolute pacifist. While I would not choose military service, I could not say that I would never defend myself."

"This has been a new thing for me since joining the Brethren. It is something to which I have had to become sensitive."

Because the B-1 bomber production was cancelled, Bob is now looking for a job to utilize his experience and skills in coordination and liaison from design through fabrication. He learned electronics while in the Army. He holds a degree in electronics and has worked for National Cash Register, Topaz Electronics, and Hughes Aircraft, as well as Rockwell. Partially because of this mobility of employers, and because of differences in work assignments at Rockwell, despite 17 years of work experience, Bob has developed no retirement benefits.

Now he spends his time seeking employment. He has gone personally to many companies within a several-mile radius of his home. He has sought help from employment agencies. He carries with him an impressive resume that would be understood and appreciated only by those familiar with engineering. Typically, he does not even get an interview with a personnel officer—the standard procedure has companies asking him to complete an application form and leave the resume; they will call him if they are interested. Some companies are even reluctant to permit his application, because of the salary he had been drawing.

A native of Illinois, Bob Rutledge came to California in 1961. He is finding sunny Southern California less than bright in his search for work. The family tries to go on living as before. The children, Bob thinks, do not really comprehend the situation. He and Carol absorb the brunt of unemployment, and while there is an obvious concern and anxiety about that, one also senses in them a basic confidence and hopefulness about the future.

Does Bob feel any matter of conscience about working for the defense industry? "Well," he says, "if I had a choice of making consumer products or the B-1 bomber, I would prefer consumer products. Unfortunately, the defense companies usually pay much better salaries. The chances of me finding a job with comparable pay in consumer manufacturing are very small."

When the Church of the Brethren General Board took a position against the B-1 bomber, Bob's pastor, Ralph Martin, talked with him about the action. Bob felt the pastor was very supportive, and has been all during this time of unemployment. Carol says of Martin, "He is a marvelous man." And they know that the congregation would respond to whatever need they might have.

The Rutledges hold no resentment for the Church of the Brethren lending its voice to an action that has put him out of work since November. "I understand what the church has done," says Bob. "I can agree with that as a church. It is what the church should do. Yet, I have a conflict within myself, because I believe the United States needs the B-1 bomber from a defensive standpoint."

For some Brethren, the values are clear, the limits of acceptable work are well defined and do not include the war effort. Still these Brethren will admit the inability to remain "pure" in this world—most pay taxes, most support companies which are part of the war industry. They labor with much ambiguity, seeking to clarify and make as definite as possible the issues and to put themselves clearly on the side of nonviolence. For other Brethren, like Bob Rutledge, the values to which they respond are conflicting, and the limits for work remain undrawn.

As the Church of the Brethren makes its witness of peace to the world, it is obvious that we have a continuing agenda within our own household of faith on what it means to be a people of peace. ☐

Leland Wilson is pastor of the La Verne, Calif., congregation.

Aero braceros: Is there a way out?

The story of Robert Rutledge related here is not unique. He and his family share the plight of thousands of workers who, because of very specialized skills and experiences, have become dependent upon Department of Defense contracts for jobs. Some such workers have come to term themselves "aero braceros," migrants in the space industry. Because of their frequent shifting from company to company, many are virtually without pensions and other benefits.

To assist firms and workers at all levels in the transition from military contracts to civilian production, thus avoiding situations like that faced by the Rutledges, requires a carefully planned conversion process. One effort to spur such planning is US senate bill 2279, the Defense Economic Adjustment Act. Introduced by Senators Charles McC. Mathias Jr. (R.-Md.) and George S. McGovern (D.-S.D.), the bill guides individuals and localities in developing alternative civilian production and employment.

Toward this end, local Alternative Use Committees are established, with representatives from three groups—business management, non-management employees, and local government—to develop plans for alternatives to military production.

Support for such national conversion legislation, along with efforts to transfer funds in the federal budget from defense to social development, is one way the church can offer support for defense workers as it attempts to curb the growth of armaments and improve social condition.

Churches can begin by

—identifying military bases and defense contractors in their local community, and learning more about local industries and their relation to military production.

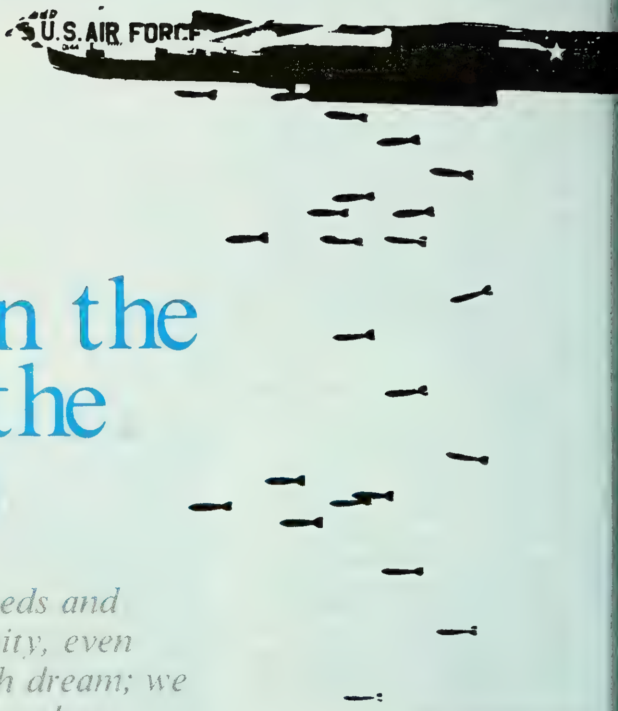
—talking with the people who work there about use of their skills in alternative production.

—identifying unmet local needs in the areas such as housing, health, transportation, employment, waste disposal, recycling and energy needs, and

—combining forces with others to develop non-military opportunities for work, production, and services addressing these local unmet needs.

For most of us, military defense spending is not only a global or national issue; it is a local issue as well.—RON HANFT

Ron Hanft is congressional liaison for the Church of the Brethren Washington Office.



Dream again the dream of the prophets

In the face of the vast unmet needs and injustices in our global community, even disarmament is not a big enough dream; we dream again the dream of the prophets.

by H. Lamar Gibble

Writing in the early 1960s about the potential of nuclear war to decimate the human species, Norman Cousins affirmed that "the world and everything in it can still be made safe for man. He can be at peace; he can be free; he can grow. In place of folly there can be sanity and purpose." Cousins' affirmation in many ways describes the hope and commitment that Brethren have manifested in the face of ever-escalating systems of destruction. As early as 1948 an Annual Conference resolution called "upon our people and upon all our Christian brethren everywhere . . . to advocate disarmament." Since that time no less than ten statements or resolutions have been passed by the Annual Conference and the General Board appealing for "universal," "genuine," or "total" disarmament, usually "within the framework of the United Nations." While we have been vocal and active on behalf of disarmament, however, the global arms race continues.

The Arms Race: A Global Predicament. World expenditures for military purposes are rapidly approaching $400 billion each year or approximately $100 spent for each person on our planet. Since World War II the arms race, ignited by the Cold War and fueled by a technical and scientific explosion, has developed a world nuclear arsenal which has the potential of an explosive capacity equivalent to several tons of TNT for each inhabitant of the earth.

Over 60 million people are directly involved in or are employed by the military. Of this 60 million, 500,000 comprise a group of the world's most sophisticated and highly trained scientists and engineers. Until several years ago the US and USSR were responsible for about 85 percent of these military efforts and expenditures. This year, while total world investment grows, it is estimated that the US and the USSR will represent only 70 percent of the total, evidence that more and more countries are playing an active role in the arms race. There are now 25 nations which are members of the "billion dollar club" in defense spending.

All this effort and investment is rationalized by the nations of our world in the name of that elusive and nebulous goal, national security. The increased expenditures and technical capability for the support and development of these systems of destruction is supposed to deter the enemy and provide security and peace. In fact the

arms race, which has produced ever-more sophisticated capacities for "overkill" has compounded the fear and generated the competition which are among the principle causes of war.

In addition to not enhancing national security and securing world peace, the arms race has several other negative effects. Beyond consuming the energies of 25 percent of the most expert scientists and engineers in the US and possibly up to 50 percent of those in the USSR, the arms race has taken its toll in destroying and depleting the limited resources of the planet and in siphoning off capital and energies that should be used for food production, industrial development, health care, and the other critical human needs which plague our global community.

Another driving force in the arms race is the myth that military contracts and production are good for the economy. On the contrary, arms production is inflationary. Neither are its products economically useful to enhance the level of living nor for further production. A simple illustration of this is that a tank is not capable of being further productive like a farm tractor.

Indeed, arms are not meant to be used and if they are used it is for destructive purposes. Furthermore, arms production is very capital intensive, but not labor intensive. Therefore, arms production provides less employment from an equal capital investment than in most industrial enterprises.

There is an additional myth that the arms are needed as deterrents and defense against "the enemy." While there might be a measure of truth in this premise, we know that the magnitude of the military capability of the two great powers is not simply a defensive capability. It is difficult to rationalize the US involvement in Vietnam and Cambodia and the Soviet intervention in Hungary and Czechoslovakia in defensive terms. Nor can many arms transfers or sales to other countries be rationalized in terms of assisting these nations in their defense. Often these arms are used for aggressive purposes. The Middle East is a case in point.

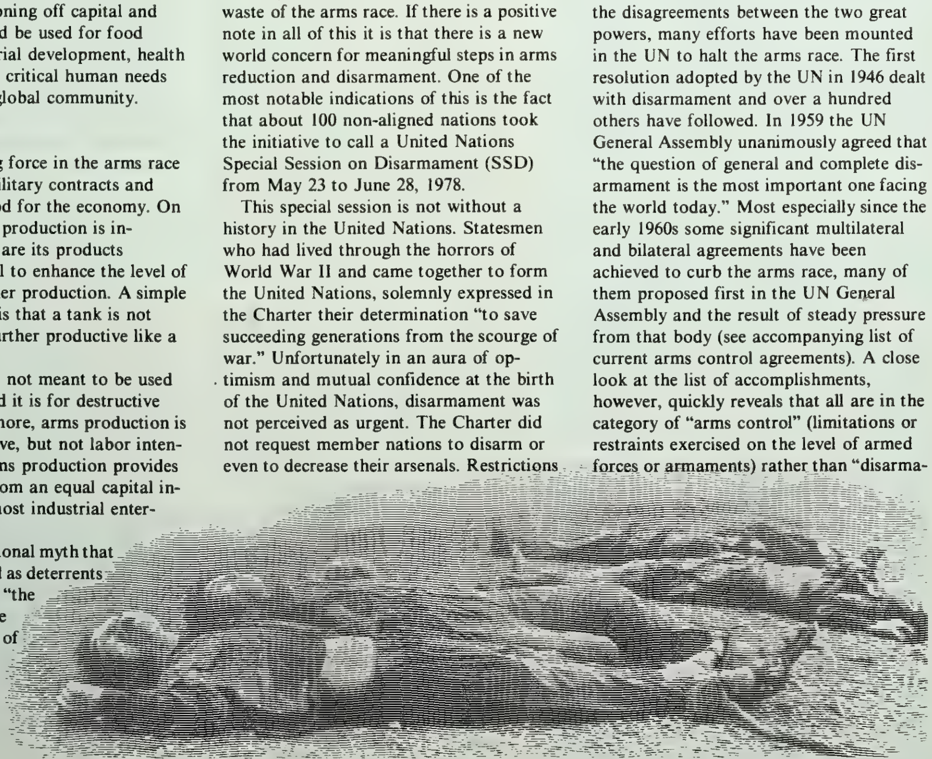
Furthermore, the transfer and sale of military hardware and technology, and the provision of military training by the great powers, are often not used for the defense of the recipient country but for internal controls and manipulation which is often repressive and violates the human rights which Christians hold dear.

Efforts at Arms Control. Now this is only a partial cataloguing of the terror and waste of the arms race. If there is a positive note in all of this it is that there is a new world concern for meaningful steps in arms reduction and disarmament. One of the most notable indications of this is the fact that about 100 non-aligned nations took the initiative to call a United Nations Special Session on Disarmament (SSD) from May 23 to June 28, 1978.

This special session is not without a history in the United Nations. Statesmen who had lived through the horrors of World War II and came together to form the United Nations, solemnly expressed in the Charter their determination "to save succeeding generations from the scourge of war." Unfortunately in an aura of optimism and mutual confidence at the birth of the United Nations, disarmament was not perceived as urgent. The Charter did not request member nations to disarm or even to decrease their arsenals. Restrictions were only placed on the defeated nations of World War II, and these restrictions were outside the venue of the United Nations. Responsibility for peace-keeping within the United Nations was placed in the lap of the Security Council. The General Assembly had only the role of discussing questions about peace and security and making recommendations to the Security Council.

With the emergence of the Cold War during the early days of the UN and the exercise of the veto power held in the Security Council by the US and the USSR, the peace-keeping role of the Security Council was limited to matters in which both great powers had common interest. It is not surprising, therefore, that little progress in disarmament has been made within the context to the United Nations.

Even with these limitations imposed by the disagreements between the two great powers, many efforts have been mounted in the UN to halt the arms race. The first resolution adopted by the UN in 1946 dealt with disarmament and over a hundred others have followed. In 1959 the UN General Assembly unanimously agreed that "the question of general and complete disarmament is the most important one facing the world today." Most especially since the early 1960s some significant multilateral and bilateral agreements have been achieved to curb the arms race, many of them proposed first in the UN General Assembly and the result of steady pressure from that body (see accompanying list of current arms control agreements). A close look at the list of accomplishments, however, quickly reveals that all are in the category of "arms control" (limitations or restraints exercised on the level of armed forces or armaments) rather than "disarma-



ment" (a significant reduction or abolition of military forces and armaments). While lip service is given to the need for "general and complete disarmament," since the outset of the Cold War no significant reduction in armed forces and armaments has taken place in either of the opposing camps.

A Special Session on Disarmament. Within the UN system there is a clear distinction regarding the forums for disarmament discussions and disarmament negotiations. The UN General Assembly and the dormant UN Disarmament Commission *discuss* disarmament. The Geneva-based Conference of the Committee on Disarmament (CCD), the Strategic Arms Limitation Talks (SALT), and Mutual Force Reduction talks (Vienna) *negotiate* disarmament. Within these forums there has been much, much talk and negotiation with little agreement and progress in the last five years. Given the realities of the vertical and horizontal proliferations of nuclear capabilities and ever new generations of sophisticated weapons (the neutron bomb, cruise missile, and back-fire bomber, for instance) and the lack of significant progress in disarmament within the global community, there was a new upsurge of concern among the "non-aligned" countries for a Special Session on Disarmament.

The proposal for a special session on disarmament surfaced at the First Summit of Non-Aligned States at Belgrade in 1961. The proposal was that the UN General Assembly should "adopt a decision on the convening either of a Special Session of the General Assembly of the UN devoted to the discussion of disarmament or on the convening of a World Disarmament Conference under the auspices of the UN with a view to setting in motion the process of general disarmament." Little attention was given to a Special Session on Disarmament for the next 15 years because a World Disarmament Conference seemed to be more attractive. Indeed, the latter received almost unanimous endorsement within the UN. Only the US and the People's Republic of China had been in opposition. All other UN members have endorsed a World Disarmament Conference.

Then in 1975 and 1976 at international meetings of representatives from non-aligned countries, the suggestion of a Special Session on Disarmament surfaced

(Continued on page 22)

Directory assistance

Need ideas, know-how, information, news, res
program? Here are some of the sources of ass

by Ken Brown

You are not alone! In addition to your own church programs, several dozen groups are available to assist you in working for disarmament.

First, call home. Contact the Peace Task Team, 1451 Dundee Ave., Elgin, IL 60120 (telephone 312-742-5100). That team is made up of Lamar Gibble, Chuck Boyer, Ruby Rhoades, Shantilal Bhagat, and Howard Royer. These persons can tell you about peace thrusts the church is making, such as disarmament resources, On Earth Peace (OEP), and New Call to Peacemaking (NCP). The Peace Task Team has worked with MESSENGER to produce this special issue on disarmament and has put together a Disarmament Packet which you can order (see page 32). New Call to Peacemaking is a united effort of the historic peace churches which sponsors regional meetings and study papers, and is holding a large conference at Green Lake, Wis., next October. Request its NCP study packet ($6.50). Ruby Rhoades and her staff at the Brethren Washington Office can fill you in on legislative action related to disarmament. The On Earth Peace Assembly brings together vocational groupings and other clusters of Brethren to talk about peacemaking.

Get in touch with your relatives. Send your name to the American Friends Service Committee (10 regional offices and headquarters in Philadelphia), which consistently offers good materials and programs for peace. AFSC/NARMIC may be able to give you specific facts about military contractors in your area. NARMIC is the best single source for audiovisuals.

National Council of Churches has run 100,000 copies of "Film Feedback: Disarmament," another visual aids list. You may not need that many.

The Peace Section (US) on the Mennonite Central Committee is a good source for literature on nonresistance, nonviolence, peace and social concerns. *Peace Section Newsletter, Washington Memo, Peace Notes,* and *Women's Task Force Report* are available bimonthly from MCC.

Order a resources packet ($4 big) from the Mobilization for Survival. MFS is a coalition of many groups organized specifically for this year's special effort for zero nuclear weapons, zero nuclear power, stopping the arms race, and funding human needs. The "Mobe" is a grass-roots network that you can join in local activities leading up to the United Nations Special Session on Disarmament, May 23—June 28. Check the action timetable for coming events in "A Pastoral Letter on Human Survival." Ask about sermon materials from the MFS Religious Task Force.

Dig into the "Mobe" packet and extract a red and blue "Disarmament Action Guide" from the Coalition for a New Foreign and Military Policy, which includes the Church of the Brethren among its 40 members. The "Guide," which is obtainable directly, lists over 20 groups, audiovisuals, and general sources. Valuable for legislative updates, the Coalition especially is good on "Transfer" legislation: conversion from military spending to human needs.

An important source for legislative action information is the Friends Committee on National Legislation, which provides data on Congressional bills and gives you voting records so that you can write your legislators and ask why they voted wrong.

Write the Fellowship of Reconciliation for a supply of disarmament petitions and materials on their Endangered Human Species Program. The FOR is a religious pacifist group with which you should feel spiritually at home. Subscribe to *Fellowship* ($6) and plan a pilgrimage to their Plowshare Coffee House across from the United Nations during the Special Session on Disarmament. The program there will be initiated during the week of May 23 by Andy Young and continue for five weeks with distinguished speakers and films on disarmament. Meanwhile, collect petition signatures among your neighbors.

Become better informed about the insanity of the arms race. Write the Center for Defense Information, a research group, for their monthly *Defense Monitor* (free!).

r disarmament

es for your own local disarmament
ce available for the asking.

Order free reprints of articles from Promoting Enduring Peace. Obtain "Operation Turning Point" packets from the Institute for World Order (still free). The IWO works for a just world order that will eliminate the war system, social injustice, poverty and ecological decay. A Brethren, Bob Johansen, is president.

Obtain reprints on economics and militarism from SANE ($3); a newsletter, SANEWORLD ($4). Learn more about the UN from the United Nations Association/USA through the monthly *Interdependent* ($5).

Write the World Conference on Religion and Peace for their "Citizen's Guide to the UN Special Session" ($1). The institute for Policy Studies is an excellent research group that will attempt to answer specific questions on disarmament and the arms trade.

The National Interreligious Service Board for Conscientious Objectors (NISBCO) grew out of the Brethren, Friends, Mennonite creation of the Civilian Public Service Program during the 1940s. NISBCO now represents 47 religious bodies and is best recognized for counseling individuals regarding the conscientious objector classification. In this post-Vietnam era major attention has been given to counseling military personnel seeking recognition as conscientious objectors. Other current areas of programming for NISBCO focus on amnesty, ROTC, national service and the return of military conscription. The *Reporter* is NISBCO's monthly publication containing up-to-date information on legislative issues related to conscientious objection and a variety of peacemaking efforts.

Investigate local groups that may already be active in your area. War Resisters League is a pacifist group that has locals in many places. Their emphasis is on direct nonviolent action and tax resistance. Clergy and Laity Concerned is church-centered and anti-war but not strictly pacifist. CALC has a strong network of local groups and promotes a Human Security Program against nuclear weapons and power corporations.

Women should take note of Women's International League for Peace and Freedom, an old international organization active in many cities, which emphasizes nonviolent solutions. Women Strike for Peace advocates controlled international disarmament (and prints a great map of radiation hazards throughout the U.S.).

Another Mother for Peace is working to force government responsibility for radiation victims from past atomic testings. AMP Newsletter ($10).

If you don't find a local group, organize one. Print a letterhead; witness creatively, courageously, and lovingly against an arms race that almost certainly will lead to destruction of life as we know it. God has chosen *us* for this task. ☐

Ken Brown is professor of religion and philosophy, and department chairperson at Manchester College, North Manchester, Ind. On sabbatical, he divides his time between the Fellowship of Reconciliation and the Institute for World Order.

Peace groups

- American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102. (202) 546-8400.
- Another Mother for Peace, 407 N. Maple Drive, Beverly Hills, CA 90210. (203) 278-3476.
- Brethren Peace Fellowship, Linwood, MD 21764. (301) 775-2254. Or for the BPF Newsletter, 777 Mt. Joy St., Elizabethtown, PA 17543.
- Clergy & Laity Concerned, 198 Broadway, New York, NY 10038. (212) 964-6730.
- Center for Defense Information, 122 Maryland Ave NE, Washington, DC 20002. (202) 543-0400.
- Church of the Brethren Peace Task Team, 1451 Dundee Ave., Elgin, IL 60120. (312) 742-5100.
- Coalition for a New Foreign and Military Policy, 120 Maryland Ave. NE, Washington, DC 20002. (202) 546-8400.
- Fellowship of Reconciliation, Box 271, Nyack, NY 10960. (212) 568-8200.
- Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. (202) 547-4343.
- Institute for World Order, 1140 Avenue of the Americas, New York, NY 10036. (212) 575-0055.
- Mennonite Central Committee Peace Section (US), 21 S. 12th Street, Akron, PA 17501. (717) 859-1151.
- Mobilization for Survival, 1213 Race Street, Philadelphia, PA 19102. (215) 563-1512.
- National Council of Churches, Communication Commission, Box 500, Manhattanville Station, New York, NY 10027. (212) 870-2286.
- New Call to Peacemaking, Box 235, Plainfield, IN 46168. (317) 839-6317.
- NISBCO, National Interreligious Service Board for Conscientious Objectors, 550 Washington Building, 15th and New York Ave. NW, Washington, DC 20005. (202) 393-4868.
- Promoting Enduring Peace, Box 103, Woodmont, CT 06460. (203) 878-4769.
- SANE, 318 Massachusetts Ave. NE, Washington, DC 20002. (202) 546-4868.
- United Nations Association/USA, 300 E. 42nd Street, New York, NY 10017. (212) 697-3232.
- Washington Office, Church of the Brethren, 110 Maryland Ave. NE, Box 50, Washington, DC 20002. (202) 546-3202.

DREAM AGAIN THE DREAM OF THE PROPHETS/from page 20

again. The matter was reflected in the debates of the 1975 UN General Assembly and in 1976, 75 member states co-sponsored a resolution to convene such a special session. The resolution was adopted by consensus, although China expressed reservations. The Special Session on Disarmament seems to be a good political compromise because it provides for an intermediary step on the road to a World Disarmament Conference. Since the US and the People's Republic of China are automatically members of the General Assembly, and any of its special sessions, it will obligate these opponents of a World Disarmament Conference to attend a special session.

While the agenda of the special session is likely to be much more modest than one would hope for, Homer Jack, a long-time disarmament advocate and chairman of the NGO Committee on Disarmament at UN headquarters, suggests that the session will have at least four aims:

1) To focus world attention and public opinion on the necessity of world disarmament to lessen the continuing threat of the world arms race,

2) To evaluate the present obstacles to progress and disarmament,

3) To develop a comprehensive program for disarmament, reaffirming the goal of general and complete disarmament and indicating the remaining collateral steps necessary today to reach its first stage, and

4) To recommend the organization of a preparatory committee for a World Disarmament Conference.

United Nations Secretary-General Kurt Waldheim has described the upcoming special session as "the largest, most representative gathering ever convened to consider the question" and, "a turning point in our search for disarmament." President Carter, in his March United Nations address, pledged that "We will make a strong and positive contribution to the upcoming session." The President since that statement has named a very capable person, Lawrence Weiler, as US Coordinator for the Special Session on Disarmament. It is hoped that President Carter's campaign commitments to eliminate nuclear weapons and to curb arms sales will not be diluted as the US delegation prepares to participate in this special session.

To be sure, there will be real limitations upon the special session. Therefore, all of our disarmament hopes and efforts should not be confined to it alone. It is not likely that the special session will negotiate a disarmament treaty. It is unlikely that current arms control and disarmament forums will be replaced by some new and more vital ones. Most states, given the nature of the problem, will likely be satisfied with modest achievements in curbing the arms race.

This very lack of sufficient political will on disarmament has caused the current stalemate and could doom the special session even before it begins. It follows then that broad-based citizen support and action toward significant disarmament must develop in order that the current administration will be able to make significant disarmament commitments in this special session or in any other bilateral or multilateral arms control or disarmament forums.

Thus the first order of business is that individuals become or keep informed on the issues and, secondly, that they make their voices heard in the public media, local and national organizations working for disarmament, and especially to elected and appointed officials in the legislative and executive branches of our government.

There is widespread concern for disarmament in the less developed nations because they are victimized by the vast diversion of resources for human needs to weapons of destruction. They also would likely suffer the effects of fallout, disruption, and dislocation if a nuclear war were to occur. It is the developed and privileged minority within the world community that largely controls the weapons of destruction and maintains the balance of terror. In that company of people we find ourselves. What will our response be in molding US opinion in favor of significant steps toward disarmament?

The Churches and Disarmament. The Church of the Brethren and the other denominations within the National Council of Churches, the World Council of Churches in its new program to combat militarism and the armaments race, the Historic Peace Churches in their "New Call to Peacemaking," and many other organizations (such as Fellowship of Reconciliation, Coalition on National Priorities and Military Policy, Mobilization for Survival, War Resisters International, and the Women's International League for Peace and Freedom) are giving priority attention to disarmament at this time. They see the Special Session on Disarmament as a helpful steppingstone on the road to disarmament. They invite your support of these efforts. Increasing public consciousness and growing public sentiment for disarmament within the US, added to a growing world sentiment for disarmament, might indeed make the Special Session a very "special" session.

Brethren through their history have been convinced by the Scriptures that they should not participate in war and that they should not kill. They have been less sure of the role of the state in keeping order—the peace. New Testament supporting scriptures for disarmament seem limited although Jesus' reprimand of Peter for using a sword in Gethsemane even in self-defense is noteworthy. One of the parallel scriptures (Luke 22) of that Last Supper and Gethsemane experience, however, always troubles the Brethren. It is Jesus' instruction to his disciples. "Let him who has no sword sell his mantle and buy one." But even though this scripture might be used as legitimating some sort of self-defense, the fact that the two swords which the disciples found among them were deemed "enough" by Jesus, tends to give little biblical justification for the "defense" arsenal we have in our country today.

The most eloquent and relevant biblical passage in support of disarmament is an Old Testament one. It is the passage from the prophets Isaiah and Micah: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

This is not only a vision of disarmament but a vision of the conversion of military implements (technology) of destruction into implements (technology) of production. In the face of the vast unmet needs and injustices in our global community, even disarmament will not be enough. So we dream again the dream of the prophets and not only work for disarmament but also for the transferrence of similar energies, capital, and technology into programs that meet human need and provide human dignity. ☐

H. Lamar Gibble is peace and international affairs consultant for the World Ministries Commission.

by Bill Puffenberger

No more Hiroshimas

August 6, 1977, marked 32 years since the first A-bomb destroyed the city of Hiroshima, killing almost instantaneously over 200,000 human beings and imparting endless pain and suffering to countless others. Even today the human toll continues: as over 50,000 people gathered at Hiroshima's Peace Park for the annual memorial services, the Mayor of Hiroshima inserted into the Cenotaph the names of 2,282 additional victims who died this year as a result of long-term effects, bringing the official total to 91,416. That same evening, we gathered near Peace Park to observe the annual Floating Lantern Ceremony—thousands of multi-colored memorial candle-lanterns (designed to comfort the souls of those who died in the atomic attack) lit up the estuaries of the Ota River throughout the city of Hiroshima.

The anti-nuclear bomb movement in Japan is the strongest of its kind in the world. It became a mass movement in 1954 following the American hydrogen bomb tests on Bikini Atoll. Every year since 1957 there has been a Japanese peace walk from Tokyo to Hiroshima and Nagasaki (approximately 800 miles). This walk is usually coordinated by the Nihonzan Myohoji (a Buddhist sect whose socially active stand for peace is demonstrated by their walking, drumming, and chanting *Namy Myoho Renge Kyo* for world peace). For the first time ever, Americans were invited to participate in the 1977 walk. This American participation was a reciprocal gesture to acknowledge the Japanese participation in our Continental Walk for Peace (from San Francisco to Washington, D.C.) in the summer of 1976. Three members of the Church of the Brethren—Ken Brown, Kaye Yoder, and I—responded to this invitation as a way of demonstrating our commitment to and involvement in the international peace movement.

Last year's Japanese peace walk was a major production; it had 13 branch routes which traversed every Prefecture of Japan. Beginning in early July from cities such as Tokyo, Osaka, Kyoto, Okinawa, and Nagasaki, the walkers moved ever closer to Hiroshima and the two international conferences: the "World Conference Against A- and H-Bombs" and the "International Symposium on the Damage and Aftereffects of the Atomic Bombing of Hiroshima and Nagasaki."

Participating in the Japanese walk and disarmament conferences was for me a moving experience. Books, films, lectures, museums, and pictures tell only part of the story; the most meaningful experiences are not intellectual ones but those that touch us at the emotional and feeling level of our being—because of them we are never again quite the same. It is this kind of Hiroshima experience that I want to share.

As an American whose nation had dropped on Hiroshima and Nagasaki the only nuclear weapons of mass extermination ever used, I was apprehensive as to my reception and treatment in Japan. This notion was quickly erased by the effusive friendliness, warmth, and affection of the Japanese people. In spite of the fact that the news of a new neutron bomb had just appeared in the Japanese press, we were warmly received everywhere along the walk. It was not uncommon for the enthusiastic Japanese to come out of their homes and shops to applaud, to gesture a peace sign, greet us in Japanese, take photos, offer us water, tea, milk, and even ice cream.

My feelings overwhelmed me on that first evening in Hiroshima as I stood on the huge Buddhist Peace Pagoda overlooking the city that some 32 years earlier had been reduced to radioactive rubble. My eyes filled with tears and my heart was saddened by the remembrance of what had been done to this city when I was only a nine-year-old boy. I felt a strong sense of corporate guilt for the actions of my people and resolved to do what I could to make restitution for this act.

On the morning of August 6 we slowly climbed the steps that moved upward through the victims cemetery to attend a memorial service at the Peace Pagoda. Emotions ran high as the hour approached 8:15 A.M., the exact moment the bomb was detonated over the city—the sirens sounded, chill shocks went through our bodies, our thoughts were numbing, tearful ones. We sat in a kind of unbelieving daze, only vaguely aware of the Buddhist peace chants around us. It was hard to believe it had really happened.

Later that same day, at the closing session of the International Symposium on Damage and Aftereffects, I had one of my most touching experiences. As a part of a group of some 12,000 Japanese peace supporters, we listened to the incredibly vivid testimonies of several *hibakushas* (survivors of A-bomb attacks). At the close of this gathering, I was brought to tears as I locked arms with the last speaker (his face covered with burn scar tissue and lacking part of one ear) and we sang together in Japanese "No more Hiroshimas." As I touched this man, I too was touched in a quite different way; I realized for the first time that *all* of us are *hibakushas*. Nothing that I can put in words quite expresses the emotions of that moment. I re-live it each time I tell it; something happened to me and I will never be the same again.

Throughout my Japanese experiences I discovered that walking is basically for the walker; it may be hard on the soles but it is good for the soul. It is impossible to measure one's impact on others; the real value is for the participant. It gave me the opportunity to *do* something which symbolizes my commitment to the search for "On Earth, Peace." ☐

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Bible study

Not the sword and

Read 1 Samuel 17:1-18:5; Luke 10:25-37; Mark 4:1-20.

We live in a time when it is hard to be peacemakers. A glance at our country's national budget tells us that its first priority is not peace. Throughout history, being a peacemaker has always been difficult; it is no different now. How shall we as a church act in such a country? What shall we proclaim?

To shed light on our responses, let us examine three biblical passages: the account of David and Goliath, the parable of the Good Samaritan, and the parable of The Sower.

1 Samuel 17:1-18:5. The story of David and Goliath is a familiar one. The Israelites and the Philistines are facing each other in battle. The Philistines have sent out a mighty opponent, Goliath, who challenges any Israelite who would come forward—"'I defy the ranks of Israel this day; give me a man, that we may fight together'" (17:10). Israel is intimidated by this taunt. Goliath is huge and armed with all the modern equipment. The shepherd boy, David, however, chances to hear the challenge of the Philistine and rightly interprets it as a challenge to God. "'For who is this uncircumcised Philistine, that he should defy the armies of the living God?'" questions David (17:26).

When it is apparent to Saul that David wants to answer Goliath's challenge, Saul tries to convince David that his youthfulness and inexperience are no match for the Philistine warrior. But David is unconvinced and replies to Saul, "'The LORD who delivered me from the paw of the lion and from the paw of the bear, will deliver me from the hand of this Philistine'" (17:37). It is clear that David believes that his strength is not dependent on his own physical power. Thus, David prepares himself with little while Goliath arms himself with much. The scene for the encounter is set. "'I come to you in the name of the LORD of hosts, the God of the armies of Israel . . . that all the earth may know that there is a God in Israel, and that all this assembly may know that the LORD saves not with sword and spear; for the battle is the LORD's and he will give you into our hand'" (17:45, 46-47). The battle takes place; David triumphs.

The point is clear. No matter who our opponents are and what our conditions are, it is God who defends us, not our sword or spear. The David and Goliath story makes us aware of the sharp contrast between the unarmed, underrated David and the powerful Goliath. The focal point is their inequality of strength and experience and how that is overturned.

This point can be carried further. Note how intimidated the Israelite army is. They have no weapons to match the Philistines and are thus intimidated. *Their very dependency on their weapons makes them weak and afraid* because they don't measure up. When the strategy is to match weapon for weapon and bomb for bomb, strength is never obvious, only weakness. We can create nothing ourselves that will ensure our survival. It is God's strength that is triumphant. Our own strength is but

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spear, but God

brittle and wasted. It can not see us through, even in times of defense. ". . . the Lord saves not with sword and spear . . ." (17:47).

Luke 10:25-37. The parable of the Good Samaritan, also a familiar story, is primarily concerned with answering the question "'And who is my neighbor?'" (10:29), a question which concerns us.

A man is robbed and beaten along a road between Jerusalem and Jericho. He needs help, but neither the priest nor the Levite stop to help. They pass by. His rescuer is a Samaritan—a long-time enemy of the Jews. This man has compassion for the victim and gives him aid. In the parable, the Samaritan must be considered as a true neighbor. The hearer of the parable is told to "go and do likewise" (10:37).

The parable of the Good Samaritan calls the hearers to confront and examine their attitudes and behaviors. In Jewish eyes, the Samaritan was the most unexpected and least desirable person to stop and help. Yet, he, a national enemy, was the one who showed compassion for the Jewish brother. The hearer is thus forced to connect "Samaritan" and "neighbor." This is a reversal of values that challenges the hearer to think and respond in new ways.

To complete the reversal of values the hearer is called to reflect on the actions of those who did not offer assistance. The hearer must view the actions of the Priest and the Levite in contrast to the actions of the Samaritan.

This parable tells us that *in spite of our present relationship with someone, we are to have compassion.* And when the person is in need, we are to act in service to that individual. This action in itself may be instrumental in changing the character of our previous relationship.

We are shown that we can no longer have different modes of response for different groups of people—one mode appropriate for our own group and another for those outside. We are to go and do likewise. Our enemy is our neighbor. Let us have compassion.

Mark 4:1-20. In the parable of The Sower we see a different emphasis. We are concerned with present action in relation to future events. The parable points to the yet unforeseen possibilities that the future has in store for us. In the parable, seed is sown in four different places and comes to four different ends. Seed sown on the path is snatched away; seed sown on the rocks grows too quickly and with little depth and therefore withers; seed that is sown among thorns grows, but is so crowded by other things that it cannot yield fruit. But the seeds that are sown on the land which receives them grow and increase, yielding fruit thirtyfold, sixtyfold, and a hundredfold.

The focus of the parable is on the bearing of the fruit which leads to the abundant harvest that is yet to come. When the seeds are scattered the sower does not know which soil will yield the good harvest and which soil is indeed filled with thorns. Yet the sower knows that the harvest will come. In the same way, in spite of the brokenness we see in the present, we need to regard all in the light of the kingdom and know that all will come to a full harvest at the time of the kingdom. We cannot totally judge our actions according to present criteria; *it is only from the perspective of the kingdom that actions can be truly measured.* Thus, the life that bears fruit is seen best from the vantage point of the end harvest. The parable of The Sower serves to remind us that the future which awaits us in the coming kingdom is far better that we can dream of in the present.

We, the church, must take account of these three passages in determining our response to these times. Despite our opponents and conditions, we must recognize that God, not the sword and spear, is our strength and defense. We cannot act out of two systems of ethics. All persons are worthy of the love of God: our enemies *are* our neighbors. We are called to actions which are life-preserving, actions which serve all.

We also cannot have two systems of ethics with respect to our actions in the present and our actions in the future. We are called to new patterns of behavior which reflect the coming kingdom. Even when the surrounding circumstances make our actions seem unrealistic or idealistic, we still must act in response to God's future promise. We must realize that our decisions and our actions are part of God's continuing activity in history.

It is precisely this same activity which ultimately shapes the outcome of history. The word must be spoken and heard and acted upon despite the conditions that surround us. It is God who prevails and God who gives us strength—who enables us to change our relationships and who empowers us to act with fullness and compassion.

Not the sword and spear, but God. ☐

David and Dena Pence Frantz share a full-time BVS position as members of the United Ministries to Higher Education (UMHE) and are engaged in studying peace and militarism in higher education. David is a student at the Divinity School of the University of Chicago and Dena is a student at Bethany Theological Seminary.

/by David and Dena Pence Frantz

Handling conflict in the family

by Chuck Boyer

This past December my daughter and I were shopping together. In a glasswares store we came upon a frustrated mother and her equally frustrated five-year-old son. To express his feelings and get his mother's attention the boy was taking objects off the shelves, removing sticky candy from his mouth and generally making a nuisance of himself. The mother kept threatening to do bodily harm to him if he didn't stop. But all she did was threaten and her son ignored her threats.

This experience reminded me of another exasperated mother who was accompanied by her preschooler as she shopped at Christmas time. After repeatedly reprimanding her son she saw Santa Claus in the distance. To achieve a few minutes respite she sent the boy over to talk to Santa. She saw Santa whisper something in the boy's ear. The boy came back to his mother and calmly followed her about the store, behaving as the mother had dreamed but never really expected he would. Amazed, the woman sought out Santa and asked, "What did you say to my son? He is like a different boy." Santa replied, "I said, 'Listen here, you little brat. Straighten up or I am going to belt you.'"

If you respond to this incident as I do, you have mixed feelings. You sense the child was seeking attention, asking for limits and guidelines, and not wanting to be in the store in the first place. Suppose Santa, as many exasperated parents have done, had "belted" the boy. What then? What happens to children and parents when discipline involves physical force? Is physical punishment likely to cause children so disciplined to become violent persons? Is an occasional spanking okay so long as it is an infrequent and not severe experience?

We shall return to these specific questions involving conflict between adults and children. But before that, let us consider the setting in which families have the best opportunity to manage conflict nonviolently. Let us be clear that any two people who live or work together will experience conflict. Families, be they composed of two or 10 persons, need to learn conflict *management* not conflict *avoidance*. Conflict occurs because persons sense different needs and react differently to any situation. Conflict in itself is neither good nor bad, but the ways we deal with it are right and wrong, good and bad.

Some of you may want to challenge my statement that conflict between any two family members is inevitable. Several years ago a woman told me that she grew up in a home where she and her four brothers and sisters had never heard their parents disagree. At the time she shared this with me, the four children who had married had each been divorced. This woman's assessment of her experience was that she and her brothers and sisters had no models and no experience for handling conflicts in a family setting. Thus, they were unable to handle conflicts with their marriage partners and had to learn how to face up to differences and disagreements.

If conflicts are inevitable, Christians need to learn how to manage conflicts in ways that do no physical or psychological harm to anyone. That is an impossible goal, but it is the one toward which we strive. Let me suggest a few specific techniques for dealing nonviolently with conflict.

Conflicts are usually associated with anger. What we seldom realize is that anger is a secondary feeling, a feeling that is brought on by another experience. Fear, disappointment, frustration, and physical

Lack of affirmation is behind much of the conflict within families. One of the best places for family members to affirm each other's good points is around the dinner table.

A family which seeks intimate contact with Christ acknowledges and discusses the conflicts which inevitably arise and works through them to affirm the strengths of individual family members.

pain are common causes of anger. Anger feelings need to be released, but as we said above, they are to be expressed in ways that do not physically or psychologically harm the angry person or others.

Anger and violence are not synonymous. The book of Ephesians counsels, "Be angry but sin not." Some things should make us angry, get us motivated to challenge the bully, move us to correct injustices. Anger can become a conscious tool under our control. When we feel angry it will help us respond nonviolently if we can determine what caused the angry feelings. What really makes me angry when my wife talks with friends for a half-hour after Sunday morning worship ends? Do I envy her friendliness? Does that ruin my well-laid plans to be home and have lunch over in time for the 1 P.M. football kickoff? Have I been with some of my fellow worshipers long enough that I want to get away from them quickly? Any time we can understand the causes of our anger, we have a very good chance to deal with it creatively and nonviolently.

Several years ago my wife, an elementary teacher, shared with me a delightful booklet entitled, *I Am Lovable and Capable*. It traces one day in the life of a 14-year-old boy. The day begins with the boy feeling good about himself and wearing an IALAC (I Am Lovable and Capable) tag around his neck. But from the moment he got out of bed and unsuccessfully tried to beat his little sister to the bathroom till evening when extra homework kept him from watching tv, the tag is repeatedly torn and made smaller. As he crawls into bed at night the IALAC tag has shrunk to the size of a postage stamp. He feels that if one more thing goes wrong he is going to take a swing at someone.

The point is that when we feel put down we are less likely to be able to handle conflict creatively. Unfortunately, ours is a put-down society. Adults use put-downs to keep children from getting the big head, youth use put-downs to make themselves appear cute or cool, children use put-downs to get even. The prevalence of put-downs makes many of us feel insecure and defensive. During the seven years I worked with Brethren Volunteer Service I frequently asked BVSers to share individually in small groups something which they did well. Repeatedly the BVSers indicated it would have been easier to share something they did poorly. They needed to be affirmed and reminded that we are counseled to let our lights shine so that God can be glorified. Our good works need to be affirmed.

Try this in your home: before offering thanks for the meal have each family member share something which is appreciated about each person around the table. At other times the affirmations, or "put-ups" if you please, can focus on what each person does well, what I like about myself, a happy memory of things done together. At first it may be difficult for persons trained in the art of put-downs to be affirmative of each other. Brothers and sisters may find this especially difficult, but we can all grow in our skills to affirm one another. Our family knows from experience.

I promised to deal with the question of when, if ever, is it proper for persons to use physical punishment on misbehaviors. There are times when violent behavior needs to be interrupted, policies governing the situation need to be stated, and the violent person be encouraged to act out feelings in other ways. That much we can likely all agree on. Anything beyond this tends to be debatable.

The following analogy may offend some readers, but it may help us think through our own stances on physical punishment. I believe in total abstinence from alcoholic beverages. At the same time that I believe in and counsel abstinence from this drug, I believe that infrequent, moderate use of alcohol has few damaging and harmful effects on most people. Regular and prolonged use of alcoholic beverages is harmful and that is reason enough to avoid it all together. In the same manner, I believe in and counsel no spanking and no inflicting of pain while discipling children. However, I believe that occasional spankings and mild physical discipline will not turn most children into violent persons, future spouse beaters, or bullies. Regular and prolonged physical beating and punishment is harmful. That is reason enough to avoid it altogether.

Incidentally, I admit that it has been much easier for me to avoid the use of alcohol than to refrain from administering occasional physical punishment to my children. As a parent, I have some growing ahead of me.

There is no way to know just how many Brethren persons are included in the growing number of physically abused US citizens. Some authorities indicate that one of every four American families contains one or more individuals suffering from physical abuse. If you are a victim of physical abuse or if you sense that your family is ill-equipped to deal with conflict in a nonviolent manner, you may want to seek counsel and support outside your family. Within many of our congregations there are small groups which meet regularly and seek to be open and supportive of persons with special needs. Most pastors are prepared to counsel and make referrals to other counselors and support agencies. Medical doctors, public-school counselors, local mental-health officials, and a variety of community people are concerned about increased violence within families. However, they seldom have authority to intervene in any situation before they are invited to become involved.

The Church of the Brethren Statement on War contains these words: "We seek to lead individuals into such intimate contact with Jesus Christ, our Lord, that they will commit themselves to him and to the manner of life which he taught and exemplified."

A family which seeks intimate contact with Christ acknowledges and discusses the conflicts which inevitably arise and works through them to affirm the strengths of individual family members. This is a family which will handle conflict nonviolently. ☐

Chuck Boyer is coordinator of the On Earth Peace program of the World Ministries Commission.

Los Angeles: Out of their study a district peace task force formed

Two years ago Brethren pastors in the Los Angeles, Calif., area covenanted to meet every other week for prayer, Bible study, and the sharing of concerns. Beginning with a study of the Old Testament, which they interpreted together in light of the revelation of Christ, the group soon noted how often the theme of peace and nonviolence recurred in their discussions. It was evident to them how serious study of the Scriptures led their Brethren forebears to a position of no force in religion and non-participation in war.

The pastors began evaluating their own profile as peacemakers. Such questions surfaced as: Are we really responding to the call to be 'ambassadors of reconciliation'? What can we say about the brokenness of our times when we are not at peace with ourselves and with God? What are the issues of peace witness in our understanding of the Lordship of Christ? How is peace related to the concerns of our neighbors for security? What image of 'peacemaker' are we conveying to our youth? Are there sufficient opportunities for peace witnessing in congregation and denomination?

Aware of the seriousness with which the support group was dealing with the peace issue, the Mission and Service Commission of the Pacific Southwest District invited the pastors to form the nucleus for a Peace Task Force for the conference. Growing from this intentional beginning and enlarged by persons from other parts of the conference, the task force has become a significant new ministry for the Pacific-Southwest Brethren. ☐

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Elgin: "Let your light so shine . . . " sharing the faith in newspaper ads

In the early days of the European settlement of America anyone with an idea or philosophy to propagate would "hire a hall" and give a lecture. Clyde Weaver, a member of the Highland Avenue Church of the Brethren, Elgin, Ill., and director of marketing for the General Board, thinks the same principle can be applied to making a public witness to one's faith in modern times.

His medium of proclamation, however, is the local newspaper, in which every two weeks he places an "ad" entitled, "Plumbline." Boxed with a neat border and introduced with a creative, eye-catching headline, each message contains approximately 120 words and relates the values of the Christian faith to local and national issues. The Weavers' family budget bears the cost of the ad.

"Plumbline" is not Clyde Weaver's initial venture into finding a creative way to share his beliefs, however. When he joined the national staff in 1969 to assist congregations in their ministry to families and in deploying members in mission, he introduced the idea of writing one's faith tenets into a concise paragraph that could be placed on the back of a calling card. The uses were obvious. Imagine the surprise of airline passengers who casually inquire who their fellow seat partner is and receive in answer a card with "This I Believe." "It is the basis for many productive discussions," relates Clyde.

Likewise, "Plumbline" provides a springboard for further dialogue with friends and community. A Kiwanis colleague is collecting the ads because he appreciates the thought stimulation they provide. A radio station has invited Clyde to begin a series of the perspectives on the air. People often stop Clyde to ask, "Now just what did you mean by that statement?"

Clyde is cautious not to castigate his readers or force the issue in his witnessing. "Plumbline" is an attempt to introduce a serious concern in a way that encourages persons, especially Christians, to apply the values of their faith against the eroding tendencies of culture and society. His Christmas 1977 message, for instance, called attention to the inconsistency of considering production of the neutron bomb at a time when we celebrate the birthday of the Christ Child. Wrote Clyde E. Weaver, under the headline, "Neutronic Plague":

"One of the 'gifts' our technology has given us this year is the neutron bomb. Its creators believe it will help us keep peace. How can a device designed to kill people keep people from killing people? Furthermore, this new model 'peace maker' is made to destroy people and protect property. All this in a country that at Christmas extols the Prince of Peace." ☐

Clyde Weaver found a creative way to share his beliefs through "Plumbline," an ad in the local newspaper which relates the values of the Christian faith to current issues.

Daily Courier N
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New York, Boston

St. Petersburg: Taking on war giants armed with the slingshot of witness

Bob and Myrna Gemmer, Brethren peace advocates in St. Petersburg, Florida, saw possibilities for influencing the spiraling increases in governmental monies earmarked for defense spending with the proposal of the Transfer Amendments in the House and Senate.

In accord with new budgetary procedures adopted in 1975 and prompted by the Carter administration's desire to work toward a balanced budget that would meet more of the country's basic human needs, the Transfer Amendments would allow for budgeted funds to be reallocated so that monies are diverted away from weapons development and aid to dictatorships and applied to domestic programs affecting the environment, health and the general social welfare.

The strategy of the amendments' supporters involves local organizing and a national pressure campaign aimed at the budget setting process in Congress. The Coalition for a New Foreign and Military Policy, of which the Church of the Brethren Washington Office is a member, states, "It is a long process aimed at fundamentally rearranging and redefining the goals of our society. But in the short run, powerful coalitions arising to support the Transfer Amendments can produce the immediate victories so essential to a developing movement."

The Gemmers have voluntarily taken it upon themselves to form such a coalition in Florida. With the hard work of a group of concerned individuals, they have gained support from 30 local organizations and several governmental bodies. As a result of their efforts the St. Petersburg City Council and the Clearwater City Commission officially endorsed the Transfer Amendments. Florida's Representatives and Senators have been contacted by the Gemmers urging their support for the amendments' adoption.

Bob and Myrna Gemmer have proven that a few concerned and determined individuals can have a major impact upon the issues and decisions that shape national policy. ☐

Citronelle: One person's courageous initiative to make Brethren known

The task of establishing the identity and ministry of the Church of the Brethren in an area where the denomination has little heritage and small numbers is slow and difficult. At least this is the experience of Roy I. White Sr., moderator of the Cedar Creek congregation near Citronelle, Ala. In the deep South, heavily concentrated with Baptists, Methodists, and Presbyterians, the Church of the Brethren, with only scattered congregations, has to be explained and interpreted.

Roy White is one who is working at that task and going straight to the heart of public opinion, the news media, to do so. He is the writer of a regular column entitled, "Top of the Morning," in the Chatom-Citronelle *Call-News Dispatch* in which he presents Brethren doctrine, "not simply as Brethren but as vital truth." Last fall after attending a regional New Call for Peacemaking conference in North Carolina, Roy was convinced that the peace stance of the Brethren, Mennonites, and Friends deserved attention in his home area. He succeeded in getting his editor to run an article on the cooperative emphasis, explaining the consistent stand of the historic peace churches in calling for a moratorium on weapons manufacturing and a rejection of war as a means of settling disputes.

Roy is determined to continue using every available means to help give the Brethren identity in Alabama. The traditional peace attitude of the denomination is a particularly unique way to gain distinctiveness in a state established by numerous massacres between Spanish and French settlers and native Indians, a state that has never forgotten the conflict between the North and the South, and a state in which manufacturing accounts for nearly 80 percent of its productive economy.

Roy hopes that his courageous inititive as a minority witness will inspire other Brethren across the Brotherhood to explore the possibilities of telling the denominational story and message through their own local media. ☐

—FRED W. SWARTZ

Fred W. Swartz is editor of Agenda *on the Communication's Team.*

P. Roy Brammell

BROTHER HARVEY

Brother Harvey was born in northeastern Kansas where he learned to love the land. This is his story, the story of a boy who went barefoot to school and who "hardened to work." But this is also the story of a Brethren preacher, who supported his family by farming while he cared for the sick, helped his neighbors, reconciled arguments, preached the Word, and led his people in observing the sacraments. $1.50 paper plus 35¢ p.&h. Order from THE BRETHREN PRESS, 1451 Dundee Ave., Elgin, IL 60120.

The Brass Ring

"The teeth are smiling but is the heart?" Inuwa, a young boy living in the bush country of Africa, had often heard the proverb known to the Munga tribe. But his heart was not smiling, even though he wore the brass ring, a sign of courage. This is Inuwa's story, telling of the experiences that eventually gave him a smiling heart. For those who are interested in learning how persons living in a different culture deal with problems like their own. **$1.25** Plus 35¢ p&h.

Order from **THE BRETHREN PRESS,** 1451 Dundee Ave. Elgin, Illinois 60120

Armaments: Security or straitjacket?

by Kathleen Pobst Allstot

Moving Toward a New Society, by Susanne Gowan, George Lakey, William Moyer, and Richard Taylor. New Society Press, Philadelphia. 1976. 296 pages. Paper $3.50.

The Cultural Subversion of the Biblical Faith, by James D. Smart. Westminster Press, Philadelphia, Pa. 1977. 128 pages Paper $4.95 (tentative).

The Struggle for Humanity: Agents of Nonviolent Change in a Violent World, by Marjorie Hope and James Young. Orbis Books, Maryknoll, N.Y. 1977. 305 pages. Cloth $8.95; paper $4.95

Toward a Human World Order: Beyond the National Security Straitjacket, by Gerald and Patricia Mische. Paulist Press, New York. 1977. 399 pages. Cloth $9.95; paper $2.95.

US Foreign Policy and Christian Ethics, by John C. Bennett and Harvey Seifert. Westminster Press, Philadelphia. 1977. 235 pages. Paper $7.95

"There were nearly one hundred and fifty of them and they writhed and gasped with pain, although none seemed to notice the others. On approaching I saw they all wore tight jackets, buttoned up and pulling at the seams, which seemed to be the sole cause of their distress. The one I tried to speak to could barely gasp out answers but I gathered that the coats had been worn a long time and no one questioned their size or usefulness. I pointed out that the coats seemed a mite small to me, which provoked a defensive sputtering and the explanation that wearing these jackets made them all feel 'secure.' As I left them there I couldn't help wondering about these one hundred and fifty suffocatingly 'secure' individuals."

Gerald and Patricia Mische open their provocative book, *Toward a Human World Order*, with this parable which lays out the theme quite plainly: Political systems of nation-states as we know them today are so preoccupied with political survival as to be straitjacketed and incapable of realizing more human-centered goals. The Misches see three concerns—the balance of weapons concern, the attempt to achieve balance of payments in trade, and the competition for scarce global resources—as the prime causes for this national security "straitjacket." No nation of the world is exempt from the "need" to address these concerns since the explosion of the bomb over Hiroshima challenged previous conceptions of national security, and the oil embargo brought home the interdependency of the nations.

Despite the capabilities of both superpowers to destroy one another several times over, the arms build-up continues. Third and Fourth World countries are major consumers of armaments and one-quarter of the "developing" countries produce major weapons themselves despite their pitiable domestic situations. Foreign arms sales, while never permitting any true balance of military power, do help the industrialized nations stabilize the balance of payments problem they face with non-industrialized commodity-exporting countries.

In return for military hardware, America receives the dollars which it previously paid in buying oil or coffee or sulfur. The enormous military sales to Iran and other oil producing nations show clearly both the effort to balance trade payments and to influence those countries in their decisions on prices or embargoes. Thus the third concern, over scarce resources, comes into the picture. While the industrial nations feel especially vulnerable to decreasing amounts and increasing prices of vital resources, Fourth World nations find the pinch excruciating, despite loan and aid offers. The world today suffers not only from the arms race, but the resources race and the balance of payments race as well.

With such considerations it is no surprise that person-centered social justice programs on the domestic front suffer. With funds being poured into arms, into loans for companies which can assure their government of foreign trade dollars, and into the pockets of commodity-exporting nations, where can programs for housing, job training, educational facilities, urban rebuilding, and other domestic needs get funding?

To this sadly familiar "guns or butter" scenario is added the growing sense of powerlessness felt not only by citizens but the heads of state. Problems are too large, too complex, too interrelated to be solved. A crisis mentality has developed, fed by doomsayers in all the media.

The Misches are not doomsayers. For them this crisis time more nearly approximates the meaning of the Chinese word for crisis: it implies either potential for a catastrophe or a positive breakthrough! They feel this last quarter of the 20th century is a time pregnant with the potential for the breaking up of those security straitjackets. New perceptions of interdependency and powerlessness combined with national self-interest and altruism can provide the basis for coalitions working for a just world order and for transnational institutions to maintain that order. The key to transforming a competitive world into a cooperative one is to help people see connections between the issue which concerns them and the national security straitjacket which drains away the resources needed to resolve those issues.

Preoccupation with political survival is a straitjacket against human-centered goals.

From Latin America has come a new movement combining grassroots involvement, Catholic leadership and moral-ethical political values. The theology of liberation, with its emphasis on a "revolution of *being more* rather than *having more*," is already affecting non-Latin people through such spokesmen as Brazilian Archbishop Dom Camara. Keying in on the idea of development, the new theology sees it as something which ought to be done *by* a people rather than to or for the people. Decentralized decision-making and the reordering of "aid" structures would help destroy the dependency fostered by aid programs brought in from outside. The goal is social justice in the economic relations between persons and their nation as well as between nations. A just economic order allowing all nations fair access to the means for economic development would eliminate the need for military and economic power balances. True national security would come from economic security. Theology of liberation, creatively combining a belief in economic justice with Christian emphases on development of the wholeness of humans, offers some hope for a solution to the straitjacket of national security.

The Misches hold out a hopeful vision, despite their analyses, for a world transformed by the acceptance of function-oriented transnational agencies. Committed to social justice globally, using nonviolent problem-solving methods, based on ethical, religious values, and centered around the goal of developing as fully as possible the wholeness of each human, the agencies would be a part of a decentralized global security system. Crucial to such a future is the involvement of Christians and humanists, relating their concerns, values, and faith to the overarching global problems and choosing a moral world.

The Quaker authors of *Moving Toward a New Society,* in their well documented book, share many of the Misches' concerns, but focus primarily on the United States. Members of the Movement for a New Society, a group representing a variety of religious and humanist beliefs, they call for a radical change in the economic structure of our country. Their charge is that de-development of America, followed by re-development along more just economic lines, would not only improve our relations with the non-industrial nations which we exploit, but would eliminate the need for a huge military establishment to protect those corporations doing business overseas. They see a decentralist society based on worker participation, equality of power, and nonviolent conflict as a solution for current problems.

Two other recent books speak to issues of world interdependency, Christian values and American policies. *The Cultural Subversion of the Biblical Faith* by James Smart traces the development of a gap between the biblical values we commit ourselves to as Christians and the policies we support as American citizens. The identification of Christianity with the American way of life, the elevation of national authorities to absolutes and the exclusion of Christian values in policy making has led to a civil religion. The author cautions that Christian citizenship must be responsible and can never become unquestioning nationalism without losing its Christian character. In *US Foreign Policy and Christian Ethics,* John Bennett and Harvey Seifert point out that God has no favorites among nations. Political and moral self-righteousness leads to dogmatic policies which are usually self-serving. The two authors see a need for both moralists and policy experts to share in developing policies. In their view, however, policies which include such moral stances as pacifism must be tempered by the pragmatic realization that unilateral social change or disarmament would not work in the present world system. They cannot foresee a conflict-free world system even were Christian-humanist values to be incorporated into policies.

To leap from these scenarios of future world orders into a world where individuals are creatively "living the revolution now" means picking up *The Struggle for Humanity,* by Marjorie Hope and James Young. Their impressive biographies of eight men and women include Kenneth Kaunda, the humanist president of Zambia; Cao Ngoc Phuong, a Vietnamese schoolteacher; and Cezar Chavez, American farm workers spokesman. These persons' lives, focused on bringing out the potential within other humans, exhilarates and offers a hope for a world based on faith in God and persons.

They exemplify the cautious hope held out by Dr. Robert C. Johansen who holds up the thread that runs through all the books discussed here:

"There is at present no serious effort by major governments to move toward a disarmed world. A global humanist approach, designed to avoid the defects of past arms control policies, offers greater promise. It forges a strong link between security and disarmament. Only a citizen's movement at first can generate the needed pressure to challenge vested military and economic interests that favor continuation of the war system, despite the near certainty that indefinite perpetuation of that system spells disaster for the human species. Whether such a movement can be successful, no one knows. But it remains the most hopeful of the available, none-too-hopeful avenues that one can take toward increased human security" (from a working paper presented at a meeting of the World Order Models Project in July 1977). ☐

Kathleen Pobst Allstot is a public school teacher in Oroville, Wash., and a former exchangee in the Polish/American Agricultural Exchange program.

Inglenook Doctor Book.

Dr. Walter C. Alvarez, Emeritus Senior Consultant, Mayo Clinic, describes this book, first published in 1903, as "a charming and delightful look at the not-too-distant American past." The book contains over 900 home remedies, passed from generation to generation, for every illness from the comon cold to a family argument. Today's readers, instead of taking such cures as literally to be followed, will find in The Inglenook Doctor Book a source of humor and earthy wisdom as well as a mirror of a heritage reflecting the necessities of an earlier, simpler, and harsher life. $1.50—35¢ p&h.

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DISARMAMENT

The issues surrounding the demand for disarmament require careful study by Brethren. Pressure to deal seriously with disarmament comes not only from our heritage as people of peace but also from the world situation present today.

Even if you can only gather a few people in your congregation, make that effort. Check to see if persons in congregations other than Brethren in your area might want to join you. Put a notice in your church newsletter or in the Sunday bulletin announcing a time and place for an initial meeting on disarmament. Think about persons that you know who care about the world and the demands of the gospel in relation to the world. Call them to work with you. Think about using one or more of the following four resources: Messenger, *Disarmament Packet, Operation Turning Point,* and *Film Feedback.*

The April Messenger

One possibility for study is this issue of Messenger. At a first session, look through the magazine and decide which articles and items appear to be fruitful for further study. Make a tentative listing of the order in which your group wants to approach the issues. Decide how many sessions you want to meet. Plan from the beginning to carry out some kind of action related to disarmament. Several suggestions are given in the Messenger pieces that will stimulate your thinking toward creative action.

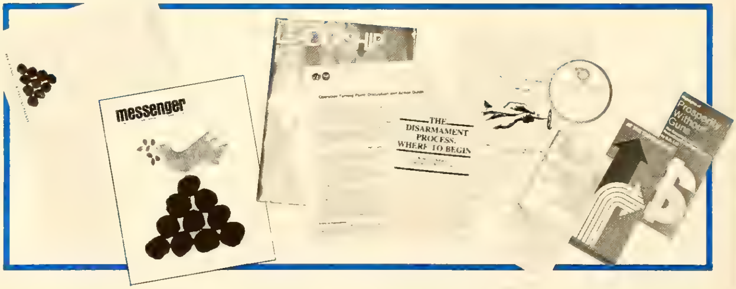
Disarmament Packet

The Church of the Brethren Peace Task Team has also assembled a packet designed to provide background information on the UN Special Session, resources for further study, and action suggestions. Among items in the packet, available for $3 (write to Disarmament Packet, 1451 Dundee Ave., Elgin, IL 60120), are *A Citizen's Guide to the United Nations Special Session on Disarmament,* the *Disarmament Action Guide,* and the Johansen booklet mentioned above, *The Disarmament Process: Where to Begin.* Also in the packet of at least 10 pieces will be worship resources, other study materials, and action suggestions.

Operation Turning Point

For one free copy of an excellent resource, write to *Operation Turning Point, End the Arms Race,* 1140 Avenue of the Americas, New York, NY 10036 for the *Operation Turning Point* leadership kit. Several items are included in it:

1) *The Disarmament Process: Where to Begin* is a 24-page booklet by Brethren Robert C. Johansen, president of the Institute for World Order. The purpose of Bob's booklet is to encourage reflection, provoke discussion, and stimulate action. It encourages persons to deal with the question of which disarmament proposals are the most feasible and most desirable and which have the most potential for education and mobilization.



2) *I Want to See 2000* is a brochure announcing a mass media campaign featuring Paul Newman, Margaret Mead, and Norman Cousins on audio and video tapes, which are available for use on local television and radio stations. Also enclosed is reproductible copy for a black and white full-page advertisement as well as copy for a one-column advertisement with quotes from Newman, Mead, and Cousins.

3) *Highlights of Prosperity Without Guns* is a folder suitable for including in a mailing which emphasizes important points from the 44-page booklet called *Prosperity Without Guns,* by B. G. Lall, which is available for $1.00. The book focuses on the economic impact of reductions in defense spending.

4) Information about the UN Special Session on Disarmament scheduled for this May includes four pages of ways in which the UN has dealt with arms control and disarmament and a one-page sheet listing the agenda for the UN Special Session.

5) *At the Turning Point: Arms Control Options* is a 50-cent booklet which lists where we've been, where we are, and where we're going as well as providing suggestions for both individual and group action.

6) *Operation Turning Point: Discussion and Action Guide* costs 25 cents and includes helps for planning and leading a group as well as suggested questions for discussion and some action suggestions.

7) *UN Special Session on Disarmament: A Simulation* is a four-page sheet with instructions for two scenarios—the participants in the United States and the participants at the United Nations. These two sections can be conducted at two successive meetings. Only two agenda items are suggested for processing in the simulation. Additional copies of the sheet are available for 50 cents.

Film Feedback

Another helpful resource was sent to all pastors through a recent mailing of *Source.* Check with your pastor about the *Film Feedback on Disarmament.* It includes some thought-provoking quotes and some ideas and questions for discussion as well as a listing of visual aids, books and pamphlets, and organizations. The two-fold purpose of this special issue of *Film Feedback* is to alert church leaders to the urgent need to mobilize the religious community in support of a reversal of the arms race and to provide a concise overview of the issues involved and a selected list of recommended resources for use by church groups.—Shirley J. Heckman

Shirley J. Heckman is consultant for educational development for the Parish Ministries Commission.

HERALD PRESS
A Child's Garden of Delight

THE GHOST BIRD MYSTERY
by Ruth Nulton Moore
9-to-14-year-olds will see Christians involved in wildlife conservation in this exciting mystery. Hardcover, $3.95; Paper, $2.95.

INK ON HIS FINGERS
by Louise A. Vernon
This is the story of Johann Gutenberg and the first printing of the Bible with type told through the eyes of 12-year-old Hans Dunne. This is one of ten books for 9-to-14-year-olds that teach church history. Hardcover, $2.95; Paper, $1.95.

WELFARE KID
by Dave Hill
9-to-14-year-olds will learn to appreciate living on welfare as they follow all the escapades and family relationships of this welfare kid. Hardcover, $3.00.

COALS OF FIRE
by Elizabeth Hershberger Bauman
The stories of men and women who practiced returning good for evil. This book will challenge children of all ages. Hardcover, $3.95.

WELFARE KID
BY DAVE HILL
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Here is something delightfully different for parents and teachers of children in grades 1-4. Authentic African stories with a spiritual truth as used by Christian teachers and preachers in Zaire. These tales have been told around evening bonfires in Africa for centuries. Paper, $1.95.

BITTERSWEET DAYS
by Dorothy Hamilton
A highschool girl struggling with the "in" group, family values, personal tastes and principles. One of 18 books by Dorothy Hamilton that teach Christian values to 9-to-14-year-olds. Hardcover, $3.50; Paper, $2.50.

JOURNEY TO JERUSALEM
by Marian Hostetler
9-to-14-year-olds will better understand the conflict between the Israeli and Arab nations as they journey with 12-year-old Miriam Nelson. They will also relive Bible history as Miriam participates in an archaeology digging. Hardcover, $3.95; Paper, $2.95.

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On defining sin, reasoning together, resistin

Glen D. Whisler

Sin should be defined as sin

The issue of homosexual behavior is a highly emotional and controversial one. Note the September issue of MESSENGER, where many churches are already facing the issue, debating it, and passing resolutions both pro and con. I was bothered to read in Letters (December) "A Plea for Acknowledgment," in which 11 sisters wanted to be freed from their silence.

The National Women's Conference in Houston received an entire page in the last *Agenda* mailing. The issue of homosexuality was missing from the report by Karen Hoover. It would be quite revealing if the sisters who attended this meeting would express their convictions on this particular resolution.

Homosexual behavior cannot be sanctioned by the church. When the church takes up such an issue it becomes a theological issue and such theological issues are to be dealt with in the area of sin, forgiveness, and salvation. The Scriptures are very clear in this regard particularly when one reads 1 Cor. 6:9-11 in reference to immoral behavior and the question of Eternal Life.

Salvation can come to those who are practicing this deviant sexual preference. *Time* Magazine, Dec. 5, reported on the meeting in Houston and fortunately it also included a report on the "Other Meeting Houston." At this meeting one man in particular, Roger Redford of Arkansas, declared he had been a homosexual for 26 years until he was finally saved. "The Lord Jesus Christ is the only one who can deliver you from homosexuality."

In taking a position against homosexual behavior I am not denying anyone any of their civil rights. Being an adulterer does not cause a person to lose civil rights but the person is guilty of sin, sin which the Church should be ready to define as sin and to be just as ready to show the way to forgiveness in Jesus Christ. In this regard it is no different from other activities which produce brokenness between persons as well as between individuals and God.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

It is my hope the Church of the Brethren will never support homosexual choice but will help us to a greater and a more perfect life in Christ. ☐

Glenn D. Whisler is pastor of the Poplar Ridge congregation, Defiance, Ohio.

John M. Roller

'Come now, let us reason together'

"If it had not been for the hotheads, neither the Revolutionary War nor the Civil War would have had to be fought." This comment was made by my father, the late J. Samuel Roller, an elder in the then Northern District of Virginia. I do not remember his supporting arguments, but likely Samuel Adams and Patrick Henry were not given the place in history as usually taught. He may or may not have said that some governments have ended slavery by paying the slave owner the price of their human property.

Regarding World War I, and especially World War II, it is difficult to find a course other than violence that could have been pursued, but an appraisement of present world attainments and future trends make alternatives to war imperative.

"Science in the Penultimate Age" is the title of an essay by Professor William Bevan of Duke University, in the September-October 1977 issue of the *American Scientist.* The title implies that our present age is the one next to the last—the last being either nuclear annihilation or the establishment of a better world order.

After Professor Bevan makes a listing of ominous world conditions, he adds, "Nothing that I have written needs to be inevitable. Not one of the problems I have described is, in principle, beyond the human capacity for solution, if only humankind, despite its shortsighted and preverse preoccupations, will give each the attention it requires and demonstrate a willingness to accept the costs that effective solution will demand. The advanced nations of the world are in a post-affluent epoch. What every individual in these nations must now realize is that he or she must come to terms with scarcity at home as well as with poverty abroad and that a culture of restraint is imperative as an essential goal for all people on this interdependent planet.

"Our fundamental difficulty resides precisely in the fact that while we have developed our physical technology to a high pitch we have largely continued to neglect the one ingredient that is central to all of our problems, namely, the unreconstructed human personality. Unless there is a fundamental reorientation of individual purpose toward the reality of interdependence—altruism, enlightened self-interest, call it what you will—no technology, physical or social, offers much promise for ultimate human survival. Scientists and engineers must join people from all walks of life and from all sectors of the globe in a new conception of citizenship and a new understanding of enlightened self-interest. The scarcest resource of this world of scarcities is people of good will. If we can only find ways of greatly increasing their number we may then, with Neruda, enter the Splendid City."

A modification of my father's terminology "hotheads" would be "unwillingness or inability to negotiate." The hope of humanity's future is to have national leaders and other leaders of public opinion who will negotiate. It is too much to expect that violence can be eliminated in all local areas, but for conflicting issues among large and nuclear equipped communities the conference table is paramount. Another expression used many centuries in the past was "Come now, let us reason together" (Is. 1:18).

How sad to contemplate the possible comment uttered by a descendant of an atomic confrontation survivor, "If it had not been!" ☐

John M. Roller is a retired teacher and a member of the South Bay Community congregation, Redondo Beach, Calif.

rms, remembering Conference

Mary Jo Bowman

"Does this make you feel safe?"

Does it make you feel secure to know that the United States government last year has budgeted $110 billion (Over 50 percent of federal tax dollars) for the Department of Defense? Do you feel safe knowing that the United States possesses a nuclear stockpile that has the capacity to destroy the world 12 times over?

The United States now possesses a nuclear arsenal of 8,000 megatons (the equivalent of 8,000 million tons of dynamite). That is equal to 615,385 bombs like the one dropped on Hiroshima, which immediately killed 78,000 people, injured 84,000, and demolished 62,000 buildings.

As the Pentagon buried the B-1 bomber, it gave birth to new and more efficient weapons systems. The cruise missile, a highly accurate, miniature, unmanned airplane with capacity to fly below the field of radar, is one of the latest proposed weapons.

The 560-Trident submarine, an underwater monster almost the length of two football fields, boasts 408 nuclear warheads. The Navy wants 30 Tridents by 1990. President Carter and the Congress have approved the neutron bomb, the Pentagon's latest "clean" weapon.

These, and other, new weapons systems reflect a major shift in US defense policy in the last two years. The old policy was one of insuring enough bombs to retaliate if the nation should be attacked; we would not be the first to use the bomb. The new policy is aimed at what the Pentagon calls a "limited nuclear war." The aim is for "first strike capacity," that is the ability to get *them* before they get *us*.

Not only is the United States government wasting millions of dollars annually on redundant machines of destruction, but it is helping more and more nations to develop nuclear arms. The Stockholm International Peace Research Institute predicts that close to 35 countries will be able to make atomic weapons by 1986, making nuclear war practically inevitable.

Does that make you feel safe?

While the Pentagon deploys millions of dollars worth of missiles under the guise of national security, the proliferation of nuclear power plants threatens the safety of the environment and all its inhabitants. While millions of dollars are spent on new, elaborate weapons systems, millions of people suffer from lack of food, shelter, and health care.

However you look at it, the nuclear arms race is flirting with fires of catastrophe,

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rather than moving the United States and the rest of the world toward security. Whether through "limited nuclear war," a nuclear accident, or revolutionary uprisings of the have-nots, US nuclear arms policy is moving us rapidly towards destruction.

From an economic standpoint, US Department of Defense policies are extravagant and inefficient. Seymour Melman (in his numerous books and articles on the military-industrial complex) cites evidence that conversion to a civilian economy would provide more jobs and greater economic stability than does our present military-based economy.

From a political perspective, the present course of the arms race promises only a dead end—continued mutual threat, heightened tension, and stalemates in negotiation. Arms agreements do not come easily, but they are no longer optional.

From a Christian perspective, clearly "it's a sin to build a nuclear weapon." Dick McSorley says it well: "If it is wrong for me to kill you, it is wrong for me to plan to kill you. If I get my gun, and I go to your house to retaliate for a wrong done to me, then find there are police guarding your house, I have already committed murder in my heart. Likewise, if I intend to use nuclear weapons in massive retaliation or as a 'protective first step,' I have already committed massive murder in my heart" (*Sojourners*, February 1977, page 16).

However you look at it, by allowing the arms race to continue we are premeditating murder, if not suicide. As full participants in society it is nearly impossible to avoid some degree of complicity with Pentagon activity. But we need not be captives of the arms race.

We can educate ourselves to the issues and support ratification of SALT II should the United States and the Soviet Union reach such an agreement. We can work for disarmament by helping educate the public to the issues, and giving visible support to the UN Special Session on Disarmament, to begin the end of May. We can refuse to pay taxes for military purposes. We can be prophets in our churches.

We need not be captives of the arms race. We need not place our hopes for security in military defense systems. If we have caught even a glimpse of the message of the Prince of Peace, we cannot help but resist the arms race. ☐

Mary Jo Bowman is a Manchester College senior, majoring in peace studies.

Reprinted, with permission, from Oak Leaves, *December 9, 1977.*

CLASSIFIED ADS

FREE—Copies of MESSENGER 1949-1975, all or part. (You pay postage.) Contact Delta Clark, 205 S. Gables, Wheaton, IL 60187.

FREE OFFER—Plough Publishing House offers free on loan publications translated into "Braille Two." Fiction, non-fiction, drama, poetry. Do you know a blind person who needs inspirational reading? Write: Charles and Robert Headland, Deer Spring Community, Norfolk, CT 06058.

WANTED—Truck drivers. 21 years or over. Good driving record necessary. Brethren preferred but not required. Would also do warehouse work; loading; unloading. Contact: Eleanor Rowe, Director of Administrative Services, Brethren Service Center, Box 188, New Windsor, MD 21776. Tel. (301) 635-6464.

WANTED—Free room, board, small wage for mature Christian person who will make home with handicapped business woman with office in home, in exchange for all homemaking duties, very minimal personal care, and part time receptionist at office. Home is 5 rooms, office, bath and half, one floor, in pleasant residential neighborhood, Indiana, Pa., a college community of 20,000 with small, but active Church of the Brethren. Car not required, but helpful. Contact Margaret Learn, 70 Stevenson Ave., Indiana, PA 15701. Must have references.

CHRIST IS GATHERING a community and leading it himself, as in the days of the early church. Publishers of Truth, 1 S. 147 Third St., Lombard, IL 60148.

FOR SALE—Four-bedroom residence, within walking distance of college, schools, churches. Short drive to excellent shopping center. Excellent opportunity for family with school children. Good community. Can give possession by May 1978. Call or write W. C. Crumley, R. 1, Box 51, Ewing, VA 24248. Tel. (703) 445-2403 (evenings).

ANNOUNCEMENT: Southeastern Regional Roundtable, a weekend of spiritual growth and fellowship designed for high school youth and advisors. Bridgewater College, Apr. 22-23. Featuring Covenant Players, professional drama group. Other activities: small groups, recreation, newsletter contest, campus entertainment, and a speech contest (debating the topic: "The Church of the Brethren should support the abolition of the sale of handguns"). Interested youth and advisors contact: Interdistrict Youth Cabinet, College Box 75, Bridgewater VA 22812.

FOR SALE—The story of the Brethren in Iowa, Minnesota, North and South Dakota, Eastern Montana, and Canada—"History of the Church of the Brethren on the Northern Plains." 268 pages of information about the settling of the land, district activities, leaders of the church and local congregations. Completely indexed. Send $10.00 to Church of the Brethren Tri-District Office, Box 400, Dallas Center, IA 50063.

TRAVEL—Dr. Desmond Bittinger will be guest lecturer and Dr. Ed Bontrager, coordinator for a Middle East Tour Sept. 22—Oct. 7, 1978. Visit Greece, Jordan, Turkey, Israel, Holland. Includes cruise on Aegean Sea to Rhodes, Crete, Patmos. Reasonable Prices. Depart West Coast or East Coast from USA. Free brochure. Write Rev. Ed Bontrager, Church of the Brethren, 502 S. Ross, Santa Ana, CA 92701.

TRAVEL—Annual Conference 1978. Bus transportation and rooms within short walking distance to Convention Center. Write J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

TRAVEL—to the Holy Land, including Palestine, Rome, Athens, Damascus, Egypt, and Istanbul. Leave after Annual Conference, June 29, 1978. Write Dr. J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours. 1978: Holy Land/Egypt (Fall). 1979: Alaska, following Seattle Annual Conference. Repeating highly successful Alumni Tour including Inland Water Passage Cruise. 1980: Oberammergau Passion Play, with Southern Germany and Austria. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

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Allen Heinly

Feeling the Spirit at Camp Swatara

At Camp Swatara last summer I was asked to write on a 4 x 6 card "What does Camp Swatara mean to me" and what things I liked about camp. I had trouble coming up with something to write about in such a small space about such a great experience. Then, while reading a reprinted article from the July 1, 1972 issue of MESSENGER on the Holy Spirit, I was inspired to use a similar form as in the article to write about my summer.

Quote from MESSENGER: "We often hear a lot of talk about the Holy Spirit, but have you ever *experienced* the Holy Spirit? Have you ever felt the presence of the Holy Spirit?" Thinking about this myself, I realized there were more times than I could

Can You Answer These Questions About Writing Your Will?*

TRUE **FALSE**

T or F

Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your wife all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your wife gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain.

**In most states*

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: Making Your Will and A Record of Personal Affairs.

Write or call today. We will gladly provide information based on individual circumstances.

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Sirs:
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#44 4/78

Licensing/Ordination

Alvin J. Hagerman, licensed Oct. 30, 1977, Glendale, Pacific, Southwest

David W. Hunter, licensed Nov. 5, 1977, Modesto, Pacific Southwest

Daniel R. Lubbs, licensed Nov. 5, 1977, District Ministry Commission, Pacific Southwest

Steven P. Myers, licensed June 19, 1977, Fresno, Pacific Southwest

Frank Ramirez, licensed Nov. 5, 1977, District Ministry Commission Pacific Southwest

Pastoral Placements

McKinley Coffman Sr., to Markleysburg, Western Pennsylvania

Philip Dell, from Thomas, Southern Plains, to interim, Ottawa, Western Plains

Charles Durham, from other denomination, to Prairie View, Western Plains

Wayne J. Eberly, from secular, to interim, Harrisburg, First, Atlantic Northeast

Kenneth Hempel, from other denomination, to Twin Falls, Idaho

S. La Verne Hinson, from Decatur, Illinois/Wisconsin, to Little Pine, Northern Indiana

Myers Kimmell, from Tyrone, Middle Pennsylvania, to Boones Chapel and Henry Fork, Virlina

Elmer Leckrone, to Miami, First, Florida/Puerto Rico

D. Eugene Lichty, to Director of Alumni Affairs and Associate Director of Development, McPherson College

Russell McInnis, from Cherry Grove-Yellow Creek, Illinois/Wisconsin, to Virden, Illinois/Wisconsin

Robert A. Miller, from Markleysburg, Western Pennsylvania, to Martinsburg, Mid-Atlantic

Joe Rinehart, to interim, Mill Creek, Southeastern

Clifford Rogers, to part-time, Pine Orchard, Mid-Atlantic

Fred W. Swartz, from Harrisburg First Church, Atlantic Northeast, to Elgin staff

Robert Turner, from Swatara Hill, Atlantic Northeast, to associate pastor, East Fairview, Atlantic Northeast

Douglas Wills, from lay speaker, Virlina, to Fairview, (Rocky Mount), Virlina

Wedding Anniversaries

Mr. and Mrs. Francis Bauer, Johnstown, Pa., 53

Mr. and Mrs. G. Herbert Bridenbaugh, Martinsburg, Pa., 55

Mr. and Mrs. Elvin R. Burket, Martinsburg, Pa., 52

Mr. and Mrs. Buss, Plymouth, Ind., 65

Mr. and Mrs. Ed Carrier, Cushing, Okla., 66

Mr. and Mrs. Chester D. Connelly, Bryan, Ohio, 51

Mr. and Mrs. Ernest Dell, Filley, Nebr., 60

Mr. and Mrs. Malvin Hochstein, Akron, Ohio, 50

Mrs. and Mrs. Francis Hogue, Garrett, Ind., 50

Mr. and Mrs. Fred Holderread, Cushing, Okla., 65

Mr. and Mrs. A. Irvin Hostetter, Hanover, Pa., 71

Mr. and Mrs. Clarence Hunsberger, Mercersburg, Pa., 50

Mr. and Mrs. D. J. Jackson, McFarland, Calif., 60

Mr. and Mrs. John J. Kane, Manassas, Va., 73

Mr. and Mrs. Forrest Longanecker, Pomona, Calif., 70

Mr. and Mrs. George McCoy, Empire, Calif., 65

Mr. and Mrs. Kenton R. Miller, Martinsburg, Pa., 52

Mr. and Mrs. Leroy Myer, Leola, Pa., 50

Mr. and Mrs. Wesley Porterfield, Sebring, Fla., 64

Mr. and Mrs. Frank L. Ruble, Roanoke, Va., 65

Mr. and Mrs. Lester L. Steele, Martinsburg, Pa., 56

Mr. and Mrs. Irvin Witter, Mercersburg, Pa., 55

Deaths

Bagshaw, Robert A., 72, Bridgewater, Va., Dec. 27, 1977

Berkebile, John B., 69, Peru, Ind., Nov. 21, 1977

Berkheimer, Carmen, 61, Hanover, Pa., Jan. 3, 1978

Bibbee, Ann Marie, 20, Marion, Ohio, Dec. 2, 1977

Bomberger, Clyde, 83, Fredericksburg, Pa., Dec. 23, 1977

Bowser, Ada, 88, Pomona, Calif., Dec. 1, 1977

Breeden, Ernest, 76, Monroeville, Pa., March 3, 1977

Brumbaugh, Lydia, 80, Bridgewater, Va., Dec. 20, 1977

Bucher, Alton P., Myerstown, Pa., Dec. 4, 1977

Casella, Sylvia, 55, Hyattsville, Md., Dec. 13, 1977

Claar, Jennie, 84, Claysburg, Pa., Dec. 29, 1977

Cobaugh, Ralph W., 67, New Carlisle, Ohio, Dec. 31, 1977

Coffman, Elizabeth Fahrney, 75, Boonsboro, Md., Dec. 9, 1977

Cook, Garry, 25, Marion, Ohio, Dec. 14, 1977

Dacken, Pearl, 86, Dixon, Ill., Dec. 17, 1977

Dinkle, Ruth, 72, Staunton, Va., Oct. 30, 1977

Ebersole, Hazen, 77, New Enterprise, Pa., Dec. 6, 1977

Eller, Lois Amy, 80, Roanoke, Va., Dec. 26, 1977

Evans, Paul, 76, Pleasant Hill, Ohio, Dec. 2, 1977

Ferrell, Mary, 87, Boonsboro, Md., Dec. 28, 1977

Fruth, Alice, 70, Fostoria, Ohio, Dec. 15, 1977

Gibbel, Gertrude I., 72, Harrisburg, Pa., Dec. 17, 1977

Gould, Osa, 72, Kalona, Iowa, Aug. 19, 1977

Grubb, Grace E., Martinsburg, Pa., Dec. 13, 1977

Hart, Orvan, 86, Huntington, Ind., Oct. 29, 1977

Hatch, Frank, 76, Franklin Grove, Ill., Nov. 29, 1977

Hollinger, Bertha, 85, New Madison, Ohio, Dec. 6, 1977

Hoover, Grover, 85, Glenford, Ohio, Dec. 31, 1977

Huffman, Samuel, 34, Lewistown, Pa., Nov. 17, 1977

Ikenberry, Martha, 84, Quinter, Kans., Jan. 7, 1978

Imes, Emert, 88, Martinsburg, Pa., Dec. 13, 1977

Jamison, Hannah Zenetta, 76, Quinter, Kans., Jan. 5, 1978

Johnson, John H., 64, New Paris, Ind., Jan. 3, 1978

Kasbohm, Elizabeth, 86, La Verne, Calif., Nov. 26, 1977

Kester, Effie, 86, North Manchester, Ind., Nov. 4, 1977

Kime, John E. II, 60, Hanover, Pa., Jan. 5, 1978

Kindig, Nelia, 94, El Paso, Ill., Dec. 19, 1977

Kinsley, Emery D., 85, New Carlisle, Ohio, Dec. 11, 1977

Kinzie, Marie, 75, Ponca City, Okla., Dec. 1977

Knicely, Violet, 79, Mint Springs, Va., Nov. 6, 1977

Knife, Ethel, 79, Troy, Ohio, Dec. 23, 1977

Krall, Fern I. Manecke, 87, Cerro Gordo, Ill., Dec. 7, 1977

Lecrone, Sarah, 100, Somerset, Ohio, Oct. 2, 1977

Lentz, Sadie E., 83, Neffsville, Pa., Dec. 16, 1977

Lewis, Russell, 69, Martinsburg, Pa., Dec. 27, 1977

Masters, Grace, 88, Covina, Calif., Nov. 4, 1977

Miller, Clifford, 24, Lewistown, Pa., Nov. 9, 1977

Miller, Elsie, 97, Boonsboro, Md., Dec. 27, 1977

Miller, Floyd, 82, Mt. Morris, Ill., Dec. 4, 1977

Miller, Margaret E., Lewistown, Pa., Dec. 29, 1977

Muller, Mabel Stouffer, 78, Mt. Morris, Ill., Dec. 13, 1977

Murray, Virginia Crumpacker, 92, Roanoke, Va., Dec. 20, 1977

Myers, Mary E., 92, Sebring, Fla., Sept. 12, 1977

Propst, Julia Ellen Kennedy, 87, McAllen, Tex., June 6, 1977

Reef, Richard B., 57, Flora, Ind., Dec. 10, 1977

Repass, Frank, 74, Herndon, Va., Nov. 18, 1977

Rodeffer, Daisy, 96, Port Republic, Va., Nov. 11, 1977

Ronk, Bessie, 73, Dallas Center, Iowa, Sept. 11, 1977

Royer, Harold A. ("Red"), 75, La Verne, Calif., Feb. 23, 1978

St. Clair, Otha B., 60, Roanoke, Va., Dec. 29, 1977

Sell, J. Roy, Martinsburg, Pa., Dec. 31, 1977

Shaulis, Amy, 72, Somerset, Pa., Jan. 5, 1978

Sherman, Rosa, 80, North Manchester, Ind., Dec. 19, 1977

Shidler, Ira J., 85, Goshen, Ind., Dec. 14, 1977

Shively, Daniel, 66, Bradenton, Fla., Dec. 29, 1977

Slifer, Ethel Funkhouser, 79, Grottoes, Va., Nov. 23, 1977

Smith, Victor, 77, Troy, Ohio, Dec. 14, 1977

Spears, Joseph Everett, 76, Waterloo, Iowa, Dec. 13, 1977

Spencer, Charles, 94, Sebring, Fla., Dec. 14, 1977

Sprinkel, Pearl Phlegar, 65, Roanoke, Va., Dec. 5, 1977

number or remember that I had experienced the Holy Spirit during my summer at camp.

I experienced the Holy Spirit when I viewed, from the Rock Pile, the beauty of God's creation stretched out before me.

I experienced the Holy Spirit while singing songs around the campfire.

I experienced the Holy Spirit when I saw the excitement and joy on the face of a mentally retarded handicapped (MH) child as he hooked his first fish.

I experienced the Holy Spirit when an MH camper I knew the summer before still remembered me a year later.

I experienced the Holy Spirit when a camper said, "Thank you."

I experienced the Holy Spirit when I learned to love those I didn't really like at first.

I experienced the Holy Spirit as we laughed and played together.

I experienced the Holy Spirit while sleeping in God's outdoors and listening to the music of the crickets, sung in unison.

I experienced the Holy Spirit as I watched my campers sleep so peacefully.

I experienced the Holy Spirit when I could love a child and be loved in return.

I experienced the Holy Spirit when I saw the faithfulness and sincerity of the campers' offering toward "Swatara Sue," a calf being sent to the needy.

I experienced the Holy Spirit as campers shared their prayers and thoughts from their week at camp during "sacred campfire."

I experienced the Holy Spirit when I prayed.

I experienced the Holy Spirit as I looked around the campfire circle at the faces of each camper, each very special.

I experienced the Holy Spirit as the campers said their "goodbyes."

I experienced the Holy Spirit as I received letters from campers.

I experienced the Holy Spirit when the staff formed a fellowship circle at the end of a week in prayer and song. Another camp was over, and it was all for God.

I experienced the Holy Spirit when I could share with others.

I experienced the Holy Spirit at the end of a week at camp when a camper cried because he didn't want to leave.

I experienced the Holy Spirit when a mentally handicapped boy paused in his prayer one night and prayed from his heart, "I love you, Jesus." ☐

Allen Heinly is a member of the Mingo Church of the Brethren, Royersford, Pa., and a counselor at Camp Swatara.

Chauncey H. Shamberger

How Conference used to operate

In those good old days still within recall the primary purpose of Annual Conference was to consider the business which came before it. Most of it reached Conference via a local church, which submitted it to the district conference, where it was discussed thoroughly. Before delegates considered it the Standing Committee had gone over it and was apt to add a "Do pass" or "Do not pass." If it was rejected it was returned to the district with the notation "Respectfully returned." There may have been times when some queries received a bit of "disrespectful" treatment.

There was a good deal said about the democratic process by which business came to Conference and also about Conference action being the official position of the church. *The Gospel Messenger* was published weekly and had plenty of space to report the actions of Conference. A couple of weeks after Conference was over the report reached the Brotherhood.

The business session was by no means all of Conference but it was the main thing. When delegates—and non-delegates—were not in sessions there was ample time for unhurried visiting with old and new friends. There was also opportunity to discuss what was taking place in the business sessions.

The mill of Annual Conference is grinding a much different grist today. It is vastly more complex. Such subjects as abortion, ERA, gun control, prison reform, and many others could never have found a place in those Conferences of far-off days. We can well raise the question whether current business sessions are held in an atmosphere which lends itself to the most efficient handling of these complex issues. Not having attended recent Conferences I can only imagine some of the handicaps surrounding the business sessions.

Some delegates may go to Conference much more interested in Insights Sessions, workshops, exhibits, breakfasts, dinners, suppers, and reunions than they are in coping intelligently with questions that will still be unsettled when Conference is over and they are back home. This might be particularly true of persons who have decided to go to Conference on their own expense and only become delegates at the last minute when the church learns they are going. Some of those issues require a lot of homework by the delegates.

It would be naive to suggest that Conference action could be much more thorough if delegates went there solely to attend to Conference business. That just couldn't happen in the Church of the Brethren. It was that way for a long time but it couldn't happen now. ☐

Chauncey H. Shamberger is a retired orchardist and a member of the Fruitland, Idaho, congregation.

ANNUAL CONFERENCE BULLETIN

Youth program committee invites Brethren youth groups—local, sectional, or district—or any committee involved with Brotherhood youth—to decorate the youth drop-in center at Conference with banners showing talents and commitments of Brethren youth. Stands for banners provided. Send a postcard indicating interest by May 31 to: Lisa Harshbarger, Box 234, Manchester College, North Manchester, IN 46962.

F.F. BRUCE ON PAUL

Noted scholar F. F. Bruce explores the enigma of Paul, possibly the most complex personality in early Church history. How did the rabbinically trained Paul come to develop an uniquely Christian doctrine; why was Paul, more than the original disciples, impelled to give Christ's message practical effect; and how did this Roman citizen surmount his heritage and environment to shape the future for generations? These and other questions engage Bruce's vast scholarship as he portrays the historical Paul, his life and work. Bruce shares something of the rich reward he has received from the study of Paul, and in doing so, casts new light on Pauline thought.

PAUL:
Apostle of the Heart Set Free
by F.F. Bruce

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Let's rattle our plowshares

The five-week United Nations Special Session on Disarmament convening May 23 in New York will be the sixth—and possibly the last—in a series of UN-sponsored world conferences in the 1970s.

When I joined the MESSENGER staff a few years back my first big assignment was attending as a reporter the UN World Food Conference in Rome. I had only recently finished a 13-year stint of service in Nigeria, leaving there just as the Sahel drought and famine were finally coming to the attention of the world. I went to Rome optimistic that the impact of the world hunger crisis would cause the diplomats assembled there really to grab a handle and do something—no less a figure than then Secretary of State Henry Kissinger addressed the opening session—this was not a meeting of the Mickey Mouse Club.

Great things were promised in Rome and I came away naively hopeful that we would see an era of altruistic cooperation that would lick the hunger problem. To date there have been few measurable results and I have long since come down out of the clouds and joined the ranks of realists, if not cynics, when it comes to world conferences.

So how do I feel about this disarmament conference? Well, first of all, "Hope springs eternal in the human breast." Second, something just might come out of this one—at the food conference the big powers weren't starving (some of us fasted at the conference just to get the hang of it), but at the disarmament conference those powers will be sitting on their own powder kegs and staring into their neighbors' gun barrels. That *could* make a difference.

What is being touted in the news media as auguries of success? It will be the largest, most representative gathering ever convened to consider the question of disarmament—it's a biggy. All the nuclear-weapons states are expected to attend—in fact, France, Russia, Britain, and the US are on the preparatory committee. "Arms control" promoters are becoming realistic about the limitations as a disarmament tactic—general, complete disarmament is no longer dismissed as the answer. Unilateral initiatives toward disarmament are peeping cautiously out of the closet.

What could be the results? It will be good if we keep our expectations modest—world peace or the scrapping of major arms will not be unveiled; it's not a negotiating conference. My *wildest* hope is that the Special Session will simply turn the attention of the world to disarmament. We have faced the danger of atomic war for going on 40 years; most of us no longer comprehend our peril. It is possible that sufficient awareness can be reached that the creation of new, more imaginative blocs for disarmament will be precipitated by this Special Session.

It is toward the goal of awareness that we have prepared this issue of MESSENGER. We Brethren have always been a peace church. We work actively for peace through our General Board program—staff persons such as Lamar Gibble, Chuck Boyer, Ruby Rhoades, Shantilal Bhagat, Howard Royer, and Shirley Heckman carry peace in their portfolios. We have gained respect in large circles for our counsel. If there was ever a time for our most concerted effort for peace witness it is now, as nuclear saber-rattling raises a din that cannot be ignored even by those who have put their trust in arms. The time is urgent for Brethren to rattle their plowshares. This may be the time somebody will hear us.—K.T.

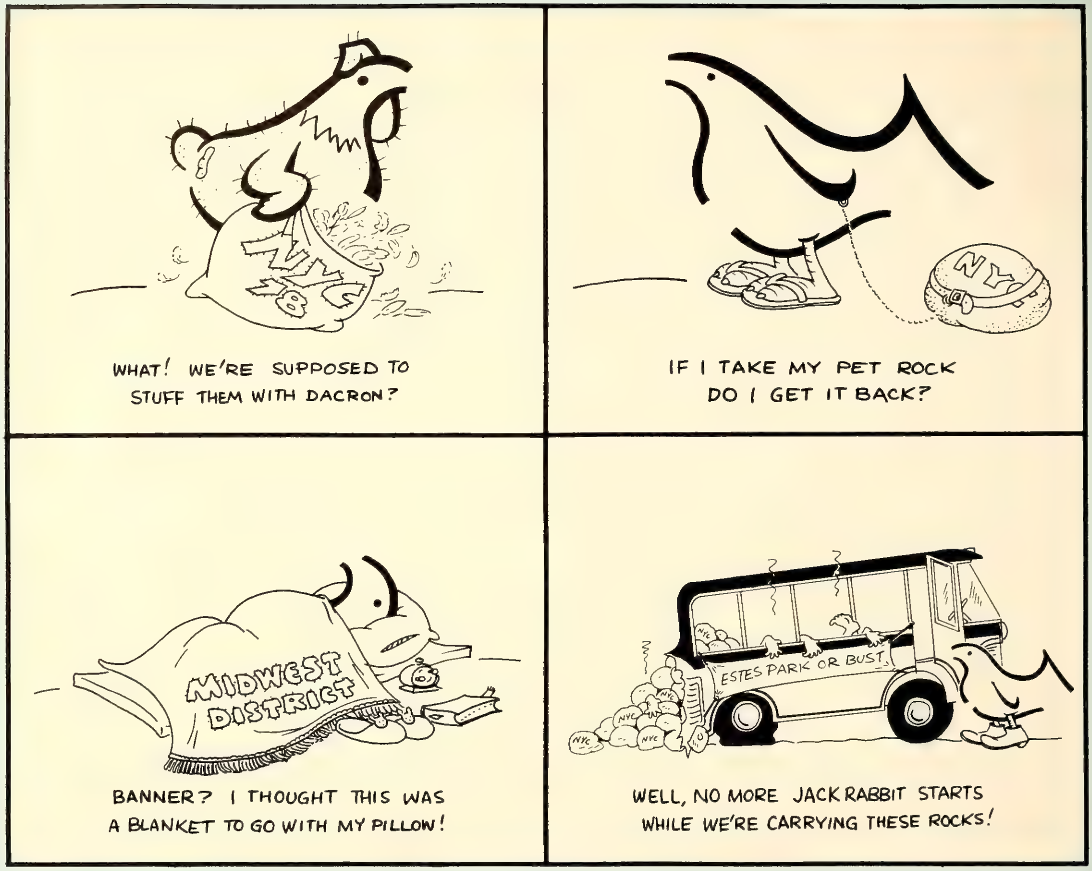
Join Moderator Ira B. Peters (and several thousand other brothers and sisters) in this beautiful convention center in Indianapolis June 20-25 for the

192nd RECORDED ANNUAL CONFERENCE
CHURCH OF THE BRETHREN

May the Spirit of the Lord be upon us as we celebrate the gospel that frees us, address the issues that confront us, pursue the interests that intrigue us, and renew the friendships that bind us.

IRA B
PETERS
MODERATOR

The spirit
of the Lord
is upon us


NYC 78
WHAT! WE'RE SUPPOSED TO STUFF THEM WITH DACRON?
NY
IF I TAKE MY PET ROCK DO I GET IT BACK?
MIDWEST DISTRICT
BANNER? I THOUGHT THIS WAS A BLANKET TO GO WITH MY PILLOW!
NYC
ESTES PARK OR BUST
WELL, NO MORE JACK RABBIT STARTS WHILE WE'RE CARRYING THESE ROCKS!

Are You Ready for NYC '78?

Dear Friend,

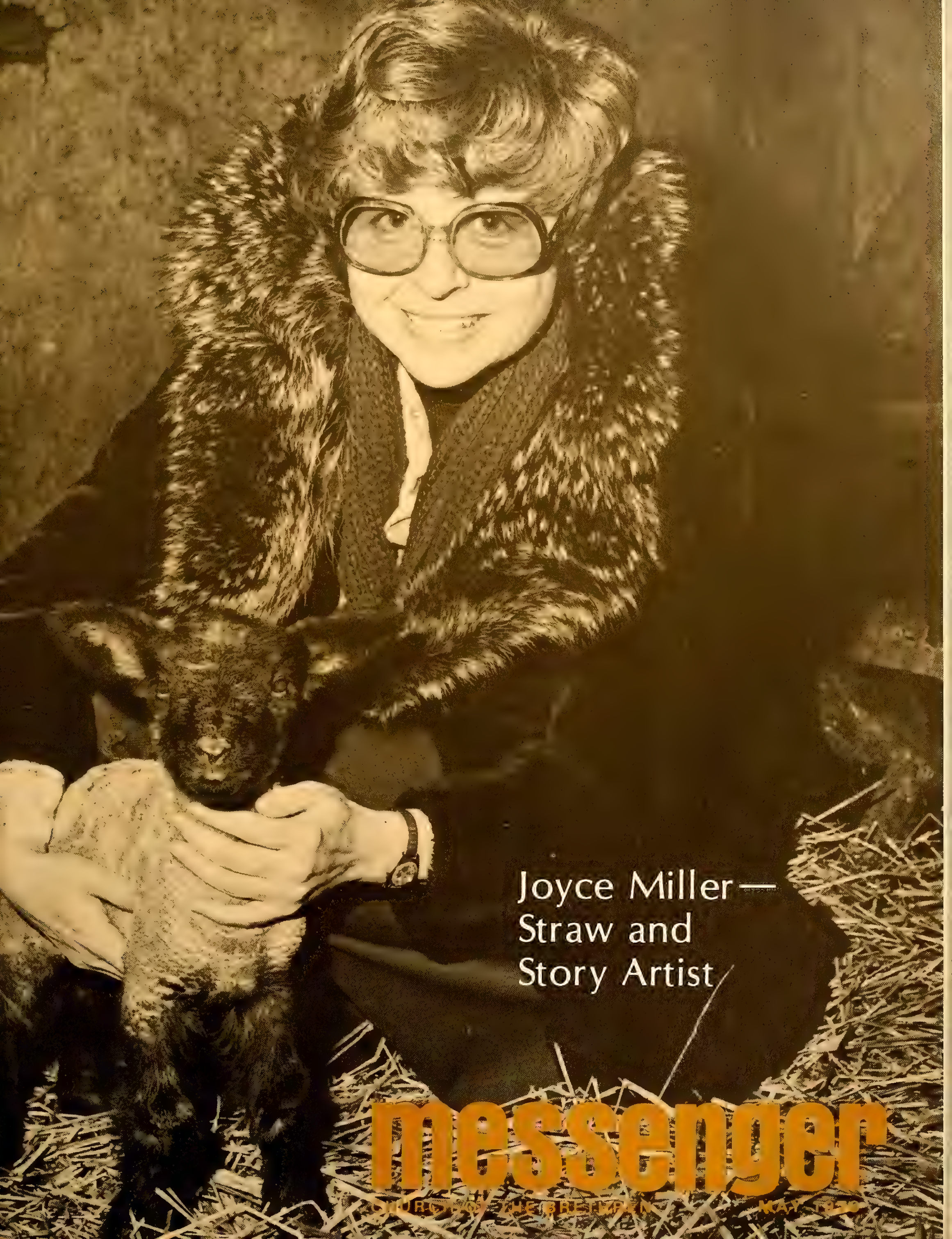
I'll bet you think I'm out of my tree. First, for including cartoons in a church magazine, and second, for asking such a presumptuous question when it's only April. Well, to answer the first, the cartoons were the idea and creation of the editor, and second, April isn't too early to begin thinking about being prepared for NYC '78.

You may ask, "What's to be prepared? Should I pack now, stay awake nights waiting for the bus, and practice breathing into a paper bag to get used to the high altitude?" Of course not (besides, your clothes might get moldy if you pack now). But what about your pillow? I know, I know, you've got four months to finish it, but do you know that I've been working since October on mine and still haven't finished it? And what about that rock from your church—have you found it, much less cleaned and decorated it? And the banner your district is supposed to bring—have you shared your ideas about that?

I hope it's becoming clear that just because you've registered, finalized your travel plans, and already washed your tee shirt six times, it doesn't mean you're ready for conference. (You haven't registered!?! I don't mean to ruffle your feathers, but housing is filling fast!) So please, don't wait until the last minute, or you'll be pulling out your hair (or feathers) and stuffing your pillow with it!!

Dave McFadden

Out of the Mountain
Power to Fly



Joyce Miller —
Straw and
Story Artist

messenger

CHURCH OF THE BRETHREN MAY 1979

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letters

DON'T TOSS YOUR BIBLE

John Brumbaugh, in the Februar MESSENGER, asked whether we should toss ou Bibles on the homosexuality question.

Let me preface my remarks by saying that was an active Catholic priest for about 25 years and I am now married to a Brethren, a jewel of woman. I read your magazine regularly. Thoug I sincerely respect all others in their beliefs, love and practice my Catholic faith.

What would I say to John?

1) No, we must not toss our Bibles, since th Bible was for yesterday, is for today, and will b forever.

2) The fundamentalist approach to Bibl reading and interpretation causes unnecessar turmoil to Christianity, including its unendin and lamentable fragmentation.

3) God is "Our Father," and his message (th Bible) is a message of salvation, understanding and love; not of hatred and despair, even wit sinners.

4) Homosexuality and all the commotio which it is causing today is one of those thing which we call "gray matter." That is, they ar neither black nor white, and there is no definit ground for a unilateral solution.

5) Certainly God condemns the *sin* o homosexuality, but only when it *is* a sin, and h is the only one who can fully judge that. O course we suppose that there is a sin whe homosexuality, either by an innate tendency o by an acquired habit, is fostered and practice with a determined bad will, with no real effort t correct it, and with disregard of God's laws.

Nevertheless, in every instance we who striv to be good Christians, moved precisely by ou Christian love and understanding, must pra and work for the spiritual welfare of all thes people and all sinners. We must remin ourselves that this was the reason for the Incarnation and this is the reason for us to b Christian—to follow Christ and live in his spirit

ANTHONY STEFANY
Lyons, Kan.

WE ARE ALL GOD'S CHILDREN

Although my point of view is far differen from those expressed and such a disparity o views makes communication difficult, I want t respond to the letters concerning homosexualit which appear in the March MESSENGER.

While I readily admit that the issue is complex, the church's response seems to me to b quite simple: if one accepts the belief that we ar all God's children, then it clearly follows that w embrace one another as brothers and sisters, regardless of race, creed, *or* sexual preference.

As for sin, in John's telling of the story of th woman caught in adultery, Jesus does indeed sa (as quoted in the aforementioned letters), "Go and do not sin again." However, my Bible als shows Jesus saying to the woman's accusers "Let him who is without sin among you be th first to throw a stone at her."

MARILYN DELK
Greenville, Ohio

LAFIYA PROGRAM NEEDS BANDAGES

Do we have churches; men's, women's, or outh groups; or Sunday school classes looking or a project? The Rural Health Program of the Church of the Brethren in Nigeria is in need of bandages for the health posts and dispensaries.

Bandages should be prepared in the following way:

Tear old sheets (either white or colored) into trips three or four inches wide; sew ends ogether with a few stitches and roll into rolls bout two inches in diameter. Place these in a plastic bag (half-gallon or bread-wrapper size) nd close with a wire or plastic bread wrapper astener. For mailing, use either a strong cardboard box or canvas or denim bag about 18 x 24 nches in size. Some people have made bags out f legs of worn out overalls or jeans. Check with our local post office for current regulations.

Place five to 10 of the plastic bags of bandages nto a heavy plastic garbage bag and put into the ard-board box or bag. If you mail in a bag, use drawstring type of closing and tie in a secure knot. Boxes should be tied with a strong cord. These will be opened in customs so do not use ape.

Address to: Rural Health Program, C.B.M. Garkida via Yola, Gongola State, Nigeria. On he contents label write: "Rag bandages for ealth program. Value $1.00." On the label where it says "Alternate address if not able to deliver to above," write: Box 626, C.B.M. Jos, Nigeria.

We realize postage is expensive but it costs ive times the postage amount to buy ready-made bandages of gauze which can only be used once.

LAVETA HILTON

Jos, Nigeria

WHAT IS RIGHT FOR WORSHIP?

Thanks for the articles "Must Our Churches Catch at Noise?," by Lucile Brandt (January), and "Praise the Lord Like Wow, Man," by Frank Morgan (February). Articles like these have long been overdue in MESSENGER. Maybe they will help us all to take a look at our worship.

I'm sure Frank Morgan is not a member of a dying breed. He is a member of a silent majority which has not been speaking out on this issue. Perhaps in recent years we have been asking the wrong questions about worship. Rather than asking "What is relevant?" We should be asking "What is right?"

Thanks for all the inspiring, educational, and interesting articles in MESSENGER.

ESTHER STOLTZFUS

Elverson, Pa.

THE 'HARD ROCK' IS CHRIST

I was interested in the article by Frank Morgan, "Praise the Lord, Like Wow Man" (February), in which some of the changes in church worship were discussed.

Some of the events related seemed too far-fetched but the authenticity was not doubted. I took the article as a recommendation that the worship service, particularly the additives, be evaluated to determine the propriety of some of them and their trends toward bringing the weekly food served up in tv and other channels, into the worship service. Realistically, to halt some of the trends toward modern-style music would mean a loss of membership and enthusiasm of those who advocate it, but it now means that those who don't care for it (this Saturday night entertainment style) are absenting themselves from those services rather than openly rebelling against them.

I commend the writer for speaking out on his concerns because Christ Jesus is the only Rock on which a church can stand.

JOHN M. KIPP

Quakertown, Pa.

FIRST THE BAD NEWS

Here's what I don't like about the Church of the Brethren:

1) Positions against divorce, remarriage, and sex perversion are far from positive.

2) The gospel of good reservations for Conference prevails above strong evangelistic efforts.

3) There is lackluster support for the Ten Commandments.

4) In issue after issue in MESSENGER, we read of works for the Lord through various personalities, though salvation is by faith, without boasting about works.

5) Anti-literalists and fundamentalists' enemies infest this denomination.

6) What we lack in doctrinal strengths, we try to make up in works.

7) The mechanics of church organization take most of our time and money. Mechanics are not very good witnesses.

8) We are luxury-loving materialists who have forgotten a lot of Bible knowledge.

9) We love to serve with hammer and nails, yet Christ *gave up his hammer and nails* to *preach and convert.*

10) Servants aren't always saints. Can servanthood be used to cover up gross immorality? I answer with a resounding Yes! concerning our denomination.

MYRON C. HORST

York, Pa.

(And now—it is to be hoped—some "good news." Can any good come out of Brethren? Let's hear from some of you.—Ed.)

OUR CUP MAY RUN OVER

Thank you for publishing my letter in March inviting people to Alabama.

The Cedar Creek Church of the Brethren at Citronelle has just been priviledged with the visit of Rev. Walter Bucher and his wife, Hazel, for six weeks. Walter's sermons were new and refreshing and Hazel was a delight to have in each service.

If their visit is a prediction of things to come our cup will surely run over.

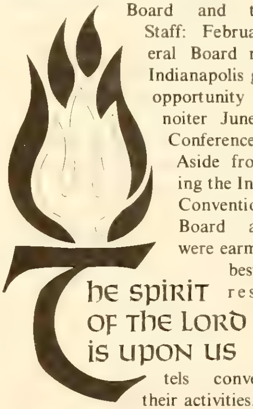
Paul Petcher

Chatom, Ala.

page one

We have in this issue the first installment of a two-part series on 1978 Annual Conference highlights, figuring that many of our readers are Conference regulars and enjoy as much as we do getting a feel for the event before we get there.

This year was unique for the General Board and the Elgin Staff: February's General Board meeting in Indianapolis gave us the opportunity to reconnoiter June's Annual Conference setting. Aside from surveying the Indianapolis' Convention Center, Board and Staff were earmarking the best deals in restaurant fare and signing up for hotels convenient to their activities.


The Spirit of the Lord is upon us

The Communications Team was busy in reconnaissance too. The C-Team has "miles to go" before you find us sitting attentively behind the press table on the Conference floor. Many of you will not see our busy pressroom, tucked away on the second floor of the Center. At Indy in February we were busy arranging for that room and all the equipment we will need to crank out the daily newssheet and press releases, hold tv interviews, print photos, and prepare the MESSENGER wrap-up.

Of course the Indy event isn't the only Brethren gatherin' MESSENGER will cover this summer. Two other official Brethren conferences are the Women's Gathering, July 26-30 at Manchester College, under the theme of "Break Forth, Go Forth," and National Youth Conference, August 22-27, at Estes Park, Colo., where youth will be challenged by the theme, "Out of the Mountain, Power to Fly."

Someone suggested we combine all three conference themes: "Out of the Mountain the Spirit of the Lord Breaks Forth Upon Us." Seriously, we hope that the liberating, power-giving Spirit is among us at all three of these summer events.

The June MESSENGER will carry, in addition to the second part of our Conference preview, a cover story about Moderator Ira Peters, a nostalgic look at some Indiana Annual Meetings of the past century, and a historical overview of the Brethren in Indiana.—THE EDITORS

in touch

Clara Hoover Parks: A prisoner herself

"You have heard of the earthworm. A lot of people will step on it, a lot of people don't even know it is there. But it is always working, turning over soil." Clara Parks pauses, "I am that earthworm."

Indeed, Clara's style as criminal justice consultant for the Michigan District of the Church of the Brethren is much like an earthworm. She works close to the grass roots of society, quietly chews through judicial red tape, and organizes conscience-raising sessions on behalf of the incarcerated.

Yet this Detroit mother of five, grandmother of six, who claims that "people in authority don't scare me," has no official title, holds no educational degree, and modestly states that she "avoids being in positions of obvious leadership." But she is constantly sought out for her valued guidance on criminal justice reform.

As she explains her mode of operation, this soft-spoken pastor's wife sheds some of her modesty and her soft brown eyes turn fiery bright. "I help by counseling, but I am not an advice giver. I direct people toward information, help them evaluate their own situation."

And when the circumstances warrant it, Clara goes further in her work for prisoners: "I speak on their behalf, circulate petitions, send telegrams, get the lawyers' guild interested in their cases. I do whatever is necessary—sometimes even pay for their bail—to get them out of jail.

"People in authority often feel threatened because I'm like a barracuda when I try to get to the bottom of things. People take that personally."

Recently Clara set up a support fund to pay the legal fees of a young black Brethren named Greg, who was imprisoned in California. After setting up the fund, she called the boy's mother. The mother cried into the phone, "If you hadn't called, I don't know what I'd have done."

"Racial oppression is a special concern for me," explains Clara. "Greg kept saying, 'This time I'm going to make it.' He didn't realize that the odds were stacked against him. You can speak out against injustice, but you can't go it alone. I work with what is and am not ashamed of what was.

"I don't start these things. When people work together, they happen." Her secret: involving other people. She has touched the lives of several people who go forth and continue her work.

Says Clara, "To label someone as criminal is unjust. I'm like Eugene Debs, who asserted that as long as there was a single person in prison, he himself was not free."—GEORGE KEELER

George Keeler, a graduate assistant in journalism at the University of La Verne, was a 1977 summer intern on the Communications Team.

Diane Bellomo: A decisi

Diane Bellomo, 22, a clerk-stenographer with Pennsylvania's Department of Revenue, describes herself as a "street kid" before she became involved in the community club ministry at Harrisburg's First Church of the Brethren. She was one of many school-age children whose front yards are the asphalt dragstrips of the inner city and whose back yards are two-by-four spaces already overtaxed with uncollected garbage and unwanted furniture.

Diane's situation was typically compounded by having only one parent as guardian. Her mother, who of necessity must have full-time employment, had to leave Diane alone for several hours at the end of each school day. Eighth-grade friends told Diane, then 13, about the junior high club at the nearby church.

Thus began her involvement with the Brotherhood Fund-supported inner-city ministry at the Harrisburg Church.

Diane quickly became a "regular" in the program, so much so that in a matter of two years she was delegated leadership responsibilities, and a year later she was employed as a part-time member of the community ministry staff. The summer following her high school graduation she served as a full-time community worker.

Diane played a big role in bringing together the youth of the church neighborhood and the youth of the congregation's suburban member families. She joined the church youth for some of their activities. "First it was just me," she recalls, "then I was invited to Sunday school where everybody welcomed me and was interested in me. Suddenly it seemed that I knew everybody."

Camp Swatara, the Atlantic-Northeast District's year-round outdoor education center, has contributed significantly to Diane's faith

anged her life

xperience. As a camper in 1971, the
ame year as her baptism, she was
mpressed with the Christian commit-
nent of her counselor. "She had
omething I wanted for my life." The
ext day Diane asked for a private
onference, and after their conversa-
ion Diane "knelt down and asked
esus to come into my heart. I still go
y that spot every time I'm at camp
nd thank God for that counselor."

This one-time "street kid" has in-
leed become one of the most active
ervants at First Church. She says, "I
pent lots of time listening to church
nembers and the BVSers on project
ere tell me about their beliefs.
radually I came to realize that what
'd seen and heard in these people's
ives was something I wanted for my
ife. I wanted to adopt the idea of

acifism and conscientious objection
o violence as my own and to
elebrate the love feast and feet-
vashing services. So, I made the deci-
ion to join the church—a decision
hat has changed my life for the very
est!"—FRED W. SWARTZ

Fred W. Swartz is editor of Agenda, *on the Com-*
unications Team.

Clyde Y. Kramer: Recognizing the handicapped

Friends of a paralytic mentioned in the New Testament had to remove the barrier of a tile roof to let the person down into the healing presence of Jesus.

Like the paralytic, many handicapped persons still have to have help to get into most places of worship today. To Dr. Clyde Y. Kramer, handicapped war veteran, a professor of statistics at Virginia Polytechnic Institute, and assistant moderator of the Christiansburg Church of the Brethren, this contradicts the call to everyone to come and worship.

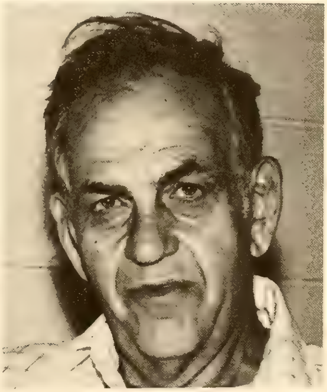
Out of his own bitter experiences in getting an education and employment, Clyde Kramer fashioned parallel careers devoted to helping handicapped fellow scientists and others make it on their own while he continues as a university professor.

"Very few church buildings, including that of my own church, have been built with handicapped individuals in mind. We encounter water fountains too high, no ramps into the sanctuary, no elevators to basement Sunday school rooms—there's no architectural concern whatsoever!"

The church, he insists, should exceed the accomplishments of such secular organizations as the American Association for the Advancement of Science. "The AAAS carried out its first really barrier-free meetings in Boston in 1975. The revamped convention center provided ready access to the meetings, interpretation for the deaf, and special readers for the blind. This was the first time that actually all the handicapped scientists could fully participate."

Clyde sustained his handicap as a radio operator in a first-wave, nighttime attack across the Ruhr River during World War II.

Clyde gets around well on the level with a brace and orthopedic shoes. However, he lost a year in getting his education because there were no elevators in buildings where his classes were held. Then, after receiving his Ph.D. at VPI, companies would not employ him because he could not pass a physical examination, although his handicap in no way hinders his performance as a statistician. His career at VPI is living proof of this, and it is evident in his travels around Virginia telling high school seniors about attractive career openings in statistics.



Clyde participated with many others in the successful effort to get HEW Secretary Joseph Califano's signature to Section 504 of the Regulations of the Rehabilitation Act of 1973. This action lays the legal groundwork for the handicapped to seek redress in the courts against discrimination on jobs receiving federal financial assistance. Clyde firmly believes this is the only route by which the handicapped will get due recognition.—NORMAN F. REBER

Norman F. Reber is a retired editor and a former BVSer with the Communications Team.

Americans donate grain to ease Vietnam hunger

Hundreds of people gathered on the grounds of the Rothko Chapel in Houston March 4 to dedicate basketsful of wheat as symbols of the gift of 10,000 metric tons of wheat from Americans to the people of Vietnam. The celebration marked the high point in the Church World Service appeal for the grain to help offset the food shortage in postwar Vietnam.

As Senator Dick Clark of Iowa said in his keynote address, "This grain is a symbol that says to the world that the American people understand the needs of those who are hungry. . . . that the Vietnam war is over—that the American people have put the war behind them and that we are willing to work together."

The "people-to-people" aid came from the farmers in six midwestern states who donated wheat out of their surplus, from churches and communities across the country, from organizations and thousands of individual supporters. In addition to the 31 member denominations of CWS, 56 organizations endorsed the shipment, including the YWCA, Fellowship of Reconciliation, Church Women United, the Episcopal Peace Fellowship, the Children's Foundation, Americans for Democratic Action, Gold Star Parents for Amnesty, and the National Council of Jewish Women.

Vietnam is considered one of the most serious food-shortage areas in the world, with a grain shortfall estimated at 1.2 million tons. Churches throughout the world have responded to this need, and in November 1977, Church World Service did the same. This shipment is the largest CWS has sent to Vietnam in the 12 years of its relationship with the Vietnamese people, and the first ship to sail from the United States to Vietnam since the war.

The grain, donated through CROP, will be received and distributed by the VIET-MY Committee, a quasi-governmental organization composed of churches and civic organizations. Bread and noodles made from the wheat will be given free to schools and hospitals, supplementing the diets of some 200,000 people in southern Vietnam.

The total value of the shipment, including ocean freight, is slightly more than $2 million. Like the farmers, churches have given out of their history of concern for human need and human development. The contribution of $25,000 from the Church of the Brethren was one of many which made the gift of wheat possible.

The Rev. Fred Walls of Houston leads dedication ceremonies for the wheat shipped to Vietnam as a gift from the American people through CROP and Church World Service.

Before the ship sailed in mid-March, more than half the $700,000 shipping cost had been raised through donations. The campaign for these funds continues, since US government policy forbids the usual ocean freight reimbursement for humanitarian aid in the case of Vietnam.

In an interview in Houston, Senator Clark predicted that the shipment would positively affect Congress on the Vietnam issue. "The government is sometimes behind the people, as we saw during the war," he said. "The people sometimes have to take the leadership, and in this case they are doing so."

BVS celebrating 30th anniversary in 1978

This year's Annual Conference in Indianapolis will be, in some senses, a birthday party, as Brethren Volunteer Service celebrates its 30th year.

It all began at the 1948 Annual Conference in Colorado Springs when youth of the Church of the Brethren requested a volunteer service program through which they could express their Christian concerns and meet the personal and social needs of the day.

The request was given to the General Brotherhood Board for implementation with the assistance of the youth cabinet. Ora Huston, head of the social action department of the Brethren Service Commission, was given responsibility for administering the program.

The initial units of more than 40 persons met for two months of orientation at the Brethren Service Center in New Windsor, Md. The volunteers processed relief goods, worshiped, took classes in human relations, devotions and Bible, world conditions, the Church of the Brethren, social problems, and pacifism and peace. They had time for fellowship, recreation, and trips to nearby points of interest.

Although their training was somewhat different, those pioneers, like today's BVSers, then gave a year or more of service in such places as migrant camps in California and Florida, a Texas vocational school, hospitals, and in relief efforts in Europe and community service projects throughout the US and Puerto Rico.

Today, 3,809 volunteers and 30 years later, BVS is having an anniversary. At Annual Conference, a BVS Drop-In Center is planned, where BVSers can gather and interested persons can learn more about the program. BVS will be highlighted at the World Ministries Commission tea and featured in the WMC display. An Insight Session will focus on BVS and its future direction. A four-page promotional piece sharing memories of BVSers from 1948, 1958, and 1968 is part of this issue of MESSENGER and has been included in *Source.*

BVS invites everyone to share in the pleasure, accomplishments, and hopes for the future of Brethren Volunteer Service.

Church leaders discuss treaties with Carter

The week before debate on the Panama Canal treaties was to begin in the US Senate, President Carter invited nearly 100 representatives of the religious press, Latin America departments, and Washington offices of the churches to the White House for a briefing on the Panama Canal.

The Church of the Brethren was represented by Ruby Rhoades, Washington office representative; Merle Crouse, WMC latin America representative; and Howard Royer, ombudsman for salvation and justice issues.

Attending the interchange, in addition to the President, were Ellsworth Bunker, head of the US negotiating team for the treaties; Zbigniew Brzezinski, chief of the National Security Council; and Ambler Moss of the Department of State, who moderated the meeting.

The Brethren participants report that both Bunker and Brzezinski presented helpful material, detailing the treaties and explaining them in the context of current American foreign policy.

Although President Carter was expected to spend 15 minutes with the group, he stayed 50 minutes, speaking and answering questions from participants.

Each of the Brethren attending noted that the meeting was an exciting one. Royer pointed out the significance of a President seeing fit to draw together a group of religious leaders to exchange ideas on an important matter of national policy.

Conferences, volunteer address criminal justice

Criminal justice issues continue to occupy the attention of Brethren across the denomination.

In California, James McGaha, a Church of the Brethren criminal justice consultant and coordinator of the American Friends Service Committee's Criminal Justice Program, organized criminal justice conferences in the Pasadena and Modesto churches.

The programs included plenary sessions on Brethren in criminal justice outreach, families of prisoners, services to help the ex-offender return to society, juvenile justice, aid to victims, and other areas.

Three more conferences are planned for the district in 1978, one to be in Arizona. McGaha explains that the conferences are part of an effort to bring about a moratorium on the building of new prisons in California and emphasize the need for exploration of alternatives to imprisonment.

McGaha notes, "Results of justice work in the Pacific Southwest Conference are promising but much remains to be done here and around the nation."

As part of the national witness of the Church of the Brethren, a criminal justice emphasis was formed in 1975, headed by Sylvia Eller. When that program ended in 1977, the Washington office assumed responsibility for legislative issues but Eller's position as coordinator of the educational emphasis was left vacant when she returned to graduate school.

Bob Gross, a criminal justice consultant from Athens, Ohio, has recently volunteered to continue this part of the program. He will be called the criminal justice field coordinator.

Gross, a native of Cherubusco, Ind., was a BVSer in Baltimore and in Dayton, Ohio. He was sentenced to three years in prison after returning his draft card during the Vietnam War.

Gross served 18 months in the Ashland Federal Youth Center before being paroled. Since, he has represented the denomination twice in testimony before Congressional subcommittees dealing with prison construction.

Supporting him in his volunteer work are his wife, Rachel, and other members of New Covenant Fellowship.

Gross is available for workshops and educational experiences and can be contacted at RR 3, Box 213A, Athens, OH 45701.

Nigerian church leaders visit Brethren in US

In an effort to increase understanding between the Church of the Brethren in the United States and in Nigeria, two Nigerian church leaders are touring the United States this spring, climaxing their visit at Annual Conference.

Wasinda Mshelia and Boaz Maina, both ordained ministers in Ekklesiyar Yan'uwa a Nijeriya (EYN) arrived in Elgin April 21.

Wasinda Mshelia is the general secretary of EYN (the English translation is "The Church of the Brethren in Nigeria"), serving that church in a role corresponding to that of Dr. Robert W. Neff in the United States. He was appointed to the post in July 1974, the first general secretary of that church since its independence in 1972.

Boaz Maina has served since 1973 as secretary of North Gundama (district), an area with 12 churches and about 4,000 members. He also is EYN literature secretary and served as acting general secretary while Mshelia took a year's leave to study in Switzerland.

Mshelia, 41, became general secretary after a career as a school teacher and pastor. He is a graduate of Waka Teachers' College and later was graduated from the Theological College of Northern Nigeria (TCNN). He was pastor of the Waka congregation for a number of years.

Also a graduate of TCNN, Maina, 34, was trained as an evangelist at Kulp Bible School and worked in that field before entering the theological college. Upon completion of his work there, he assumed the positions he now holds.

Wasinda Mshelia

Boaz Maina

Roger Ingold, Africa/Asia representative, emphasizes that the trip is planned to be a learning experience for stateside Brethren as well as for the Nigerians.

He says the purposes of the visits are to provide "opportunity to gain a fuller understanding of the church in Nigeria and the work supported there; personal and congregational enrichment through international sharing; and occasions for inspiration and growth as Nigerian Brethren share their faith with us."

The trip to the United States is a first for both men. Their knowledge of English will be helpful as each will visit six Brethren districts, spending a week in each area. District executives were given opportunity to invite the guests to their districts to share their experiences at the district or congregational level and to learn about Brethren life in America. Mshelia and Maina will return to Nigeria following Annual Conference.

Four positions filled in Elgin, two districts

Continuing the wave of new personnel appointments, four more positions have been filled, two on the denominational level, two in district offices.

Robert C. Bowman will begin work July 17 as consultant for worship and the arts and editor of worship and educational resources, the position held by Wilbur Brumbaugh until his death last October.

Bowman will be responsible for assisting local churches in designing meaningful worship experiences, providing educational resources, and developing the arts for enrichment and resources.

Bowman comes to Elgin from the Ephrata, Pa., church where he has been pastor since 1973. After graduation from Manchester College, he attended Bethany Theological Seminary, with an intervening pastorate at Tire Hill, Pa. Following seminary graduation in 1961 he was pastor of the Peach Blossom (Easton, Md.) and Barren Ridge (Staunton, Va.) congregations and served three years as a Bible teacher at Waka Schools, Biu, Nigeria. Bowman did a year of New Testament research at St. Andrews University in Scotland, 1969-70.

He and his wife, Martha Yoder Bowman, have four children, Christopher, Jonathan, Mary Elizabeth, and Joseph.

Mervin A. Keeney, a York, Pa., native and a veteran of 41 months service in the Peace Corps, assumed the position of coordinator of BVS recruitment/interpretation March 1.

A graduate of Indiana University of Pennsylvania with extensive background in the social sciences, Keeney has had experience in social work, counseling, and program organization and coordination. During his Peace Corps assignment in the Philippines, he had responsibility for helping tell the local and world communities about native tribes through publications.

In his new position, Keeney will visit campuses and churches promoting BVS, will communicate with persons interested in volunteering, and will organize other approaches to recruitment.

Sylvus D. Flora will assume responsibilities as district executive in West Marva District July 1, filling the vacancy created by the resignation of J. Rogers Fike in December.

Flora has been pastor of the Germantown, Brick Church near Rocky Mount, Va., the past six years after serving several congregations in Western Plains District. Calling Quinter, Kan., his home church, Flora is a graduate of McPherson College and Bethany Theological Seminary.

He and his wife, Martha Lucore Flora, have five children, two of whom are at home. The family will live in Oakland, Md.

In addition to his responsibilities as pastor of the Fruitland, Idaho, church, Earl H. Traughber has been serving as district executive in Idaho District since January.

A graduate of Manchester College and Bethany Seminary, Traughber served pastorates in Southern Illinois and Southern Missouri districts before coming to Fruitland in 1964. The parish is yoked

Sylvus Flora

Mervin Keeney

Robert Bowman

Earl Traughber

Participants in the Mission Interpreters project who met recently in Elgin, and their countries of service, are (standing, from left) Margaret and John Jones, Ireland; Dan and Lynne Lichty, El Salvador; Shirley Heckman, staff person responsible for mission education; (seated, from left) John Waba, a Nigerian national living in McPherson, Kan.; Duane Moore, Bangladesh (with his wife, Ramona Smith Moore); Bill Keim and Nancy Stallings, West Bank of the Jordan.

Returned workers tell Brethren mission story

When Brethren return from short- or long-term overseas service assignments, they have a story to tell the churches. And many churches are eager to hear the stories of mission involvement around the world and to participate in that effort.

Mission Interpreters is a project designed to get those two groups of people together for personal sharing and response.

Through this cooperative project of the three commissions of the General Board, persons who have served abroad, and foreign nationals, are made available to church groups. The newly-begun program has already been used in 12 districts.

Persons involved in the Mission Interpreters project met at Elgin recently for orientation and planning. In their work in churches, the participants attempt to deepen the realization that all persons are children of one Creator; provide contact between congregations and persons with mission experience; help congregations understand more fully what the Church of the Brethren is doing in mission and increase the congregations' commitment to mission.

Congregations interested in learning more about the program should write to Mission Interpreters, in care of Von James, 1451 Dundee Ave., Elgin, IL 60120.

vith Plymouth Congregational Church, JCC.

He and his wife, Lois Eagleton Fraughber, have six children. They are continuing to live in Fruitland.

Workers meet challenge of winter storm damage

3rethren Service disaster volunteers have lealt with flood cleanup before but the vork awaiting them in Hull, Mass., for two veeks in late February was complicated by alt water and icy weather.

The community of Hull lies on the tip of he peninsula across the bay from Boston. Vhen a wintry ocean storm hit at high ide, it was accompanied by winds up to 92 nph, tides 16 feet above normal, and wave action 16 to 35 feet high. The waves broke lown the sea wall and flooded the town.

Jan Thompson, General Board disaster network coordinator, recruited 13 volunteers from Mid-Atlantic, Shenandoah, Middle Pennsylvania, Atlantic Northeast, West Marva, and South/Central Indiana districts and, within a week of he disaster, Brethren were cleaning out basements in the largely Jewish and Catholic neighborhoods of Hull.

"Salt water is different," Thompson says, comparing this flood cleanup to others. "It corrodes everything." He says workers carried out for disposal washers and lryers, hotwater heaters, almost anything from the basements of the hard-hit neighborhood.

A dozen more Brethren worked a second week in Hull. Both groups were housed in private homes in the nearby community of Hingham, Mass. Brethren volunteers were taken in to Congregational, Methodist, Episcopalian, and Baptist homes and were served a hot noon meal by women from the Unitarian church.

Not only did the Brethren send helping hands, but the General Board, at its February meeting, also approved a request for $5,000 from the emergency disaster fund to help in cleanup.

Mac Coffman, director of service ministries, noted he and Thompson had hoped to enlist a busload of workers but not that many were able to get away from their responsibilities. "In order to meet this kind of need, we need to think in terms of more advanced preparation," he says. He suggests that people willing to volunteer make arrangements with their employers to use a week's vacation on short notice.

underlines

SCHOLARSHIP ESTABLISHED ... The Association for the Arts in the Church of the Brethren has established a scholarship fund as a living memorial to *Wilbur E. Brumbaugh*, the late General Board consultant for heritage and worship resources. Yearly scholarship money will be available through this fund for persons wishing assistance in growth opportunities in the field of worship and the arts. Donations may be earmarked for the *Wilbur Brumbaugh Memorial Fund* and sent to the Association for the Arts, 1451 Dundee Ave., Elgin, IL 60120. Guidelines for persons wishing to submit applications for scholarship funds may be obtained by writing the same address.

HONORED ... A day of special services at the Maple Grove, Ind., church May 7 will celebrate the service of *Noble Bowman* who has been in the ministry more than 50 years. . . . *William W. Hobbs*, administrator of The Cedars in McPherson, Kan., has been elected 1978 president of the Kansas Association of Homes for the Aging.

NEW POSTS ... *Eugene Fahs* became treasurer and business manager of Manchester College Jan. 1, succeeding *David Yeatter* who had served the college 27 years. . . . Two BVSers, *Jerry and Linda Stewart*, have joined the staff of Western Pennsylvania's Camp Harmony. He is maintenance supervisor; she heads food services.

REUNION PLANNED ... Former conscientious objector inmates of Ashland, Ky., Federal Correctional Institution are invited to an all-day reunion Sunday, July 9, at the *Tim (H.R.) and Grace Lefever* homestead near York, Pa. Ex-Ashland COs of World War II are urged to attend but invited from any war are COs from any prison, CPS men, other draft resisters or violators. Camping space is available and vegetarian meals will be provided with a donation expected. For details, contact the Lefevers at R.D. 1, Box 1508, Spring Grove, PA 17362.

ON CAMPUS ... Manchester College is one of two colleges in Indiana to receive a $13,000 grant from the US Department of Energy for a faculty development program. The funds will provide an energy conservation workshop for junior and senior high teachers led by *William Eberly*.

IN MEMORIAM ... *Delmar E. Myers*, 57, of Modesto, Calif., died Feb. 21 after a brief bout with cancer. He was administrator of Casa de Modesto, a home for the aging in Modesto. . . . *Margaret (Peggy) Glick*, 36, of Troy, Ohio, died March 27. A Juniata graduate, she was the older child of former Bethany Seminary president Paul M. Robinson and his wife, Mary Howe Robinson. Her husband, J.D., is pastor of the Troy church. . . . *Jessie Mae Eller*, 57, of Bensenville, Ill., died Jan. 6. Her husband, John, is executive of the Brethren Health and Welfare Association . . . . *Helena Kruger* of Lancaster, Pa., a refugee who became active with Brethren Service in refugee resettlement and other relief ministries, died Jan. 1.

update

CONFERENCE CHANGE ... The location of the Eastern regional *Holy Spirit Conference* has been changed from Madison College in Harrisonburg, Va., to Elizabethtown College, Elizabethtown, Pa. The dates, July 19-22, remain the same.

"WHEN I WAS IN PRISON" ... As part of their ministry to inmates of the Blair County (Pa.) prison, members of the *Carson Valley* church took love feast and communion to the prison chapel so prisoners there could participate. . . . *First Church, San Diego*, conducted a workshop in late January to train its members in the most helpful ways of doing prison visitation.

NEWS FROM CROP ... *Panther Creek* church in Adel, Iowa, received an award from the Iowa State CROP Board for its longtime and 1977 support of CROP. Records show the church shipped a carload of corn in 1946, the year before CROP was begun and has faithfully supported its hunger efforts since. In 1977, the church raised the most money per participant in the CROP Bike-a-thon -- $71 per participant. The citation noted, "If there were more congregations like this one, the world hunger problem would seem more solvable."

JUDEO-CHRISTIAN SHARING ... The *Beacon Heights*, Ind., church arranged to have a Jewish Passover meal for its members in March. The rabbi of a local Jewish congregation led participants through the family celebration, explaining the symbolism of the foods served.

TEENS IN SERVICE ... Youth of the *LaVerne* church were busy with fund-raising activities to finance a pre-Easter trip to La Casa de la Niña Salvatierra, a girls' orphanage in Mexico. More than 30 youth and advisers went on the work project. As in the past, the young people were involved in general maintenance and repair work at the institution.

MILESTONES ... The *Salem Community Church* in Nickerson, Kan., will celebrate its 100th anniversary June 4. . . . As part of its 60th anniversary celebration, the *Marion*, Ohio, church had an all-church supper April 9 and plans a special homecoming Sunday July 30. . . . A celebrative service Nov. 27 marked the 50th anniversary of the *Richmond*, Ind., church . . . . A day of services April 16 commemorated the 25th anniversary of the *Arlington*, Va., church. . . . The *Valley View*, Calif., church celebrated its 25th anniversary the same day and included a mortgage burning ceremony for its parsonage in the afternoon. . . . The *Codorus*, Pa., church will have services all day May 14 to celebrate the burning of the church mortgage.

DEDICATIONS ... Special worship services, an organ recital, and an open house will mark the dedication of the new church building of the *Harrisonburg*, Va., congregation May 7. . . . April 30 was the date of dedicatory services of a new sanctuary for the *Painesville*, Ohio, church. . . . The *Buck Creek*, Ind., church dedicated new pews and carpet in a special service April 23.

outlook

Disclosure bill could end religious lobbying

Coinciding with Tongsun Park's testimony before the House Ethics Committee concerning his highly-financed efforts in the halls of Congress, movement to regulate lobbying is taking place in both the House and Senate. Though some curbs are needed, some observers believe proposed regulations would put a tremendous burden on churches.

"If passed, this legislation would affect not only the Washington office outreach but also district offices and even some local churches," says Ruby Rhoades, Church of the Brethren Washington office representative. "Organizations would be required to register as a lobbyist if they spend more than 24 hours in a three-month period preparing, duplicating, and mailing newsletters that advocate writing to legislators on issues of concern.

"Further, it would involve hours of complicated reporting on who received the communication (if more than 15 persons); the cost in salaries, phone, duplication, paper, postage, etc.; the issues involved; and how the recommended position was arrived at."

Rhoades continues, "Records and correspondence would need to be kept five years and could be seized any time the government suspected lack of compliance."

Complying with the regulations, Rhoades says, would be an almost impossible task for most church organizations and would divert us from our major task of Christian witness to a task of record-keeping and reporting."

Finally, Rhoades asks, "Should not the church be free, even responsible, to evaluate government policies and to witness to the church's concerns without restraint?"

For more information on the issue or for a legislative update, interested persons should contact the Washington Office, at 110 Maryland Ave., N.E., Box 50, Washington, DC 20002.

Wide variety of women expected at Gathering

What kind of woman is expected to attend this year's Gathering of Church of the Brethren Women at Manchester College?

If last year's assembly is any indication, the women who attend will run the gamut of theological persuasions present among

Brethren today—from women who have left the church because they felt it did not accept their liberal thinking to women who have joined Brethren splinter groups committed to tradition.

Almost all ages will be represented, too, from teenagers to octogenarians. And women from diverse walks of life also will attend—homemakers, college professors, farm women, social service workers, teachers, factory workers, church and business executives, and others.

The Gathering, in fact, will demonstrate that unity can come from this broad diversity through the community of the church.

Deanna Brown, who is helping coordinate the Gathering, explains her vision, "I see a church where women grappling with different levels of awareness in a changing world could always come together and share fears, dreams, visions; a church where members are called to conscientiously listen and respond to one another's concerns out of a common commitment to Christ."

Women interested in attending the Gathering may contact Beth Glick-Rieman, Box 148, Bridgewater, VA 22812, for registration information.

Brethren approve grant for encyclopedia fund

At its February meeting in Indianapolis the General Services Commission approved a grant of $5,000 from contingency funds in support of the Brethren encyclopedia project (see MESSENGER, January 1978, page 4).

The Encyclopedia is a joint venture of representatives of five Brethren bodies, including the Church of the Brethren. Incorporated in the State of Pennsylvania, the group hopes to publish in 1983 a compendium of knowledge about all the Brethren bodies that trace their origins to Schwarzenau, Germany, in 1708.

The Church of the Brethren General Board remains officially uninvolved in the private publishing venture. Dale V. Ulrich, dean of Bridgewater College, serves on the board of directors for the encyclopedia, and Donald F. Durnbaugh, professor of church history at Bethany Seminary, has been appointed editor.

M. R. Zigler, who has been instrumental in Brethren interactions since 1973 that led to the encyclopedia project, serves the board of directors as funds solicitor. Zigler plans to be available at the Church of the Brethren Annual Conference in Indianapolis next month to talk to anyone interested in supporting the encyclopedia.

Inquiries about the project should be sent to Brethren Encyclopedia, Inc., 6611 Germantown Ave., Philadelphia, PA 19119.

Sun Day to celebrate promise of solar energy

May 3 is no ordinary Wednesday. In fact, it is Sun Day, a national day of celebration, education, and demonstration for solar power.

Throughout the country, union members, small entrepreneurs, social activists, farmers, environmentalists, and consumers have joined together to plan a day in honor of energy from the sun.

Organizers believe that solar energy technologies can do everything nuclear technologies can do—more safely and economically. They hope Sun Day will be the beginning of a strong national citizens' energy lobby which will advocate solar energy and the reshaping of America's energy distribution system.

Among events local sponsors have planned for Sun Day are solar fairs, conferences, teach-ins, solar home tours, sunrise services, television shows, and traveling energy road shows. The Sun Day office in Washington, D.C., acts as a resource center and clearinghouse for the event but the emphasis is on locally-organized activities.

Some Sun Day events are expected to focus attention on the voting records of politicians. Voters will be encouraged to examine their legislators' records to see if they are supporting the government's present commitment to high technology energy sources like nuclear power or are encouraging the adoption of solar and other alternative energy sources that are free, nonpolluting, and inexhaustible.

No Sun Day activities planned in your area? Interested persons can get further information about solar energy from Sun Day, Suite 1100, 1028 Connecticut Ave., NW, Washington, DC 20036.

Brethren engaged in campus ministry meet

Once a year, Church of the Brethren members who are involved in ministries on campuses gather to offer one another support and to share their diverse experiences. The persons who meet work in a variety of settings—some on Brethren campuses, some in state-supported institutions, one in ministry to hospital students. Ralph McFadden was the staff member working with the group until his appointment as Parish Ministries Commission executive. He explains that although the role of ministry to campuses is varied, it is always an opportunity to bring together the church, society, and the educational institution. Brethren who met this past winter to share their ideas are (standing, from left) Ralph McFadden; Nancy Faus of Bethany Seminary; Robert W. Knechel Jr., of Manchester College; Marian Pitman, a member of the Champaign church working at the University of Illinois; Gerald Greiner of Elizabethtown College; Larry Ulrich, who works with students and medical interns at Chicago's Rush Presbyterian-St. Luke's Medical Center; (seated, from left) Paul Miller of McPherson College; Willard Dulabaum of the University of Cincinnati; and Steve Gregory of the University of La Verne. Two other Brethren in campus ministry were not present, David Metzler of Bridgewater College and Andy Murray of Juniata College.

Ethics for assessing energy options

by Harriet Z. Blake

What forms of energy will the world choose to fuel its future? Will it decide to use the power released by burning fossil fuels—coal, oil, gas? Or by water as it roars over towering dams? By capturing the sun's limitless rays? Splitting the atom? Harnessing the winds?

Equally important, how will the world make the choice? Will it be guided in this monumental decision by scientists and bureaucrats alone, some with heavy investments in a certain option, or will theologians and ethicists join in the decision-making process?

In the article on the following pages, Joel K. Thompson, Church of the Brethren associate general secretary and executive secretary of the General Services Commission, says, "The church must be a part of the international debate about vanishing energy resources because the decisions we are now making will order our societies and affect the biosphere for generations to come."

Thompson is not the only church leader to reflect that sentiment. In an effort to speak more loudly and clearly on the issues of energy consumption, the Governing Board of the National Council of Churches directed its Division of Church and Society (DCS) to commission "a serious study of the theological, economic, socio/political and technical implications of energy use, leading to the drafting of a new Policy Statement."

This course was undertaken as the result of a proposed policy statement on the plutonium economy presented to the board in March 1976. The statement was the work of a Committee of Inquiry, chaired by Dr. Margaret Mead and Dr. Rene Dubos, assessing the use of plutoniun in the face of dwindling fossil fuels.

Although the board found the report timely, it also discovered that plutonium is only one part of the larger problem of energy options. On this basis the proposed policy statement was referred to DCS for incorporation into the energy study, which was commissioned at the same meeting.

Thompson and 12 other representatives from nine denominations were appointed to a Committee on Energy Policy. Thompson was asked to chair the group which met first in October 1976.

The task before the committee was large. It was mandated to prepare a proposed Energy Policy Statement. The committee decided the statement would have to be grounded in a firm theological basis, would need to suggest what public policy should be and why, and should provide criteria for constituents to judge what is acceptable in public policy. The statement was to be ready for presentation to DCS prior to the May 1978 meeting of the Governing Board.

Convening an energy study panel to provide input into the discussions was another of the committee's responsibilities. This panel was to consist of denominational representatives, people with experience in nuclear and related disciplines, consumers, representatives of industry, labor, environmental and Third World groups, and theologians and ethicists.

In preparation for work on the statement, the committee read many of the books, articles, and monographs on the field of energy, including the report of the Ford Foundation, "A Time to Choose: America's Energy Future." The committee also read "No Time to Confuse," the critique of the Ford Foundation document prepared by the Institute for Contemporary Studies.

The technical picture became clearer as members of the committee visited deep coal mining, electric generating, strip mining, and nuclear generating facilities.

To help satisfy the requirements of its mandate, the committee called together a panel of ethicists and theologians who prepared background material for the committee and met with it to discuss the moral, ethical and theological questions which the report would have to address.

Early in its meetings, the committee decided it could not—and should not—attempt to claim technical or scientific expertise, since reliable data is available from groups with that knowledge. Rather, the committee agreed that it should bring to the energy debate the NCC's tradition of special expertise in social, political, and theological values.

A major undertaking of the committee was the Energy Study Panel which was convened for three days in October 1977 in Stony Point, N.Y. The panel, also headed by Joel Thompson, brought together more than 110 persons from a variety of disciplines to examine the question of energy alternatives from as many viewpoints as possible.

Included on the panel were representatives of the scientific community in such fields as solar energy, low level radiation, coal research, nuclear energy, conservation, and windpower. Among the representatives of the academic community were professors of Bible, economics, sociology, civil engineering, and physics. Many NCC member denominations sent representatives. Presenting their particular insights were theologians, ethicists, union representatives, attorneys, environmentalists, architects, urban planners, community organizers.

The findings of this panel were considered in drafting the final report of the committee. This report was presented to the Division of Church and Society in late March and will be presented to the Governing Board this month in the form of a proposed policy statement.

Thompson explains that the statement includes an introduction, a look at the current energy situation, biblical and theological bases for approaching the energy question, the impact of new values and ethics on ecological justice and human choice, and, finally, a challenge to the churches.

The earliest the Governing Board could act on the statement would be at its November 1978 meeting after denominational representatives have had opportunity to discuss the statement within their own church bodies and reach a decision on how to vote.

If the paper is passed, Thompson expects it to have a significant impact on several denominations which have delayed their own energy policy statements in order to examine the NCC position. Further, the policy statement will serve as the basis for proposed resolutions on specific energy problems which would be presented by DCS to the Governing Board.

Whatever its impact, the committee hopes that the unique contribution of the NCC to the energy debate will be to establish the guiding ethical principles by which energy options can be assessed. ☐

Energy is a moral concern

by Joel K. Thompson

Several years ago, Illinois was in the midst of a gasoline shortage. When we described our situation to friends in Ohio, they simply laughed and said, "There's no shortage here!" And there wasn't.

The last two winters those friends have faced difficult and upsetting shortages of natural gas and electricity while we in Illinois have "all we need" of those energy sources. It is my hunch that persons in both states today have a nagging suspicion that maybe the intensive international debate about vanishing energy sources might be very important to all of us on this planet earth sooner than we expected.

It is my conviction that the church must be a part of that debate because the decisions we are now making will order our societies and affect the biosphere (area where organic life is found, including the atmosphere) for generations to come. It is imperative that we in the church proclaim that modern energy technology may either make possible or destroy values. It is important that we remind ourselves that people are responsible for the uses, abuses, or neglect of the sources of energy which God has made available to us.

Energy is the capacity to do work. Historically, the benefits of human work have been easy to see because there was a clear relationship between the energy used and the completed task. A person took a hoe and seed, and at the end of the day the family could see the field planted, ready for the sun's energy to complement that used in the day's toil and labor.

Then, industrialized societies began to substitute complex and non-renewable energy sources for simpler tools. In recent years, as our demands for energy grew, coal, petroleum, and natural gas were not able to meet our power appetitie, so nuclear energy was introduced. These complex energy technologies, besides completing the tasks that we have required of them, have also given us side effects which are not easily identified nor completely understood. For example, the carbon dioxide residue from burning fossil fuels may be creating deserts of other people's agricultural land.

These modern energy technologies impact our society and our environment more widely and over a greater period of time than traditional tools ever did. Yet, we do not have any new set of ethical guidelines to help us in making socially responsible choices about what work we should be doing and which tools are appropriate to get that work done. It is my belief that the church needs to be a part of the debate that seeks to bring about a new set of guidelines for our energy choices today.

In the very simplest sense, energy is only a means whereby we live. But it is also a means by which societies are ordered. Energy has a positive social value only to the extent its use is in harmony with the objectives of society which reflect the values of justice and the maintenance of community. It has value only insofar as it helps us achieve those basic human needs such as food, clothing, shelter, health, and clean air and water.

It is the special calling of religion to address the whole of life. Humans may now use energy technology to benefit or to destroy life. Therefore, energy decisions are matters for the church to discuss. As a responsible global community, embodying the interest of all generations, the church has a special responsibility to participate in the energy crisis debate, the scope of which is global and intergenerational.

The current situation. Any description of the current energy situation has got to take into account the history of energy use as well as the nature of energy itself. It must also look at the relationship between humans and the earth's biological systems and resources. Any discussion of the energy situation must look at the interrelatedness of scarce resources to ecological destruction, economic disruption, social unrest, and political instability.

Until the Middle Ages, the global energy budget was balanced. Energy resources at the time were wood as fuel, and wind and water for power. The last two were inexhaustible while the first was replaceable by the natural growth of reforestation.

Toward the end of the Middle Ages, the first great fossil fuel, coal, became a source of energy that had many advantages. In fact, until just 50 years ago, 80 percent of the world's fuel came from coal. However, to meet the massive growth demand for energy, the industrial world had to turn to oil; especially in the area of transportation. Today, oil and natural gas supply two-thirds of the world's commercial energy. Although there is major debate over the amount of the reserves of these two fuels, it is seldom argued but that oil and gas are in limited supply and cannot be renewed on any human-time scale and, therefore, other energy supplies must be found. Although nuclear energy is urged by some as a substitute for our gas and oil energy, it poses serious biological, societal, and economic hazards.

A word must be said about the "developing countries." They are faced with urgent and difficult choices. Currently 70 percent of their total energy consumption comes from traditional non-commercial energy sources such as animal dung, crop fodder, and firewood. These countries are under heavy pressure to follow the pattern that has been taken by those of us who live in industrialized countries. Yet many of these other societies find it difficult to afford the mounting costs of oil energy resources.

Today energy resources can be classified as either renewable and inexhaustible or non-renewable and exhaustible, depending upon whether they can be replaced. Renewable energy resources include wind, water, ocean thermal, wood, animal dung, garbage, fission and fusion breeders, and solar energy. Non-renewable energy forms include the conventional non-breeder nuclear reactor and fossil fuels, such as coal, oil, natural gas, and peat.

"Many of us have come to believe that material progress is the way in which 'the good society' may be reached. Thus, material progress becomes the end goal of life. Whatever it takes to reach that goal becomes appropriate. We do not take time to evaluate how we use the world and other people to reach that goal."

The amount of energy that can be obtained from any of these sources, or its classification as a non-renewable or a renewable resource, are not the only questions to be considered. Some energy forms are less polluting and capable of doing more work than others. But in this discussion, we have also got to ask how well the energy source is matched to the task to be done. For example, it is appropriate to ask if we should create temperatures of several thousand degrees in a nuclear reactor in order to produce steam at 212 degrees in order to run an electric generator in order to heat a house to 70 degrees. Or as another person has questioned, "Is it appropriate to use an electric knife to cut butter?"

It is also important, in looking at the situation in which we find ourselves today, to look at the hidden energy costs which are societal and environmental. Cultural, economic, and political costs on our society and on future generations have got to be analyzed and considered as we seek to design an energy policy for ourselves.

Our value system. Underlying the choices that have led us into this drastic situation are some basic values which most of us have not closely examined. Many of us have come to believe that material progress is the way in which "the good society" may be reached. Thus, material progress becomes the end goal of life. Whatever it takes to reach that goal becomes appropriate. We do not take time to evaluate how we use the world and other people to reach that goal.

When this is the case, there is very little hope for alleviating our energy problem until we can examine and revise our values and institutions. As long as our notion of "progress" is materialism, growth, radical individualism, mastery of cultural and physical worlds, efficiency, and rationality, we will continue to have problems.

We have come to equate progress with want rather than need. We believe that surrounding ourselves with "things" brings the good life. Therefore, some of us begin to say that we have a "right to satisfy our individual wants" regardless of the consequence to others in our society or the environmental damage that might be done to our biosphere. Who of us wants to limit the use of our own cars and give up the freedom of movement which they provide in order to cut down on the amount of energy that we consume? Who cares that farming communities and native American cultures are leveled and the environment is devastated as energy resources are extracted from these "rural areas" to meet the ever increasing energy demands of distant metropolitan centers?

The point is that the energy question is a religious, ethical, moral question which must be answered by persons who are raising moral concerns rather than by experts who claim objectivity as they seek to make "scientific energy decisions."

When a culture or ecological system is in peril, when the needy are cold and dying because they must make a choice between paying an electric bill or buying food, when future generations have been given a legacy of depleted resources and stored radioactive waste in underground mines, the situation is not simply one of statistics calling for experts to make rational technological decisions. Rather it is a case of looking at moral and ethical choices.

Is there a biblical perspective? In the midst of this awesome crisis, Christians certainly ought to be challenged to remain faithful to the biblical witness. But, is there such a thing when it comes to a debate on energy sources? I believe there is.

Creation is seen in the Bible as an ongoing activity that shows us God's love as well as power. And God has so created, that all physical components and all living organisms of the creation are interconnected and interrelated. We are in an interdependent creation.

Human beings are an integral part of creation. We share its mortal existence and finite resources. We cannot hope to live our lives apart from or against the life support system of the earth. We must live in it, with it, and for it. Biblically, our task is to show our respect for the integrity of the rest of God's non-human creation.

Once we make this basic affirmation of our shared creatureliness, then we also become aware that the Bible declares that we are distinctive. We are different from the rest of creation. We are, in fact, created in God's image. Thus, we have a unique role. We can respond to God in faith. We can care for our neighbors in love. And, we can take care of the non-human part of our creation in a responsible way.

The Old Testament language for such care was the command to have "dominion" over the earth. We were instructed to "till and keep it." That is, we, as humans, are to be accountable stewards of the whole earth. We are to be responsible for wisely conserving God's gifts of limited energy. That stewardship means that we are challenged to create a more just, sustainable, and participatory society throughout history. We cannot exploit the world and weaker persons in our community.

Is it possible that the underlying cause of our current energy crisis is not natural forces but rather our proud rebellion against God which the Christian faith calls sin? Our technology has exploited, abused, and neglected the limited sources of energy that the Creator has provided for us. We have come to replace the worship of God with the worship of technology that consumes our energy sources in greater and greater amounts. Our hunger for things which can be created by science and technology has caused our God-like "dominion" to become sinful "domination." Our scientific domination has become a means and an instrument of economic domination of others. The worldwide inequities of wealth and power reflect this situation that is unjust to many who live on our planet.

> *"Human beings are an integral part of creation. We share its mortal existence and finite resources. We cannot hope to live our lives apart from or against the life support system of the earth. We must live in it, with it, and for it. Biblically, our task is to show our respect for the integrity of the rest of God's non-human creation."*

This kind of sinful condition was continuously condemned by the prophets of God when they called upon the wealthy and the powerful to divest themselves of their unjustly derived wealth so that the poor and the powerless could receive their just share of the earth's resources. Prophets called upon the leaders of society to sustain human life in "Shalom." But the "Shalom" community was difficult to obtain.

The Christian hope is that through Jesus Christ we and our society have an opportunity to become a redeemed community. As members of the church, we have been called to not only be in loving service to the world, but we have also been called to participate in the ongoing struggle for the creation of a new community. We have been asked to guarantee the rights of others and seek justice for all of our neighbors. In Christ, we have been freed from the preoccupation of looking after our own individual rights in order to give ourselves to the securing of "Shalom" for our neighbors as well as ourselves.

A new dimension in the discussion of the question of "Who is my neighbor?" in today's world, centers around the energy crisis. Today we face such biblically unknown threats as nuclear energy contamination of an indefinite duration and undefinable dimension. Such a threat to human survival can only be met adequately within a Christian ethic of justice that deals with the rights of persons alive today and those "neighbors" who are yet voiceless because they are part of future generations yet unborn.

It is also the task of Christians to speak out for the nonhuman portion of creation who will be tragically damaged along with humankind in any major nuclear operations or storage accident. If the Church of Jesus Christ does not advocate fairness for the whole of God's creation within all of nature and throughout all of history, who will speak?

The biblical message for us in today's debate is one that calls us to care for each other and most especially for the poor and powerless among us, along with the voiceless future generations. We should take care that we do not use our energy technology to create or to perpetuate immoral relationships among us. Rather, we must use our scientific genius to promote an ecologically responsible society that is more just, sustainable, and participatory. We must liberate ourselves from the false gods of technology and consumerism and use the gifts that God has given us to practice love and justice for all in our society.

St. Paul has declared, "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited—yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!" (Rom. 8:19-21, Phillips). ☐

Joel K. Thompson, executive secretary of the Church of the Brethren's General Services Commission and publisher of MESSENGER, heads the National Council of Churches study panel which has after a two-year study drafted a policy statement on the ethical aspects of energy use and production, on which this article is based.

Annual Conference 1978

Program activities

192nd Church of the Brethren Annual Conference, June 20-25, 1978. Convention Center, Indianapolis, Ind.

- *Theme:* "The Spirit of the Lord Is Upon Us."
- *Delegates:* Standing Committee 44. Congregational representatives, an estimated 1,050. Other participants, an estimated 6,000.
- *Fee.* Delegates $28. Nondelegates $6. Youth $4. Twelve and under, no charge.
- *Tuesday evening.* Speaker: Ira B. Peters, moderator of Annual Conference and layman from Williamson Road congregation, Roanoke, Va. Topic: "The Power—The Thrust—The Re. . . . "
- *Wednesday evening.* Speaker: Karen S. Carter, licensed minister and resource person for workshops and retreats from the Daleville, Va., congregation. Topic: "Christ Our Destiny."
- *Thursday evening.* Speaker: Paul W. Hoffman, president of McPherson College. McPherson, Kan. Topic: "They Received the Spirit and This Is What They Did."
- *Friday evening.* Speaker: Patricia Kennedy Helman, writer and speaker on wholeness and personhood in Christ from the Manchester congregation in North Manchester, Ind. Topic: "The Divine Tension."
- *Saturday evening.* Speaker: Philip A. Potter, general secretary of the World Council of Churches, Geneva, Switzerland. Topic: (unannounced).
- *Sunday morning.* Speaker: Robert W. Neff, general secretary of the Church of the Brethren General Board, Elgin, Ill. Topic: "The Lord's Day of Freedom and the Spirit's Breath of Life."
- *Bible Studies.* 7:45 to 8:30 A.M., Wednesday through Saturday. Anna B. Mow: "The Holy Spirit." David L. Rogers: "Jesus Our Contemporary—Liberating Images." Alice and Ron Martin-Adkins: "Anointed to Proclaim, Heal, and Set Free." Barbara Enberg: "The Bible—Word of God." R. Eugene Miller: "The Holy Spirit as Enabler." Larry Fourman, Joe and Lois Quesenberry: "The Call of the Spirit." E. Myrl Weyant: "The Person and Work of the Holy Spirit." Edward K. Ziegler: "Where Is the Holy Spirit Leading Us?" Donald E. Miller: "Didache and Koinonia."
- *Preconference meetings.* General Board; Annual Conference Central Committee; Standing Committee; Health and Welfare Committee; Brethren Pastors Association; Womaen's Caucus.
- *Committee hearings:* Tuesday evening, 9:00 to 10:15, Violence and the Use of Firearms; Biblical Inspiration and Authority; Health and Welfare Proposal; Annual Conference Costs; Human Sexuality.
- *Luncheons.* Wednesday: Ecumenical; Outdoor Ministries (camping); Association for the Arts; Yoked Parish Ministry. Thursday: Person Awareness; Partners in Mission; Leadership Training Institute; Education for Shared Ministry; Brethren Journal Association. Friday: World Ministries; Brethren Health and Welfare Association; PVS; District CBWF Cabinets. Saturday: College Alumni; Single Adults.
- *Dinners.* Wednesday: Evangelism Counselors and District Executives; Fellowship of Christian Educators. Thursday: MESSENGER; Consultants for Criminal Justice. Friday: Higher Education; Doctor of Ministries; Christian Citizenship Seminar Teams.
- *Fellowship Night.* Saturday evening, 8:45 to 11:00, in the corridors of the Convention Center, hosted by South/Central Indiana District.
- *Insight Sessions.* Forty-seven sessions on many themes, including nutrition, aging, women, genealogy, newsletters, peacemaking, missions, child abuse, wife beating, farm life, photography, Brethren writing, Brethren Encyclopedia, Brethren beginnings, Television Awareness Training, mountain music, Jesus' Lordship, simple life, faith sharing, BVS 30th anniversary, radio ministry, criminal justice, and marriage enrichment.
- *Musical concerts.* Wednesday through Saturday, 6:00 to 6:45 P.M., in the "500" Ballroom.
- *Conference Choirs.* Thyra Metzler will direct the 250-voice adult choir; first rehearsal Tuesday at 9:00 P.M. Helen Eshleman will direct the children's choirs (presentation Saturday evening, 7:00-7:25). Vernon Stinebaugh will conduct a string ensemble to accompany the choir (if interested, contact him at 712 Ruse St., North Manchester, IN 46962). David Eicher will be the conference organist and Evelyn Zumbrun the pianist.
- *Coffeehouse.* Coordinated by Joe Detrick; open Wednesday through Saturday evenings, 9:00 to 11:30. Instrumentalists, vocalists, dramatists, and poets interested in performing should contact Joe Detrick, 2405 Shadowlane Drive, Logansport, IN 46947.
- *Exhibits.* General Board program exhibit; some 35 non-program exhibits featuring various Brethren groups and their interests, plus colleges and other agencies.
- *Art tour.* Tour of the Indianapolis Museum of Art, sponsored by the Association for the Arts in the Church of the Brethren, leaving the Convention Center at noon on Thursday.
- *Emphasis on Education in the Congregation.* Emphasis coordinated by Shirley J. Heckman, through the Pastor's Association meeting, a Bible study session, an experience center featuring different issues at lunchtime each day, and a dinner for persons involved in congregational education.
- *Other events.* On Earth Peace breakfast, Thursday; Senior High and Older Youth activities; Junior High activities; Children's activities (grades 1-6); and child-care for pre-schoolers (pre-registration necessary). □

highlights of the week in Indianapolis

Initial 1978 ballot

The final ballot will be presented after the opportunity is given on the Conference floor for additional nominations. But this initial ballot has been prepared in advance by vote of Standing Committee:

- *Annual Conference moderator-elect.* Phyllis Nolan Carter, Wabash, Ind.; Anita Flowers Metzler, Nappanee, Ind.
- *General Board, district representatives.* (Elect three; five-year terms.) James Harold Baile, Warrensburg, Mo.; Doris Murdock Blough (incumbent), Nampa Idaho; Wanda Will Button, Conrad, Iowa; Barbara Davis Enberg, La Verne, Calif.; Dan Petry (incumbent), Tipp City, Ohio; Ronald D. Spire, White Pine, Tenn.
- *General Board, at large.* (Elect two; five-year terms.) Joyce Erickson Miller, Franklin Grove, Ill.; James F. Myer, Lititz, Pa.; Lois Horning Snyder, Lombard, Ill.; James E. Tomlonson, Preston, Minn.
- *Annual Conference Central Committee.* (Elect one; three-year term.) Robert W. Knechel Jr., North Manchester, Ind.; Irene Winger Noffsinger, Leola, Pa.
- *Committee on Interchurch Relations.* (Elect one; three-year term.) Allen C. Deeter, North Manchester, Ind.; Albert L. Sauls, Wenatchee, Wash.

Bethany Theological Seminary, Ministry representative. (Elect one; five-year term.) Opal Pence-Nees, North Manchester, Ind.; David S. Young, Monrovia, Md. *Laity representative.* (Elect one; five-year term.) John R. Gibbel, Lititz, Pa.; Clifford B. Hoffman, Lancaster, Pa.

Standing Committee has named as representatives to the National Council of Churches for 1979-82: Dale W. Brown, Lombard, Ill.; Patricia Kennedy Helman, North Manchester, Ind.; Paul M. Robinson, South Bend, Ind. Alternate: Stanley R. Wampler, Harrisonburg, Va.

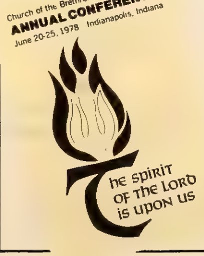
Standing Committee has named as representative to the World Council of Churches, to serve from 1978 to midpoint between the next two WCC Assemblies: Ramona G. Smith Moore, North Manchester, Ind. Alternate: Mary Blocher Smeltzer, Washington, D.C. ☐

New queries

These new queries will be considered by the 1978 Annual Conference:

- *Baptism and church membership.* Submitted by the district board and conference of Atlantic Northeast District.
- *World mission program.* Submitted by the district board and conference of Atlantic Northeast District.
- *World Peace Tax Fund (No. 1)* Submitted by the Lafayette (Ind.) congregation and the South/Central Indiana District Conference.
- *World Peace Tax Fund (No. 2)* Submitted by the Beacon Heights (Fort Wayne, Ind.) congregation and Northern Indiana District Conference.
- *World Peace Tax Fund (No. 3).* Submitted by the Ivester (Iowa) congregation and the Northern Plains District Conference.
- *Role and function of standing committee.* Submitted by the Oakton (Va.) congregation and the Mid-Atlantic District Conference.
- *Ordination policy.* Submitted by the district board and conference of Mid-Atlantic district.
- *Nuclear power plants.* Submitted by the Castañer (P.R.) congregation and the Florida and Puerto Rico District Conference. ☐

MESSENGER's preview of 1978 Conference business will continue next month. For complete reports, as well as information on events, activities, and leaders, order the 1978 Annual Conference Booklet, $2.75 per copy, from: Annual Conference Manager, 1451 Dundee Ave., Elgin, IL 60120


Church of the Brethren
ANNUAL CONFERENCE
June 20-25, 1978 Indianapolis, Indiana
The spirit of the Lord is upon us

New business

These two new business items have been added to the Indianapolis agenda:

- *Health and Welfare staff position.* Recently the various organizations related to the Health and Welfare Committee have reached a concensus that health and welfare concerns and issues could be better served through the structure of the General Board.

Therefore the Health and Welfare Committee and the General Board propose to Annual Conference that the General Board assume the responsibilities of the Health and Welfare Committee and create a General Staff position in the Parish Ministries Commission to relate to health and welfare ministries, the position to begin January 1, 1979. The Church of the Brethren Homes and Hospitals Association would provide a proportional financial support for this ministry.

- *Recommended Pension Plan Amendment.* Across the years a number of Pension Plan members and congregations have been concerned about the requirement that the local church must continue to contribute 10 percent of the salary to the Supplemental Benefit Fund when employing a retired member.

In February 1978 the Pension Board, noting that the requirement has produced limited resources for the supplemental fund and that it does not increase the accumulation of the individual member who is employed, recommended that Article IV, Paragraph One of the Pension Plan be amended to read as follows:

"Each congregation served by a member, excluding those members receiving an annuity as provided in Article VII, Section A, shall contribute an amount equivalent to 10 percent of the salary of the member. A congregation's contribution on behalf of any lay member may be reduced to an amount equivalent to the difference between 10 percent of the salary of the member and the amount of employer taxes paid under the Social Security Act. Such contributions shall be items of current expense and not of benevolence." ☐

—KERMON THOMASSON

Bible study

We are not drunk

Read Acts 2

The disciples were all together in one place when the Holy Spirit came upon them sounding like a mighty wind. The persons who had been patiently waiting on the Lord were filled with the Spirit's power and began to speak in other tongues. A crowd, consisting of pilgrims who had gathered in Jerusalem from "every nation under heaven," was drawn to the strange sounds. Some were amazed at what they heard: "Why, they are all Galileans, are they not, these men who are speaking? How is it then that we hear them, each of us in his own native language?"

Others said contemptuously, "They are all drunk!"

To this accusation, Peter, always it seems the first to speak up, had an almost comical reply: "No, these men are not drunk, for it is only 9 o'clock in the morning"—as if to suggest that, had it been later in the day, the strangers might very well have found the Lord's faithful smashed.

Peter seized upon the opportunity provided by the suggestion of drunkenness and began to testify to the moving of God in history and his promised day of salvation which he had delivered through his son, Jesus.

Most Christians have heard this particular passage preached on numerous times. This text is usually dusted off and read on Pentecost Sunday, together with appropriate comments from the preacher exhorting the listener to be "on fire for God." The verses speak of the necessity of plugging into God's power source in order that we might be channels through which God's glory is revealed.

All that is true and proper as regards the witness of the second chapter of Acts. There is, however, a more subtle truth that resides in these same verses. In Peter's defense of "we are *not* drunk," scripture has provided us with a very deep and radical description of our situation and calling as followers of Jesus Christ.

Believe me that it is only with fear and trembling that I suggest to a readership consisting largely of teetotaling Brethren that the mark of discipleship is that we appear "drunk" to the world. (As if that weren't enough, I am also going to proclaim Peter as the New Testament's model "drunk").

It would appear critical to this article and probably to my future in the denomination as well that it be quickly established what it is I believe to be the contents of our "jug"—the source of our "drunkenness."

First of all, Christians should not be surprised that the world sees them as being "drunk." In John 15, Jesus tells his disciples not to be surprised should the world hate them because the world had hated him first. Translated into the language of this article: "Don't be surprised if the world looks upon you as being drunk, for that is how the world also viewed me."

To be "drunk" in Jesus Christ is to have experienced the power of the resurrection. To live resurrected, to claim freedom in Jesus Christ, is to be "drunk"; that is, living in submission to an order of life that is unrealistic and foolish in the judgment of the world.

How can we appear as anything but "intoxicated" when we testify of God's coming kingdom to a world that crucified the incarnation of what that kingdom is all about?

To be "drunk" in the eyes of the world is to declare that the call to repentance is a call to liberation and wholeness, a call to suffering servanthood, which the world neither knows nor understands. Jesus redeems us by changing our allegiance from systems and programs to God and his eternal kingdom. "Him only shall you serve." Even at the risk of appearing "drunk."

The mark of discipleship is that the world sees us as being "drunk" because we have changed masters, because we have chosen to make profit only for him.

When our faith is genuine, we become "intoxicated" in the Lord by drinking from his cup. Scripture makes it abundantly clear that we can't drink from the Lord's cup and the world's mug at the same time.

To drink from the Lord's cup requires that one be completely submissive to God's purpose and planning. More specifically, it means living convinced that God, in Jesus Christ, loves us and calls us to bear witness to the new order.

To drink from the Lord's cup requires that though the world is filled with its own rules and promises which govern its people and shape its societies; we must reject their power and pressure in favor of the new and radically different standards given to us by Jesus.

To drink from the Lord's cup requires an active, enthusiastic expectancy that what has been promised will come to pass; that our sacrifices have meaning; that people can change and come into the fullness of life that God desires for all his children.

The Lord's cup brings an awareness that God's power is real and active, and *for* us; a conscious awareness of personal well-being because of God's caring.

We will appear to be "drunk" when, in obedience, we come to find our meaning and our joy and our satisfaction in doing what the Master loves and requires.

A concern that naturally arises at this point is how is a believer to discern what form this "drunkenness" is to take in any given situation? Is there an all-encompassing phrase ("Are you saved?" perhaps?) that would always be the appropriate response? What about dressing in a certain manner to give notice of our inner convictions? Is there some political philosophy we ought to align ourselves with that would assure us of being positioned correctly on all matters of importance?

The New Testament reveals that as Jesus

for the first time in our lives

/by Stephen A. White

traveled the countryside proclaiming the nearness of his Father's kingdom, he refused to attach his identity to any of the usual places. Jesus had a way of his own, a way so radically different that it escapes categorizing. Because Jesus had a way of his own, it would seem that those who would follow him are not going to be able to identify very completely, or for very long, with any one political group, philosophy, or position paper. One cannot be content with the purposes of liberals, or conservatives, or radicals, if one desires to be free and open to follow Jesus Christ. When sentiments and loyalties are with worldly doctrines and documents, discipleship is an impossibility.

Inevitably, however, the world labels our actions. Sometimes we will be branded as being radicals, sometimes as being liberals, sometimes as being conservatives. Most of the time we will probably appear to be disorganized and inconsistent; "drunks" in the eyes of the world, because we see life through New Testament eyes.

Possibly the best illustration of the intoxicated nature of the Christian way of life is found in Matthew 14. Here we find Peter—the New Testament's model "drunk"—along with a boat, some brothers in the faith, and an angry sea.

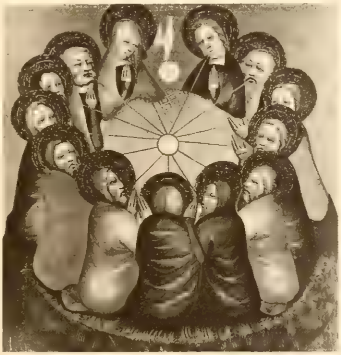
You all know the story: Jesus had sent his disciples across the lake ahead of him, while he remained on shore to pray. Later, as the waves tossed the boat about, Jesus went out to meet the disciples walking on the water.

"But when the disciples saw him walking on the sea, they were terrified, saying, 'It is a ghost!' And they cried out for fear. But immediately he spoke to them, saying, 'Take heart, it is I; have no fear'" (Matt. 14:26-27).

The disciples catch sight of Jesus walking on the water and they become terrified. Then Jesus proclaimed his gospel, "It is I; have no fear." Have no fear? Who's he trying to kid? Fortunately, the disciples were a sober bunch—they had plenty of fear: Waves all over the place, the boat about to capsize, and a man walking on the sea! But Peter drank in the whole scene and became so intoxicated at the sight that a whole new world was opened up to him.

"And Peter answered him, 'Lord, if it is you, bid me come to you on the water.' He said, 'Come.' So Peter got out of the boat and walked on the water and came to Jesus . . . " (Matt. 14:28-29).

Scripture says that the "drunkard" Peter wasn't satisfied with the view from the boat: "Lord, what about me? Is your way meant for me?" Peter wanted permission to drink of the faith of Jesus. Peter got his answer. It is always the same answer. Jesus said, "Come."



"Pentecost," by a Westphalian artist, c. 1380

A fundamental error in the church is the belief that one can be obedient from "inside the boat." You can't be obedient from inside the boat—you can only *think* about being obedient from inside the boat. To be truly obedient one must step outside the boat; risk being thought of as a spiritual "drunk" by those who never find the courage or feel the call to venture any further than the comfortable confines of their quarters on the boat.

Now that I've led you not so gently into considering your "drunk" appearance because of your love for the Master, we must hastily switch gears, because what Peter replied in Acts 2 was: "We are *not* drunk." All that has been said about our appearing "drunk" to the world is not really inconsistent at all with Peter's denial of the *fact* of drunkenness. "We are *not* drunk." Just so! And as Peter seized upon the accusation as an opportunity to bear witness to Jesus Christ, so must we.

The message is: "We are *not* drunk." Our testimony is that it is those who do not recognize Christ's lordship, who resist the God Movement, who are wallowing in "drunkenness." We are not drunk! It is the world that is drunk.

Our message is that in Jesus Christ alone is there true "sobriety"—a true, an enlightened understanding of the reason for our creation, which is to glorify God by loving what he loves.

We declare that "we are not drunk" because we know full well that real drunkenness exists apart from Jesus Christ. As sinners, as estranged from God's redemptive power and healing grace, we, too, have tasted the wine that the world serves. We, too, have sneered at righteousness and holiness through eyes reddened with the false glory of the world.

Because we know what it is to wake up alone and hung-over from the burden of running from God, we can now say boldly and confidently: "We are not drunk. For the first time in our lives we are sober."

The body of Christ is truly a body rescued; called out and set apart from those who would call us "drunk."

The church addresses a world hopelessly drunk with power, greed, violence, lust, hatred, and, worst of all, with the illusion that it can save itself. To such a world the gospel comes, proclaiming that "God so loved the world. . . . "

And that, my brothers and sisters, is a very sobering thought indeed. ☐

Stephen A. White is pastor of the Bella Vista (Los Angeles) congregation and on the ministerial staff of the La Verne Fellowship congregation in La Verne, Calif.

We are sober!

Pink Roses in my Garden

by Miriam K. O'Donnell

On May 2, 1969, my mother passed away quietly and peacefully, just as she had always lived in her life of 86 years. The last year and a half was spent in a hospital and a nursing home. Although there were limitations upon what she could do, she read widely, kept a scrapbook of current events, and most of all kept a receptive and open mind to all that was about her.

She had skills too numerous to mention. However, one was the proverbial green thumb, with its specialty in the growing of roses.

On that Friday afternoon in 1969 when my brother Mark and I were in consultation with the undertaker, making arrangements for the following three days, the florist was there also. I spoke to him of my wish for an arrangement of pink roses for Mother—all pink—and told him why. When he heard the story, Mr. Mueller said, "Pink roses this early in May in this locality are a little hard to come by, but I promise you, you will have them."

When I was a child of eight, a neighbor, Irene Frantz, was planning to be a June bride and I was one of three little flower girls in her bridal party. We carried small white baskets of pink roses. The bride's bouquet was made up of pink roses also. After the wedding and reception the usual procedure was followed, and the bride tossed her bouquet. It was caught by her sister and consequently stayed "in the family." The following day, the bride's mother, knowing that my mother had success with growing roses asked if she would try to grow one from Irene's bridal bouquet. Mother tried and with much success and pride, there one year later was the beautiful rose once more.

Irene and her husband, Desmond Bittinger, lived and worked as missionaries, representing the Church of the Brethren in Nigeria for several years. They had a family of four fine children. I grew up and we moved from that house, and our rose garden moved with us, especially the pink rose bush.

Years later, I was married and had a home of my own. Mother, being widowed, came along to live with us. She started our rose garden and the precious pink rose was placed in it.

By this time the Bittingers had completed their years of mission service in Africa and after some years as editor of MESSENGER Dr. Bittinger was now President of McPherson College. One summer while on vacation in Pennsylvania the Bittingers stopped by to see us, and of course one interesting bit of conversation turned to the "rose." When Irene saw it, she thought how she would cherish having it in her own rose garden in McPherson. She had dozens of varieties there. Would Mother try once more?

She did and the new rose "slipped" from the parent bush grew on. We kept it in our garden for another year and the following fall had the florist come out and lift it and prepare it for shipment to Kansas. It arrived in Kansas and was planted in the garden there.

The following June, the Bittingers' youngest daughter, Marianne, was married. The pink rose bush was in bloom and the pink roses were arranged in the center of *her* bridal bouquet. So once more the lovely pink roses went down the aisle on the arm of a new and lovely bride.

Mother was buried on one of the most beautiful days in May that I can ever remember. Later in the afternoon of the funeral day, my brother and I went back to the cemetery and to her grave. As we looked at that virtual blanket of many, many dozens of pink roses Mark said, "Well Miriam, Mr. Mueller made possible your wish—you had your pink roses for Mother."

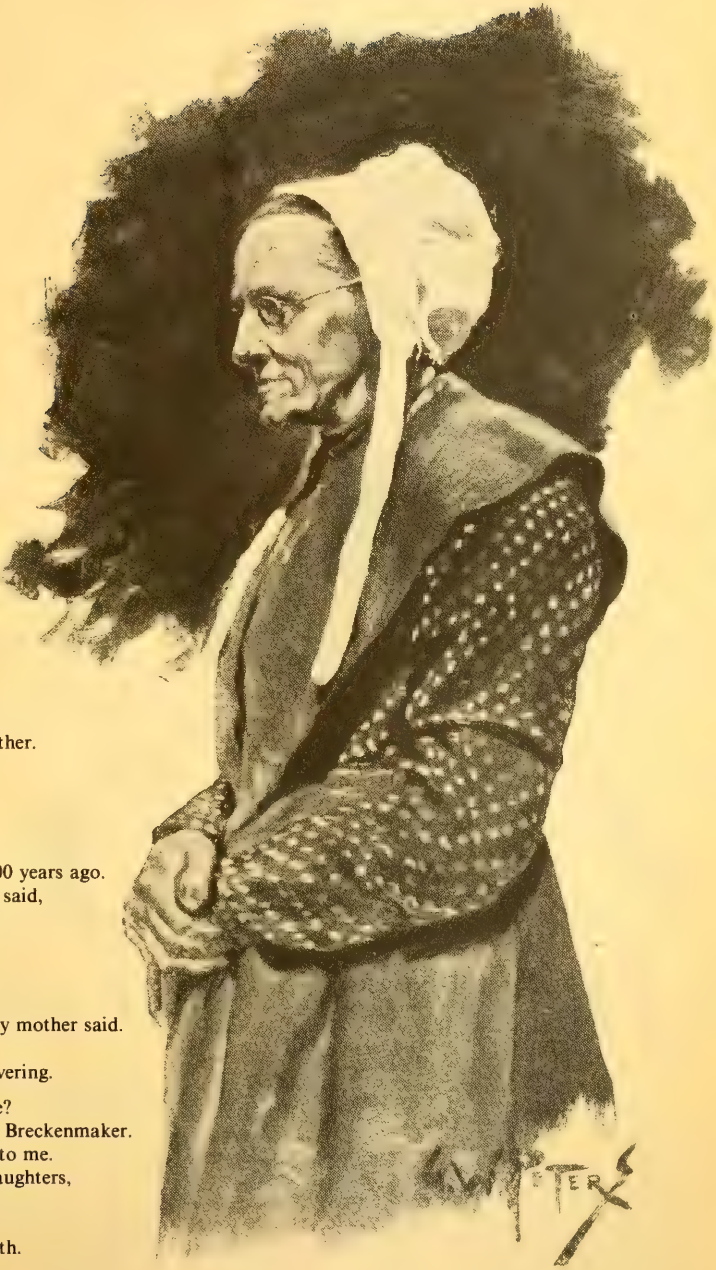
I could only be grateful for the superb beauty of them and in their arrangement, even to the one caught in the center of the hugh pink bow. They added so much beauty and meaning to her service for all of us who knew and loved her, and to me especially, for when I see a pink rose, that's my mother to me!

My rose garden has been replanted in all pink roses. In the center, above all the others stands the original rose bush, watching over all the pink roses in my garden. ☐

Miriam K. O'Donnell, a retired teacher, is a member of the Elizabethtown, Pa., congregation.

Her Prayer Covering

by Dianne Waltner Epp



A small white prayer covering, that is all,
All that I know of this great-great-grandmother.
"She was a Dunkard," my mother said,
In this family of staunch Methodists,
"She was a Dunkard."

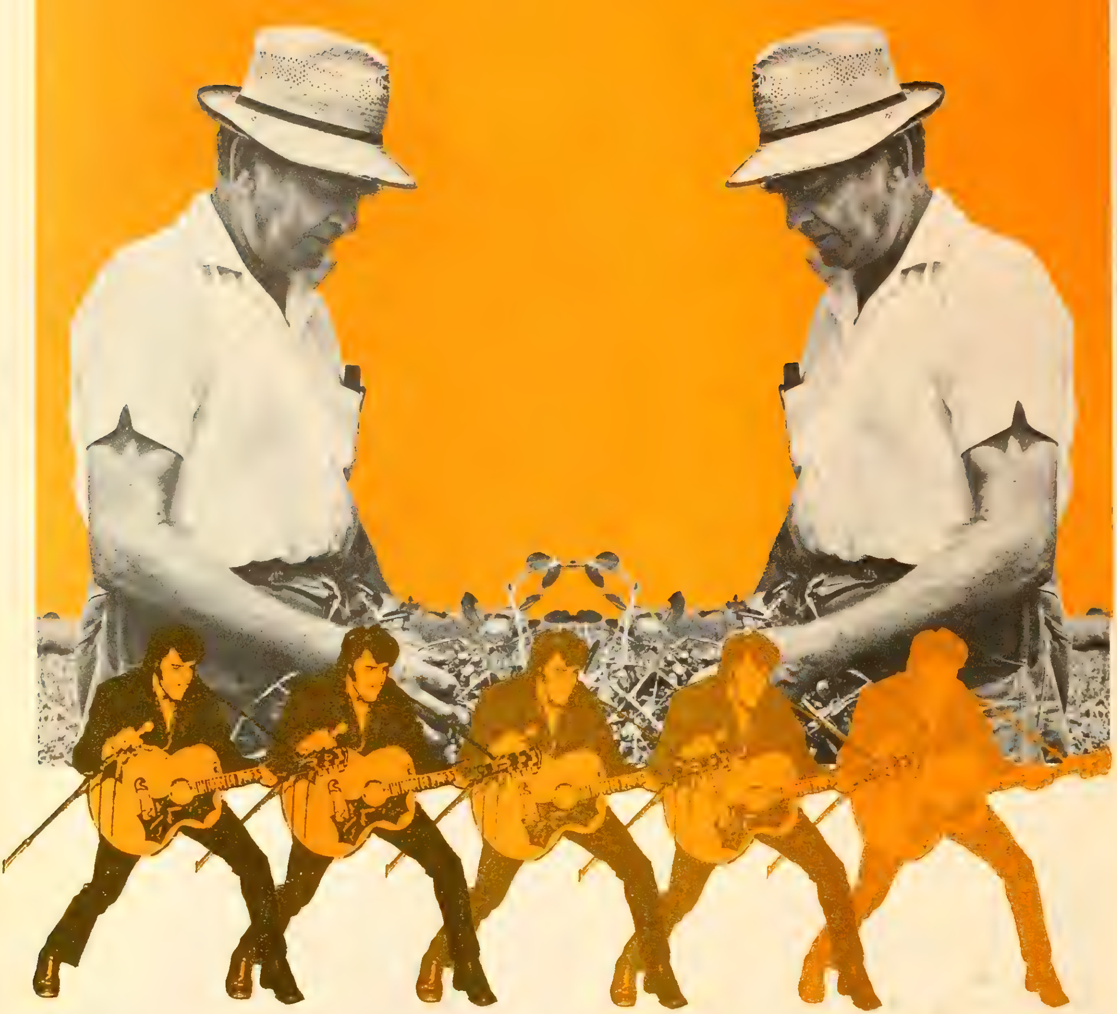
A small white prayer covering, that is all,
All that I have of this ancestor who lived 100 years ago.
Her name was Leah Ellinger, my babybook said,
And she married Frederick Breckenmaker.
Her name was Leah Ellinger Breckenmaker.

A small white prayer covering, that is all,
All that I have to draw her picture.
"She probably grew up in Pennsylvania," my mother said.
Married Frederick and moved west,
West to a new home in her white prayer covering.

What kind of a person was this ancestor of mine?
No clear image can I draw of Leah Ellinger Breckenmaker.
But her small white prayer covering speaks to me.
Saved by her son and given to one of his daughters,
Then to her daughter and now in my hand,
This prayer covering speaks to me,
Speaks to me of a woman who lived her faith.
From Pennsylvania to the western frontiers
Her faith was a central part of her life.

A small white prayer covering, that is all,
But it speaks, yes, it speaks of faith. □

Dianne Waltner Epp is a member of the Antelope Park congregation in Lincoln, Neb.



The king and the servant

by Donald F. Durnbaugh

This story is about two men—how they lived and how they died. In some ways their lives were parallel; in other ways their lives could not have been more different. Both were from the South. Both were born in small towns—Tupelo, Miss.; Talbotton, Ga. Both made records.

One was world famous. The other was known among church circles for his writing and speaking. One was so well known that at his death, newspaper headlines used only his first name, realizing that all readers would understand immediately. He was treated like royalty. Many called him the king. Within a week of his death a record was playing on the radio: "The king is dead; long live the king." A grieving singer told of his admiration for his idol, whom he now imitated, while a massed choir sang sentimentally in the background.

We'll call him the king.

The death of the other some years before was noted in several religious periodicals. His passing made little splash in the passing parade of sensations, scandals, and sports spectaculars. This would have been fine with the deceased. He was a humble man. He wanted to be nothing more than a man helping other people.

We'll call him the servant.

You will recall the stages in the life of the king. How he was born in a humble shanty in the South which cost $178 to build, back in The Depression. How he became a truck driver after school earning $41 a week. How at the age of 18 he decid-

(Continued on page 42)

BRETHREN VOLUNTEER SERVICE

30TH

Celebrates Its Anniversary! 1948-1978

BRETHREN VOLUNTEER SERVICE IS PEOPLE

BVSer Mary Ann Grossnickle serves a project in Quito, Ecuador. She works with highland rural women in a practical educaion program in homemaking, child care, gardening, and women's awareness.

In Northern Ireland, Randall Adams manages a farm which supplies food for a counry recreation/reconciliation center for Catholic and Protestant inner-city children.

Beth Kurtz and Rob Groff serve Native American students of an inter-tribal boardng school in Brigham City, Utah. They provide a supportive Christian atmosphere hrough off-campus activities.

We are people. We are all sisters and brothers. Our purpose is to serve persons in need, confront social and spiritual issues, further justice, and promote peace. We are volunteers.

Brethren Volunteer Service is about people—people working out their unsure faiths, people with professional skills and advanced degrees, people who feel they have been called beyond themselves to a greater purpose, unskilled people who aren't sure what they have to offer, devoted Christians who will spend the rest of their lives in servce to others. People from many different backgrounds and some from other countries are joined together in the common goal of giving a year or more of their love and time o work with persons who need to learn skills for survival, who need people who really care about their welfare. What the volunteers give is so small compared to the experiences, knowledge, and friendships hat are gained.

BVSers range in age from 18-75. They come from the United States, Ireland, India, Bolivia, Germany, Japan, and The Netherlands. They cook, do research, teach children, write creatively, dig ditches, discipline delinquents, listen to older persons' histories, confront injustices in governmental systems, and much more.

Brethren Volunteer Service experiences begin with orientation units. Ten to thirty volunteers are together from 8 days to five weeks, depending on the type of Orientation Unit chosen. The volunteers live, eat, talk and study together, sharing the responsibilities of group living. Units are a time of personal growth, of evaluating beliefs and motivations for service. They are a time of studying social and world issues such as hunger, power, sexuality, life-styles, nonviolence, and human equality. They are a time of examining the Christian faith.

During orientation, the volunteers are aided in choosing the projects to which they will be assigned for the following 11 months. Long walks, discussions, and much prayer and thought accompany the decision-making processes which will send the volunteers off into new environments of many challenges.

Work on a BVS project is not glamorous—it may be menial or just plain hard. What makes a project exciting is the attitude of the volunteer. *The stimulation of new surroundings, the wish to relate to people different from oneself and to learn how to respond to needs that may be very different from one's own*—these make BVS exciting!

DIVERSITY OF ORIENTATION

Because of the great diversity among applicants to Brethren Volunteer Service, BVS has developed units with special emphasis such as: BRF, Post 30 and Discipleship in addition to the 4-week orientation unit. The orientation goals common to all BVS units are that volunteers:

1. will grow in the development of their own motivations, values and beliefs and in the spiritual resources for their lives.
2. will increase their understanding of non-violence as a personal life-style and as a method of social change.
3. will increase their understanding of major social issues, the dynamics of cross-cultural living and possible roles for volunteers in service/action work.
4. will increase their understanding of how people live and work in groups, and what helps and hinders productive and satisfying relationships.

In January of each year, the Brethren Revival Fellowship and BVS provide leadership for a BRF unit. The volunteers are recruited by the BRF Committee, are involved in a 4-week stationary orientation program, and are assigned to projects by the Director of Brethren Volunteer Service. At least one married couple is usually part of this unit and serves as houseparents for the other volunteers when they are assigned as a "cluster" to a project. The BRF is a group of persons within the Church of the Brethren dedicated to maintaining an evangelical witness in a complex world by emphasizing personal evangelism through Biblical preaching and literature, consistent Christian living, and Christ-centered education.

Once or twice a year, Post-30 BVS Orientation Units meet for 8 days. These units for persons over 30 years of age include persons taking a leave of absence from their occupations or on sabbatical, and retired persons with skills from a lifetime of experiences to share. They study motivations for service, the aging process, social and spiritual issues, the Bible and worship. Attending orientation does not obligate a Post-30 person to serve a project. Many persons are not ready for long-term assignments after orientation, but when they are, BVS works with them to find ministries where their skills can be employed in meaningful helping

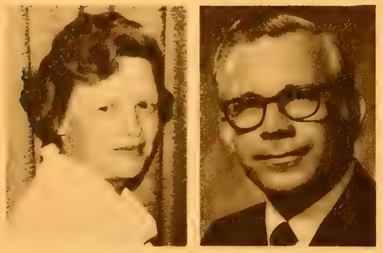
(Continued on page 4)

BVSers FROM THE PAST

1948 . . . . 1958 196

At the Colorado Springs Annual Conference of 1948, the youth of the Church of the Brethren presented a paper requesting an immediate volunteer service program which could become the alternative service program for the church. The paper was passed unanimously and the first Brethren Volunteer Service units, under the administration of Ora Huston, were held in September and December of 1948.

Thirty years and 3,809 volunteers later, questionnaires were sent out to all the BVSers who could be located from units trained in 1948, 1958, and 1968. Professors, mechanics, teachers, homemakers, writers, counselors, farmers, industrial workers, painters, builders, and ministers shared memories of their BVS experiences.



Hazel Trimmer Barddoll, December 1948 Unit #2
LeRoy Dick, December 1948 Unit #2

In March '48, Hazel Trimmer finished a 3-year Registered Nurses' Training. "I attended Regional Youth Conference at Camp Harmony in the Fall. Dan West spoke there and I went home determined to join BVS as soon as they could use me as a nurse. They needed a nurse for a new project they hoped to start with migrants in Florida, so I applied and was accepted for the 2nd unit.

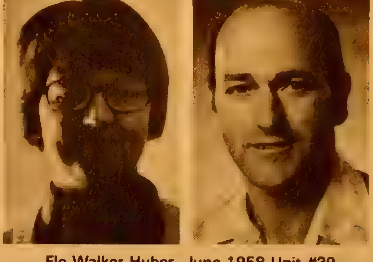
"My first experience on project at Pahokee Migrant Camp was sharing a tin shelter (migrant family's home) with Irene Beard—one room for everything, no running water. This was half a building with a family living in the other half. We met families whose attitudes were, 'What do you want from us? No one gives anything for nothing.' I was made aware that we can offer help, but must be patient as those people had to learn to trust and accept us.

"We soon discovered that health care was provided in all the camps, so I moved to the other camp at Belleglade with four other BVSers. I was cook/housekeeper, freeing the rest to operate the nursery program. One outstanding experience was the hurricane, when our nursery building—where we lived—was a refugee center and people kept arriving all night long. None of us were hurt."

In expressing the impact BVS had on her, Hazel says, "I found that one person alone can't do the job, but one plus one plus one working together can. Each of us has some talent we can share with others."

LeRoy Dick's project was the Migrant Camp in Belleglade, Florida. "We had 30 children in the nursery there, one little boy whose name was Bobby. He would bring matches to school with him every day, so one of our daily jobs was to frisk Bobby when he came to school. One day I got a call to come to the nursery—they had a fire there. That particular morning Bobby had hidden his matches in the shrubbery outside until after school began, then got his matches and set a fire in the back of the old upright piano. One bucket of water was all it took to extinguish the fire, but what to do with Bobby? It was my responsibility to take care of him. I took him into the bathroom, put him in the tub and gave him a bath. It was no doubt the first time he had ever been in a bathtub. Thereafter, Bobby followed me around like a sweet little lamb and we never had to frisk him again.

"I returned from project to New Windsor, Maryland, where I was employed at the Brethren Service Center as a printer. I met my wife, we were married, and I went to Bethany Bible Training School. Ed Crill, our director in BVS, had made a statement in one of our sessions that really stuck. Ed said, 'When you are on project, people will be seeking your advice. Give them some handles, something to identify with.' That statement started me thinking and was a factor in my decision to go into the ministry. Our first parish in New York was located very near a migrant camp where there were 1200 migrants."



Flo Walker Huber, June 1958 Unit #39
Kenneth Light, September 1958 Unit #40

Before Flo Walker entered BVS, she "fe
the need to get away from home and yet sti
be among people of like mind—meanin
church people. I had been raised with a l
of emphasis on social action, so BVS wa
the answer for me—basically a selfish an
necessary move with the status of service t
others.

"Our BVS unit was rather large, and jok
ingly trained for an extra week because
our immaturity. The Bible classes great
broadened Christianity for me. I rememb
very well the day three TRUE Pacifists we
visiting our class—they refused to even k
animals for food. This impressed me.

"I chose to go to Mills Mountain, Vi
ginia, for my project—a mountain commu
ity outside of Roanoke. I was there to teac
school with another BVSer, Pat Roese
Together we lived in a 100-year-old cabi
with no running water or bathroom. We ha
17 students in the one-room school. I taug
the first four grades. We did quite a bit
visiting in the homes of the families ther
taught Sunday School, helped with th
chores, planted spring crops, harveste
apples, chopped trees, and argued in favor
science and against the close-mindedness
the mountain community."

After BVS, Flo knew she needed mo
education to effectively help people wi
problems. She got a degree in Sociolo
from Elizabethtown College.

"Through BVS, I learned to apprecia
people whose values were quite differen
This played a big part in helping me to be
successful caseworker in the ghetto an
poorer areas of Philadelphia. I could he
many I came in contact with by being ope
to their special ways of seeing life."

In 1958, Kenneth Light was a senior
high school and just "getting by" academ
cally. "BVS seemed an excellent way
combine my desire to travel with fulfillin
my alternative service obligation, gettin
a taste of social service work and buyin
some time to think about an occupation
goal.

"The most significant thing I rememb
from my training at New Windsor was th
fellowship and interaction of everyone i
volved. The group cohesion for 60 volu
teers was amazing.

"Glenn Robb and I were assigned to wo
with the California Migrant Ministry in Co
coran, California. Our charge was to wo
with the Migrant Ministry staff and th
pastor of the Latin-American Methodi
Church. We went into the migrant camp
with programs about health, nutrition, soci

. . . . 1978

ecurity and education. Youth clubs were or- anized—Hi-Y, Gray-Y, Tri-Hi-Y, etc., to nrich the lives of young people.

"After two years in BVS, I attended Eliza- ethtown College, majoring in Sociology, nd went to college in Mexico City, Mexico, rimarily due to my experience with Mex- cans in BVS. I am presently a vocational ounselor at the School of Vocational-Tech- ical Education, Idaho State University.

"One of the most significant things I earned in BVS was that there was *not* a cold, cruel world out there' as I had been ed to believe. I found the world 'warm and iendly.'"

Prue Engle Yelinek, October 1968 Unit #81
Dean Kieffaber, October 1968 Unit #81

One day in May, about two weeks before er graduation from Juniata College, Prue ngle decided to enter BVS. "Up until then, I ad been looking forward to a career in riting and had an interview scheduled with ppincott Publishers of Philadelphia for a ossible job as an editor-trainee. After one articularly restless and prayerful night, I ent a letter to BVS asking for an pplication—and cancelled my appointment Lippincott's!

"One fun thing during unit training at ew Windsor was the arrival (on our last ay in 'Processing') of a whole shipment of lack graduation gowns. Although our upervisor had told us time and time again e were not allowed to wear the clothing hat we sorted and packed—we couldn't esist those! We all donned the gowns and ortar boards, rolled up pieces of paper to ook like diplomas, and called Annamae own to preside at our 'graduation.'

"My project was working as a Peace ducation Fieldworker and secretary for rethren Action Movement (BAM). My work nvolved speaking in churches, at retreats nd youth camps, counseling, taking care of AM correspondence, and assembling, sort- ng, and mailing the BAM newsletter.

(Continued on page 4)

THE PRESENT BVS STAFF

Joanne Nesler Davis
Director, Brethren Volunteer Service

Merv Keeney
Coordinator, BVS Recruitment and Interpretation

Jan Mason
Coordinator, BVS Orientation

Maggie Bell-Byrne,
BVS Secretary

A LOOK AT BVS FUTURE

From memories of the past and descriptions of the present, we move toward the planning of the future of BVS. For the BVS staff, 1978 will be a year of evaluation, dreaming, and goal setting for future program. Specialization and expansion are two areas in which they will be looking.

American society has become a society of specializations, and even programs in need of volunteers are requesting persons with certain skills, college degrees, and job experience. They want persons who are older, are more mature, and have more living experience.

What does this say to the persons working at recruiting volunteers? This says that they will be searching more among college campuses for volunteers to fill the large number of specialized openings available, and among the older young adults of the churches. Unskilled persons will still be welcomed, but specialized recruitment will be necessary to find the qualified persons to fill the growing list of projects which need skilled volunteers.

An area of expansion is in the Post-30 volunteer program. People who have sabbaticals of 9 months to a year coming in the midst of their professional careers, others who have the possibility for a leave of absence from their job responsibilities, and persons who are soon to retire, wondering what the future holds for them now that they are out of the work market —all of these people make up a vast reservoir of knowledge and abilities that could be used in our world of many needs.

Other thoughts concern the kinds of helping relationship programs of which recent high school graduates might better be a part.

According to the questionnaires returned by BVSers from 1948, 1958, and 1968, some qualities should always be a part of BVS. The following quotes capture many of the feelings expressed.

"Keep (BVS) *personal*, people involved with people . . .Keep it *visible* and *audible* . . . Keep it *positive*—it was a good anti-war and alternative thing . . . Service and ministry are not anti-, they're pro-, for and with others!"

"Ideally, BVS will be a vibrant organization of dedicated individuals working together to heal the ills of the world, developing healthy growth, maturity and self-sufficiency in both the served and the server."

Continued from page 1)

elationships. Post-30 volunteers serve a ninimum of 6 months, whereas all other olunteers serve a minimum of 1 year.

Discipleship Units are usually 5 weeks in ength and are based at one location. In hese units, disciples of Jesus come ogether for an experience in Christian community and a deepening of faith before going ut to share life and love in serving others n their projects.

Orientation Units, 4 weeks in length, are usually mobile and visit different locations ach week. Inner-city churches, camps, and Bethany Seminary are just some of the laces these units have experienced. No particular *"brand"* of Christianity is required, ut volunteers are expected to be involved in xamining the Christian faith, sharing and cting out of their own faith stances.

Volunteers, ages 18-30, can choose the ype of unit appropriate to their individual aith position.

BIBLICAL BACKGROUND FOR BVS

What is the Biblical basis for volunteer service?

In Matthew, we read, "You cannot serve wo masters: God and money. For you will hate one and love the other, or else the other way around.

"So my counsel is: Don't worry about *things*—food, drink, and clothes. For you already have life and a body—and they are far more important than what to eat and wear."

" . . . Don't worry at all about having enough food and clothing. Why be like the heathen? For they take pride in all these things and are deeply concerned about them. But God already knows perfectly well that you need them, and God will give them to you if you give God first place in your life and live as God wants you to." (Matthew 6:24-25, 31-33, *Living Bible,* paraphrased)

BVS volunteers receive their room, board, transportation, medical expenses, and a monthly allowance—everything necessary for survival. Because their worries about "making a living" are cared for, they are free to serve God full-time on their projects.

Also in Matthew, " . . . When I, the Messiah, shall come in my glory, . . . I . . . shall say to (the people) at my right, 'Come, blessed ones, into the Kingdom prepared for you from the founding of the world. For I was hungry and you fed me; I was thirsty and you gave me water; I was a stranger and you invited me into your homes; naked and you clothed me; sick and in prison, and you visited me.'

' . . . When did we ever see you hungry and feed you? Or thirsty and give you anything to drink? Or a stranger, and help you? Or naked, and clothe you? When did we ever see you sick or in prison, and visit you?'

"And I . . . will tell them, 'When you did it to these my brothers and sisters you were doing it to me!" (Matthew 25:31-40, *LB*, para.)

BVS volunteers work in inner-city food pantries, thrift clothing and furniture stores, homes for run-aways, churches and their programs, hospitals, homes for the aging, organizations for prison reform and prisoner rehabilitation. They spend time *living out* this teaching of Christ.

"Are there still some among you who hold that 'only believing' is enough? . . . Faith that does not result in good deeds is not real faith." (James 2:19-20, *LB*)

These are scriptures wherein the philosophy of BVS lies.

(Continued from page 3)

"BVS proved to be a real challenge for me—confronting me with questions of radical Christian commitment in terms of pacifism, life-style, Christian community. It was the starting point (or at least a real milestone) in the path that has led me to seminary and the licensed ministry. I came out of BVS convinced that I wanted to spend my life working with and serving others."

Dean Kieffaber and his wife had been married just several months before they entered BVS. "I had completed my junior year in college and was driving a delivery truck for a grocery company. I probably would not have joined BVS without the pressure of the Selective Service draft. That would have been a mistake. BVS is an outstanding human experience, not only a draft alternative.

"We reported directly to project and were delighted when we were granted leave to attend the first portion of training. I really enjoyed the fellowship while working at processing clothes. I remember running early in the mornings, and never having enough free time.

"We were assigned to Detroit and a large Methodist church which operated three youth centers in inner-city areas. We planned and implemented programs, drove bus, helped with church projects, and were on call for any and all expansion. We learned how the inner-city life exists. The incidents are just too numerous to list. I have a log I kept for 14 months. After BVS, I returned to school and stopped worrying about someone always breaking into the house.

"BVS was a much greater degree of involvement than I ever anticipated. There was a strong feeling initially that it was a sacrificial trip, a 'here I am, use me' thing, but before it's over you realize that you owe BVS (and the encounters) a debt of thanks

OVERSEAS OPPORTUNITIES

For qualified volunteers, there are exciting opportunities awaiting in overseas projects.

Knowledge of a language other than English will be necessary except on projects in Ireland or the United Kingdom. For volunteers who don't know the language, there may be anywhere from 3 to 6 months time spent in learning the new language. They may or may not be involved in the work situation during the language study process.

Volunteers need to take certain skills with them to an overseas assignment. In addition to specific vocational skills, they need maturity, a willingness to listen, openness to new ideas, the ability to accept the realities of a situation when expectations are not met, and the patience to see what can or cannot be changed effectively.

The opportunities for overseas service are varied. There are openings right now in South America, the Middle East and Europe, for persons skilled in agriculture, medicine, group work, education, carpentry, office work, work with the handicapped, and home economics.

1978 BVS UNITS

Units scheduled for 1978 are:

January *BRF*	Director Carl Zuck
January	Director Lin Butler
July	Director Ken Brown
August *POST-30*	
September *DISCIPLESHIP*	
	Director Phyllis Carter
October	

For more information about BVS, lists of specific opportunities available, or application materials, write or call:

BRETHREN VOLUNTEER SERVICE
1451 Dundee Avenue
Elgin, IL 60120
(312) 742-5100

NOTE: BVS nomenclature has changed in 1978. The word "orientation" is now synonymous to the previously used word "training."

This pamphlet prepared by Conni Nafzinger, Volunteer Assistant for BVS Interpretation, 1976-

by Joyce Miller

Storming 'Mary's closet'

Our local church has a special room fondly called "Mary's closet" by some of us. Through the years "Mary's closet" has been a collecting point for boxes for fabrics; half-burned candles; pieces of cardboard; newsprint; colored papers; leftover paints, crayons, and supplies from vacation church school; odds and ends of wood; styrofoam; pictures; wooden spoons and forks; and a conglomerate of stuff too good to throw away but likely never to be used again.

We, like many churches, have our sporadic forays into creativity in teaching, camping, craft projects for gifts, and visual aids for worship. "Mary's closet" *is* going through somewhat of a metamorphosis in that the fabrics are beginning to appear on the walls as banners, styrofoam pieces are becoming symbols for worship or mobiles to depict Bible encounters, and wooden forks are appearing as tulip favors for nursing home trays.

A growing number of us in the church have dreams of something more. Our brainstorm envisions the expansion of our visual potential within the church fellowship to use visual gifts with the same excitement and affirmation as we do with music and the spoken word.

Wouldn't it be thrilling to "call" one of our enthusiastic visual arts persons to become "coordinator" or "minister of visual arts"? This person could encourage the congregation to storm "Mary's closet," not only recycling our stored resources, but expanding the closet into a central resource center for the community of faith to learn, to create, and to share in many ways.

This center could be equipped with the goodies hauled out of storage, worktables, tools, and materials for creative artistry. For inspiration, add prints of significant traditional and contemporary art, slides, photos, and books or magazines devoted to worship and the creative arts.

Our new "minister of visual arts" would develop a plan of program ideas and art experiences in cooperation with the nurture commission and worship planning committee. In this context the use of the visual arts will be a meaningful part of the worship, teaching, and service mission of the congregation. It is important to remind ourselves that our basic concern is to awaken people to new visual expressions. While we want to use and affirm the gifts of all, professional and non-professional, our approach as art resource persons is one of enabler, not soloist.

As an example, our congregations through the guidance of a visual resource person could provide leadership to:

1) Develop an understanding of the meaning of symbols and influence of color, design, and form in communication and worship.

2) Plan an arts in worship workshop.

3) Develop resources for celebration centers, ranging from the use of symbols to multi-media presentations.

4) Hold banner workshops for all ages to develop resources for specific worship experiences and celebrations in the life of the church.

5) Hold workshops in candlemaking, woodcarving, collage, fabric-dyeing, creative stitchery, calligraphy, quilting, macrame, needlepoint, printmaking—the possibilities are unlimited.

6) Direct craft programs for senior citizens and camping experiences for all ages.

7) Assist church school teachers in the use of arts as a teaching tool.

8) Hold poster workshops to communicate the work of the church to members and communities.

9) Develop a series of bulletin covers designed by children.

10) Plan an Arts and Crafts Festival, including exhibits by amateurs and professionals within the local church.

11) Develop media worship resources, such as filmed dramatizations of scripture using children, or any age.

12) Take field trips to significant exhibits, concerts, and other encounters.

Are there people in the Church of the Brethren to serve in such a ministry? I know there are. A large number of these artists would welcome and need the visible affirmation of the church through the offer of full- or part-time ministry.

There are already signs of this affirmation in some of our local churches, on district and national levels. Parish Ministries, the Association for the Arts, and Annual Conference Central Committee have all been helpful.

More can be done! I envision Brethren Volunteer Service sponsoring a unit to train visual resource persons to introduce just such a ministry to local congregations in the Brotherhood. I wish our seminary would expand its curriculum to deal more comprehensively with all the arts and their relation to theology and worship, preparing our pastors and lay leaders to be facilitators of persons and their gifts in our journey of communication with God and each other and in service to our neighbors.

The time has come to free "Mary's closet" of those stored resources and enable persons to serve God and each other with the gifts of visual arts in a shared ministry with word and music. ☐

Joyce Miller is a free lance artist, worship workshops leader, and a member of the Franklin Grove, Ill., congregation.

> *"Who is Joyce Miller? She is an artist par excellence, teacher, writer, farmer's wife, and mother. Almost every member of the Church of the Brethren has been touched by Joyce's creative spirit in one way or another."*

Snowed in with Joyce Miller

by George Keeler

The midwest weather was at its worst. Winter's ice machine was jammed on the blizzard setting, producing 12 inches of new snow and generating 50 miles per hour, screaming, sledge hammer-force winds combined with a wind-chill factor of -60° that cut into exposed flesh like cold fire. Even the barometer registered a low opinion of this gelid weather, plunging to a record low of 28.28 inches of mercury. Chicago's O'Hare airport was closed for only the third time in its history, and the entire state of Illinois was paralyzed as house-high drifts of snow obliterated summer landmarks and blocked highways.

As I lazily bent one ear toward the emergency warnings on the radio, I sipped my wassail and thought about my predicament. I was snowed in with Joyce Miller! What had begun as an afternoon visit had now escalated into a winter hibernation of undetermined length in Franklin Grove, Illinois. It was as if this were a part of a master plan that had had its beginning in an entirely different sort of way.

No day was ever more beautiful for traveling than that Wednesday morning as Margaret Thomasson and I set out from Elgin, Illinois, to visit Joyce.

The early morning sky was a deep blue dotted here and there with woolly flocks of clouds that were being shepherded across the sky by a gentle wind. Fir trees slumped their shoulders under epaulets of newly fallen snow, and freezing rain the night before had silver-plated every leafless branch, creating living chandeliers of sparkling ice.

Inside the Thomasson Volkswagen, I was receiving a lecture from Margaret: "An artist doesn't need to be weird, withdrawn, or eccentric to be successful." (I had seen my share of strange artists—including taking a class from one whose idea of art was having a friend shoot him with a rifle in the arm.) "Joyce is so warm, so down-to-earth, so *bubbly*, that she is more than an artist whose medium is rivers of paint. She is an artist whose medium is people."

I answered, "Come on. Not even Santa Claus is that good. I bet you . . . ."

I lost the bet. Margaret was right. Joyce does possess a dynamic human spirit; one that has not been soured by the many obstacles of life.

Who is Joyce Miller? She is an artist *par excellence*, teacher, writer, farmer's wife, and mother. Almost every member of the Church of the Brethren has been touched by Joyce's creative spirit in one way or another.

She has designed three Annual Conference symbols;

—has built five worship centers at

Annual Conference;

—has written a book: *In Straw and Story;*

—has led national workshops on the arts and worship;

—helped organize and has been president of the Association for the Arts in the Church of the Brethren (AACB);

—is a graphic artist for the General Board, illustrating curriculum series, books, and pamphlets;

—has painted, according to her reckoning, close to 1,000 paintings;

—is the author of numerous pamphlets and magazine articles.

For this Franklin Grove artist, her artistic talent and commitment to Christian living culminates in creative expression of joy.

Joyce, as a farmer's wife and artist, has learned how to switch gears. After an early breakfast, she kisses her family good-bye, clears the table and spreads out her art work for the day. **Below:** *Joyce and her husband, Gerald, are building a large studio, designed to get the art operations out of the family dining room. In the lower, snowbound scene, the new studio can be seen over the top of the pickup. It will be ready this spring.*

Joyce Erickson Miller, was born in Princeton, Illinois. Art has been a part of her life for as long as she can remember. At four years of age, Joyce recalls copying cartoons, cutting out paper dolls, and creating her own toys. "Depression children learned to make their own toys," she remembers. Then, in the first grade, Joyce drew a picture that shaped her life's work. "The drawing was of George Washington," says Joyce. "The teacher took one look at it and went straight to my home to tell my parents that I should have special training in art." Her parents soon complied, and at age ten, Joyce was being tutored by a Methodist minister's wife who held an art degree. "I still have those early drawings," remarks Joyce. "They are pictures of dogs, cats, landscapes, and flowers."

When Joyce was 15 years old, her father bought a farm in Franklin Grove. One of the first things Joyce did upon arriving in the small town was to greet her new neighbors.

That was the first time she saw 18-year-old Gerald Miller. Three years later, she was married to him. "At the time, I put off college to get married. My parents had hoped for me to study art in Europe. "My mother's words still ring in my ears: 'Are you sure you're going to stay married?'" Joyce was sure.

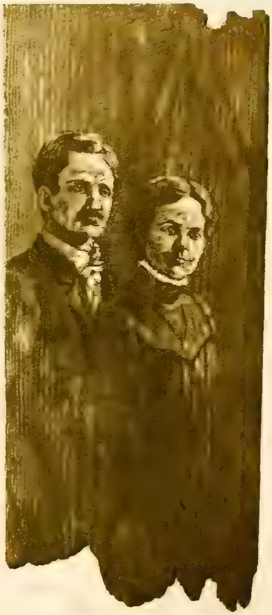
Immediately, World War II caught up with the couple and Gerald entered Alternative Service in New York state. "During the war years, I worked as a private secretary and attended classes at Cornell University," says Joyce, "but the classes weren't in art." As a result of her university schooling, Joyce is a licensed dairy herd tester. "I guess I've done just about everything," she says with a laugh.

When Gerald's term of service was up, the couple settled on the Franklin Grove farm that Gerald's great-grandfather had homesteaded in 1842. There, in the stately 16-room, two story grout house, Joyce juggles her role as farmer's wife and artist.

"My life has been a dichotomy; I'm two different people switching gears all the time to be an artist/mother. The only way I succeed is by concentrating on each moment, one at a time," says Joyce.

Her day often begins at 5 A.M. when she prepares breakfast. Then, after

Far left: *Joyce rides atop a 45-foot "cherry picker" to hang a Conference banner.* **Left and below:** *In her art, Joyce likes to start with an abstract design, but keep it realistic enough to have recognizable forms. She calls it "abstract design with an impressionistic approach." For portraits, Joyce's favorite medium is acrylics on weathered wood, as in this portrait of her grandparents.*



everyone leaves, she quickly washes the dishes and cleans off the kitchen table for her projects. Her creativity is suspended at lunch and likewise at supper to become a mother to her family again. "I will sometimes work on a project into the wee hours of the morning when the house is quiet. At times it gets difficult," she sighs.

"But, because of my dual life, I can understand and communicate effectively with other people. Here I am, a farmer's wife, but that doesn't mean I'm locked in a like pattern. Through the workshops I lead, I try to help others see what it is like to be creative. And when those light bulbs come on—*that* is beautiful!"

People are what Joyce cherishes; people whose creativity she has helped spark. "I have many little thank you notes that I treasure dearly from people with whom I have worked," Joyce says.

Presently, Gerald and Joyce are putting the final touches on a 24 foot by 40 foot studio that Joyce designed herself. The studio, adjacent to the farmhouse, includes a kiln, projection wall, and enough space to work on projects as big as the giant Annual Conference symbols. Until now, finishing touches on several of those giant 30 foot by 18 foot banners have taken place on the Millers' front lawn.

In the new studio, Joyce hopes to realize the dream of leading workshops for artists working in various media.

One of Joyce's current workshop themes is directed toward participants using their art in worship services. "Ever since I was a young child, I had hoped my life would be used in Christian service. But it was frustrating because the church didn't accept my kinds of gifts at that time. That's changed now. Today creative approaches in worship are sought after, making church a graphically alive kind of place with drama, innovative worship centers, and direct participation in the service itself, using art."

Joyce and Gerald have raised three daughters on the farm, nurturing their Christian lives as active members of the Franklin Grove Church of the Brethren, where both Gerald and Joyce are deacons. Gerald is presently moderator of the congregation. Seven other foster children and exchange students have shared their home at different times. Their youngest daughter, Paula, still lives at home and is a freshman in high school.

Though expressing herself artistically requires travel away from the family's 400-acre farm and "a lot of support in so many ways from my husband and daughter," there are two months when Joyce stays home: May and October. During the planting and harvest seasons she cooks and hauls meals to the fields, helps unload corn, and when the cattle get out she is often "the main flunky to get them back home." Crops on the Miller farm include corn, soybeans, wheat, and hay. In addition, Joyce and Gerald have 200 head of Black Angus cattle and some sheep, all within the city limits of the 980-population town of Franklin Grove.

In 1968 Joyce illustrated the Church of the Brethren Youth Curriculum Series. Her strong influence on the artistic expression of the Church of the Brethren dates from that publication.

Joyce began working for the Elgin staff as a "resident artist" in 1971 at the invitation of Wilbur Brumbaugh, consultant for worship/heritage resources. At that time he asked her to illustrate the theme "Celebration of Love" for the St. Petersburg Annual Conference. That same year, Joyce and several others were instrumental in bringing the Association for the Arts in the Church of the Brethren into reality. She has been actively involved in its organization ever since. The AACB today has a membership of 240 persons.

At Annual Conferences, Joyce is a familiar figure, with a hammer and saw strapped to her side—she builds all the worship sets herself. Joyce recalls the Dayton Conference when she borrowed a cherry picker to enable her to hang a nylon net banner from the foyer ceiling. "Wilbur Brumbaugh walked in and saw me 45 feet in the air, watched for a while, and left the area claiming he was scared to death," laughs Joyce.

Since Wilbur's death last October, Joyce has been completing his unfinished projects. As is always the case with Joyce, she takes on more than one assignment at a time. On the second day of my snowbound visit with her, she spent the morning hours working on *Simply Symbols,* a joint book project she and Wilbur had undertaken, the afternoon hours on *Let Not the Music in Us Die* (a compilation of Wilbur's music, graphics, and writings), the evening designing pages for Ken Morse's *A is for Angels,* and the night hours painting a giant mural titled "Genesis 1: The Creation."

Joyce has written one book herself, *In Straw and Story,* published last year by The Brethren Press. The book offers a potpourri of resources, music, worship services, plays, recipes, and patterns for handcrafted gifts and decorations. She spent three years collecting the materials for *In Straw and Story.* Some of the ideas reflect her Swedish and German family tradition, some are borrowed from other sources, and some are totally original. Says Joyce, "I like to work with familiar forms and familiar things. I've been working with my hands ever since I can remember. Many people today are interested in creating objects from the materials they have around their homes. Handiwork is popular once again because we all know it takes time and ingenuity to do."

Joyce remembers that "One of the neatest things that has happened to me was when one church in Indiana wrote that they had written their own *In Straw and Story."* ("Heavenly days! I'm already becoming a cliche," she exclaims.)

A renaissance person when it comes to art, Joyce is highly talented in many art areas. Besides her first love of painting, she is an expert sculptor, is gifted in ceramics, photography, charcoal, and ink, and is a genius in mixed media.

Yet she is still working toward a college degree. She has taken some classes at Northern Illinois University and a summer course at Kennedy School of Art. Although she is an undergraduate, her art professors have urged her to take graduate level courses.

Want to make Joyce angry? Just tell her that art is a nice "hobby." Her brow wrinkles and a seemingly well-rehearsed speech comes forth from her mouth. "Art is my approach to living and it's not a foolish thing. It can be used as a beautiful statement of praise, thanksgiving, and prayer to demonstrate your love back to the Creator. After the first artist, there is only rearrangement of that creation."

"Many people are sleeping. They go through life without seeing the beauty around them. I get excited over things like frost and the beauty of leaves."

"Today I went into the grocery store bubbling to the clerk, 'Oh, it's so gorgeous outside!' The clerk looked at me like I was crazy and said, 'I hope the fog clears.' I looked at her the same way she had looked at me and rushed home and got my camera. That's why the floor didn't get swept. The practical side of me kept saying 'you better get inside.' But only when the film was exposed did I listen to that voice. There is beauty in everything. The moment you see something gorgeous that's when you should drop everything and appreciate it. We need to be like children in viewing God's world again. Children are open, they don't have built-in responses; they are willing to try anything. That is the way we need to be as creators of art."

Joyce's quick mind is never at rest. Whether she is doing the dishes or talking on the telephone, she is always poking persistently in the furnace of her imagination, stirring up sparks until an idea catches fire. When she strikes it right, Joyce explodes into laughter. She usually bounds across the room to share the new idea with Gerald or her daughter Paula.

"A lot of people don't know the pain of creation, the synthesis of doing something three, four or more times until it is right. We grow from our internal conflicts. They all have meaning."

Joyce will paint out a painting that doesn't seem right. One time someone offered to buy a painting he happened to see Joyce working on. Joyce set the price so high the man couldn't afford it. Even so, he left saying it was a remarkable painting. That same day Joyce painted it out. "It wasn't me. It wasn't honest."

The realism of Joyce's portraits is remarkable. An essence of the subject seems to live in them. "When I do a portrait, I insist on an interview with a person. During the interview, I watch them smile, catch the twinkle in their eye, hear what they believe," says Joyce. "I always tell my subjects 'If you don't like it you don't have to buy it.' So far everyone has purchased every commissioned portrait I've done but

Below: *Joyce sees possibilities for creativity in every medium, including a pile of wet sand earmarked for concrete in her new studio.* **Right:** *Joyce stays busy at Conference building exhibits and directing the exhibitors to their assigned booths.*

ANNUAL CONFERENCE BULLETINS

QUILTING—Each congregation is invited to submit one quilt square for quilting at Indianapolis. Any design. Congregation's name may be on square. Squares 8 in. sq. with ¼ in. allowance all sides. May be pieced, embroidered (no liquid embroidery), cross-stitched, appliqued. Pre-shrunk fabric. Mail to Mary Ann Hylton, 911 S. Yachtsman Dr., Sanibel Island, FL 33957. Or deliver June 20 to quilting area of Conference.

Brethren from eastern Pennsylvania and southern states trailering to Conference are invited to use the parking lot and restroom facilities at the Bedford Church of the Brethren, Route 30 East, Bedford, Pa. For more information, contact: John Keiper, Box 107, Bedford, PA 15522. Tel. (717) 623-6963.

CLASSIFIED ADS

CHRIST IS GATHERING a community and leading it himself, as in the days of the early church. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

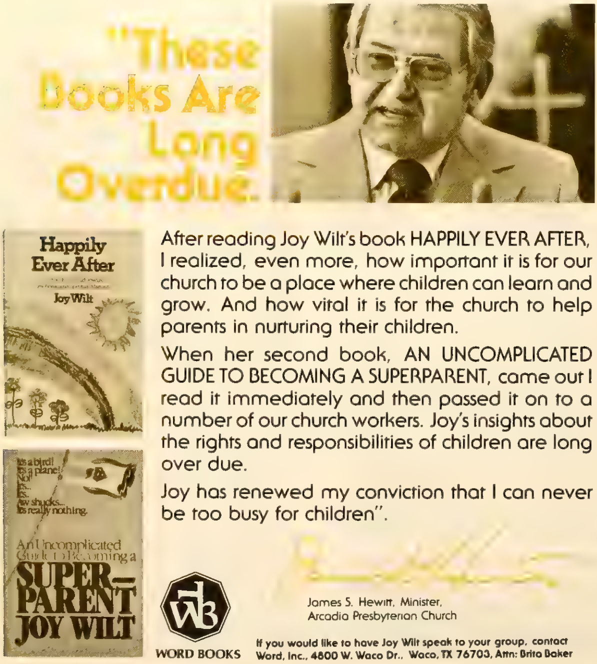
FOR SALE—Set of 24 silver "Life of Jesus" medals in walnut display case. $200. Contact Ken Myers, 22 Chateau Dr., Dundee, IL 60118. Tel. (312) 426-2373.

FOR SALE—Four-bedroom residence, within walking distance of college, schools, churches. Short drive to excellent shopping center. Excellent opportunity for family with school children. Good community. Can give possession by May 1978. Call or write W. C. Crumley, R. 1, Box 51, Ewing, VA 24248. Tel. (703) 445-2403 (evenings).

TRAVEL—Economy cruises. Credit/noncredit, history, anthro., cultural art, pol. sci., geol., music-dance of areas visited. June 20—July 17: 16 ports, Baltimore-Los Angeles; July or Aug: 11 ports, Alaska. Also L.A.-Victoria. Coordinator, Ruth Lininger, Box 115, La Verne, CA 91750.

TRAVEL—Juniata College Tours. 1978: Paris Charter (July). Holy Land/Egypt (Fall). 1979: Alaska, following Seattle Annual Conference. Repeating highly successful Alumni Tour including Inland Water Passage Cruise. 1980: Oberammergau Passion Play, with Southern Germany and Austria. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—with a purpose. Join Sister Anna Mow in the Missionary Journeys of St. Paul. Visit the Seven Churches of Asia—Visit Corinth—Visit Damascus—Visit the Garden Tomb—Visit Masada. Also included will be a stopover in Europe and Rome. All of this will take 15 glorious days leaving New York on October 23, 1978. The price is $1295.00 which includes air fare, first class hotels, 3 meals a day, full sightseeing, Bible Study, outstanding guides, transfers/baggage handling. For further information write tour hosts. Reverend Wendell Bohrer and Joan Bohrer, 96 Penrod Street, Johnstown, PA 15902. Tel. (814) 536-1811 or 266-2629.



"These Books Are Long Overdue."

Photo / David J. Pavol

After reading Joy Wilt's book HAPPILY EVER AFTER, I realized, even more, how important it is for our church to be a place where children can learn and grow. And how vital it is for the church to help parents in nurturing their children.

When her second book, AN UNCOMPLICATED GUIDE TO BECOMING A SUPERPARENT, came out I read it immediately and then passed it on to a number of our church workers. Joy's insights about the rights and responsibilities of children are long over due.

Joy has renewed my conviction that I can never be too busy for children".

James S. Hewitt, Minister,
Arcadia Presbyterian Church

WORD BOOKS

If you would like to have Joy Wilt speak to your group, contact Word, Inc., 4800 W. Waco Dr., Waco, TX 76703, Attn: Brita Baker

Happily Ever After
Joy Wilt
It's a bird!
It's a plane!
No!
It's..
It's..
Aw shucks...
It's really nothing.
An Uncomplicated Guide to Becoming a
SUPER-PARENT
JOY WILT

Joyce strikes a pensive pose at the kitchen window, dreaming up new ideas.

I tell them that anyway. I want people to be satisfied with the work.

For portraits Joyce likes to use acrylic paint on wood, letting the wood show to produce a natural effect. "In controlled painting I am working with a known factor. But when painting a portrait on wood I like to take advantage of the wood's beauty to add an aura of history to the subject."

In paintings other than portraits, Joyce starts with an abstract form that is the basic element of the object and then tries to stay as close as she can to that design and yet come to a point where she can be in conversation with other people. "You have to come forward enough in literalism to be able to speak to people. I would describe my artistic style as ranging between basic abstract design and impressionism."

Other trademarks of Joyce's style include a wash or glaze style which shows up in all her paintings. "I have developed a style combining charcoal drawings with an overwash of acrylic paint," she says.

Says Joyce, "I've felt comfortable in two places during my lifetime other than my home. The first is in my association with the Church of the Brethren General Offices and its staff. The second is in the Chicago Art Institute. Walking past the works of many artists, I feel right at home. I know the struggles those artists have gone through, their trials and their stages of development. I would feel honored if my paintings were someday a part of those collections. For what I put on canvas is a part of me. But most important someday I hope someone will say, 'That is the neatest gift you could have left—your joy.'" ☐

George Keeler, a graduate assistant in journalism at the University of La Verne, was a 1977 summer intern on the Communications Team.

Placing the tv gods in perspective

by Nelson Price

The Christian views life—and television—through the eyes of faith and begins to see more religion on television than at first meets the eye.

For years religious television programs were relegated to the small audience hours of Sunday morning that advertisers shunned. But during the past 12 months two of the strongest and most moving religious experiences were in prime time and were not produced by the church. The two-part film, *Jesus of Nazareth,* produced by Franco Zefferelli, played Palm and Easter Sunday evenings in 1977 to an estimated audience of 70 million. King, produced by Abbie Mann, played in prime-time in 1978 on three consecutive evenings to audiences estimated at 30-40 million persons.

Last year two denominations, the United Methodist Church and the United Church of Christ, teamed up with Westinghouse Broadcasting Company and PBS to present *Six American Families.* It played again this April. The first program in the series was number one in San Francisco and trailed by only two percentage points in Boston behind network competition.

This fall PBS will present a series of 13 half-hour shows in prime time, *The Long Search.* Produced in England, the series will look at the world's great religions, including Christianity. It will provide Americans an opportunity to measure their personal faith and experience of God with those of other faiths. A helpful study guide for church groups is available from Cultural Information Service.

Often the religious program comes under severe criticism by sections of the religious community. And the resulting action sometimes is to prevent production or airing. A controversy of storm was raised by a part of the religious community prior to the showing of *Jesus of Nazareth.* Some surmised from pre-show publicity that the film would blaspheme Jesus. Pressure was brought on General Motors, which withdrew its sponsorship. Procter and Gamble picked it up. Many of us in the church supported its showing. The issues are not easy for the Christian. However, they are clear.

1) We must be free to criticize and discuss the content of all programs.

Christians must view all tv shows through eyes of faith. Then the gods of television are placed in perspective—and the god of television has less power to rule us.

2) We must demand for ourselves, and give to others, the freedom to express religious understandings, interpretations and convictions in speech, books, films, and tv.

3) We must hold television (and radio) accountable for operating in the "public interest, convenience, and necessity," because they use airwaves which are public and not private resources, and because they are so easily available to children.

Christians, I believe, are a people in search of a greater knowledge, understanding, and relationship with God. We study the Scriptures, look at God's work in the world through the eyes of history, gain new insight through our contemporaries as God reveals himself through them, and through our own personal experience.

Christ has survived through almost 2,000 years. He will not be destroyed by a book or a film or a tv program. The issue is not the changing of the Christ—but the changing of persons who read or see or hear. This is the point at which each of us as Christians must enter in an active, witnessing way. We must be willing to share with family, friends, and work colleagues, our understanding of the faith as it contrasts or contradicts the tv presentation.

We do not have to agree with the point of view of the tv producer, writer, or director. We can view the film as a statement of faith by them. Their film does not have to represent our faith. But it can bring new insight, make a new connection, be an opportunity for each of us to witness to our own faith—and to hear the questions and doubts and fears of others with understanding and acceptance.

Jesus of Nazareth and *King* obviously are religious programs. But for the Christian, all programs are seen through the eyes of faith. In this sense, every program has religious content. It may present alternative gods for our worship and commitment—the gods of consumerism, violence, sex, racism, agism, personal beauty, success, luxury, and ease. Our programs over and over again propose that consumer products are more important than people, that getting is more important than giving, that being loved is more important than loving.

The dictionary defines religion as belief in God or gods, and worship of God or gods. It defines worship as the giving of great respect, great love, and admiration.

For many Americans, tv has become a god. More time is spent before the tv set than in any other activity except work and sleep. We have developed rituals around the set. We allow tv to define what issues we will consider, what people are important, what values we will hold. We commit our lives and our time and our minds, to the tv. We give it great respect, great love, and admiration. We worship the gods it presents.

In viewing television through the eyes of faith, the Christian sees a new reality. The gods of television are placed in perspective—and the god of television has less power to rule our lives. ☐

Nelson Price is associate general secretary of the public media division of United Methodist Communications.

PARENTING

A recent study revealed that a high percentage of parents would choose not to have children if they could do it over.

Parenting is a demanding and stressful time. No one is born with knowledge of parenting. It doesn't come naturally. People are taught many things, but we have no formal way to teach parenting. The way we do parenting is often the way we ourselves were parented, which may or may not be adequate.

A baby is born and we say, "Congratulations" and perhaps "Good luck." The people who have the most important influence on another human life are given little help in their important task.

Although there are many books on child care and parenting, often the experts disagree. To be over-permissive or overprotective or to walk the tightrope in between puts parents in a real bind as they try to do their best with the stewardship of their own children.

It is helpful for Mom and Dad to discuss together their concerns about childrearing and to include several good books as a part of their discussion. It is even more helpful for groups of parents to share common experiences and receive support from one another. Single parents have a special need for support.

Unfortunately, it takes either a strong or very desperate parent to admit needing help. We somehow feel that others expect us to naturally know how to handle our kids. No parent should have the burden of "doing it alone." Parents need each other for support. The following books are excellent for parent support groups as well as for personal enrichment:

What Children Need

Seven Things Children Need, by John M. Drescher, 152-page paperback, Herald Press, $1.95.

The seven things children need are significance, security, acceptance, love, praise, discipline, and God. At the end of each chapter is a quiz for parents and items for discussion.

This is the best book on parenting in this review. It is easy to understand, and has practical advice and helpful examples. Drescher shows that a sense of self-worth is the greatest gift parents can give a child. He provides an alternative to over-permissiveness and over-possessiveness.

Parenting is serious business and Drescher's book provides the challenge to be effective parents and specific ways to do so. An excellent book for group study or for parents alone.

Building Self-esteem

Your Child's Self-Esteem, by Dorothy Briggs, a 341-page paperback, Doubleday, $2.95.

Step-by-step guidelines for raising responsible, productive, happy children. Since every person is created in the image of God, having a healthy self-esteem is a way of saying "thank you" to God for a wonderful gift.

Feeling good about one's self is a central developmental goal of effective parenting. To give a child a sense of self-worth is being a good steward of the gift parents have in their care.

Dorothy Briggs helps parents provide an atmosphere wherein children can gain a feeling of belonging and worth.

The first part of the book gives a clear picture of the relationship between self-concept and behavior.

YOUR CHILD'S SELF-ESTEEM
by Dorothy Corkille Briggs

FATHERING
fact or fable?
PARABLES FOR PARENTS AND OTHER ORIGINAL SINNERS
by Tom Mullen

Another section, titled "Journey of Self," helps parents understand the stages of development from infancy through adolescence. This is extremely important information for parents in understanding the needs of a child at various growth stages.

The latter part of the book deals with discipline—how to set limits, methods of discipline, and democracy in discipline. The central idea of the book is "Helping children build self-esteem is the key to successful parenthood."

The book contains a lot of information and is an excellent help at a very inexpensive price. Easy reading, it is another good book for group study.

Good for a Laugh

Parables for Parents and Other Original Sinners by Tom Mullen, 113-page paperback, Word, $1.50.

This book will make you laugh because the incidents are all too true. The author takes parenting seriously, and provides comic relief for stressful times of parenting. A series of 30 short commentaries on everyday happenings such as slumber parties, summer vacations, and children in church. You may laugh until you cry. It is written by a parent of four children who has been through it.

Facts of Fathering

Fathering: Fact or Fable? Edited by Edward V. Stein, 181-page hardback, $6.95.

Written by eight psychologists and theologians, the book addresses the psychological aspects of fathering. The author assumes the reader is familiar with psychological language. The book makes a forceful case for the importance of active fathering.

The best and easiest to read chapters are by Howard and Charlotte Clinebell, titled "Creative Fathering: The Problems and Potentialities of Changing Sex Roles" and "Happiness Is a Warm Father: Some Characteristics and Implications of Liberated Fathering."

In the latter chapter, a liberated father is defined as "one who finds as much satisfaction in relationships with his children and takes as much responsibility for their physical and emotional care as he does in and for his job, career, or other activities."

Providing Security

You Can Be a Great Parent by Charlie Shedd, 148-page paperback, Word, $3.95.

Shedd is a well-known author and famous for his simple, straightforward writing. This is a very practical book dealing with concerns such as discipline, rules, democracy in the home, allowances, devotions, the dignity of work, family growth opportunities, and family decision-making.

arlie shedd
YOU
CAN BE
A GREAT
PARENT
CREATIVE FAMILY ACTIVITIES
Living, Loving, & Learning Together
Valerie Sloane
Raising Your Child
NOT BY FORCE
BUT BY LOVE

His approach to parenting is that parents should provide security—a structure for the child to develop self-confidence. He takes seriously the growth needs of a child and how the family, as a primary covenant group, can provide positive support for the child to "preside over his shaping of himself."

A serious liability of the book is the sexist language and such comments as "Wherever Dad sits is the head of the table." However, the few sexist comments are in contradiction with the concern for democracy in the rest of the book.

Building Memories

Creative Family Activities by Valerie Sloane, 128-page paperback, Abingdon, $4.95.

An important function of childhood development is having time when a special bond is experienced in the family that becomes a positive memory for the child. Building memories provides a sense of belonging and strength.

A parent should often ask "What is happening now that this child will remember for the rest of his/her life?" "What can we do now that will build a bank of positive memories?" Every adult can remember childhood experiences that helped shape values, build confidence, and determine life direction.

Creative Family Activities is a fun book that provides a wealth of ideas for significant memory-building experiences. There are ideas for crafts, family days and family projects, trips and vacations, how to organize home tasks and mealtime ideas. Many of the ideas don't involve a lot of extra time, just a creative perspective and the use of ordinary events in family living.

Old-time Principles

Raising Your Child, not by Force but by Love, by Sidney D. Craig, 190-page hardback. Westminster Press, $5.95.

The author was engaged as a clinical psychologist for 15 years prior to writing this book. He was involved in counseling youth with drug abuse and delinquency problems. This book arises out of his concern that there are ways parenting contributes to rebellious youth, and there are ways parenting can avoid alienation and estrangement.

It is his strong belief that there is a reliable set of principles that can reduce tension and conflict in the home—principles as old as the Judeo-Christian tradition.

Some chapter titles are "The Real Danger of Permissiveness," "The Importance of Motivation," "The Parental Role Beyond Punishment," "Guidelines on the Use of Punishment," "The Correct Way to Say No," and "The Importance of Having Faith in the Child."

Many specific examples are given to help the reader understand a particular point. This is an excellent book to read while your child is still very young, but it is never too late to begin more effective parenting practices.—Ralph L. Detrick

Ralph L. Detrick is Parish Ministries consultant for life cycle ministries.

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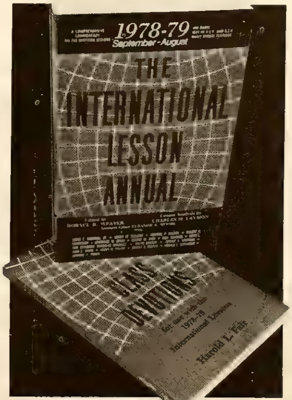

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On acceptance, church growth, dreams

Jim Brooks

We are Christians, not Paulists

It amazes me, the energy expended by certain of our Brethren in their condemnation of homosexuality. It strikes me as rather peculiar that so many people have become so obsessed with this issue. It might be justified if those who condemn homosexuals offered some solutions that reflected Christian love and acceptance. But they are content only to point out biblical condemnation and leave thoughts of solutions to the general public. This perpetuates a social system that encourages overt discrimination, acts of physical violence against homosexuals, and the lingering torture of repression. Countless lives are destroyed and the "Christians" are content only to condemn without any concern about the suffering they inflict on approximately 25 million American homosexuals. The whole area of the relationship of the Christian to the homosexual is always ignored.

I propose that the discussion is incomplete without considering how the Christian community is to treat homosexuals. Do those who quote the Levitical condemnation of homosexuality wish to pursue the complete intent of that text and advocate the murder of all known homosexuals? This is the course of action proposed in the Levitical codes. How can one invoke this condemnation without also advocating murder of homosexuals?

Clearly, we are not bound by the Old Testament laws since we are freed from these laws through Christ.

Much is made of New Testament condemnations. These are without exception the culturally influenced opinions of Paul. Do we take Paul seriously when he implies that women are not to speak in church? Nor are women to be teachers, according to Paul. Paul also says that marriage is only second best to remaining single to devote all our attention to the love of God. Does the church work evil when it encourages marriage and families? The Pauline ideal is clearly contrary to this.

But we are Christian and our primary loyalty is to Christ. Christ's words are not as subject to cultural bias as are those of Paul. The truth is that Christ says nothing about homosexuality. But he does guide us in our dealings with those who do not meet our standards. Christ says let the one without sin cast the first stone. True, he does say to the adulteress, "Go and sin no more." But the intent of this passage is focused not on the sin of adultery but on how the follower of Christ is to treat the adulteress. Similarly, we should follow Christ's example in dealing with homosexuals. He intercedes to protect the condemned from religious bigots. Let the one without sin cast the first stone. It is not for the Christian to condemn. This course of action can only be destructive to all parties involved. It is never constructive.

Neither the Church of the Brethren, nor any other church, nor Paul can save a soul. Only through Christ is one saved. Christ does not qualify salvation by specifying that a person be circumcised, or of a particular race, or of a particular affectional orientation. Salvation comes through allowing Christ into your life. This implies acceptance of Christ and a profound love for him and his ideals. The message Christ gives us is that of love, not condemnation. Let us follow the examples of Christ, not Paul. We call ourselves Christians, not Paulists. ☐

Jim Brooks is a computer control specialist in Washington, D.C.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Owen Shankster

Baptism day at Guyaku

This past January Mai Sule Biu asked me one day if I would accompany him out to one of the Hona villages on the following Sunday morning. Because of my Láfiya project responsibilities, it had been some time since I had been to an "out village" so I accepted the opportunity to go to church outside Garkida for a change.

I stopped by Mai Sule's compound Sunday morning to pick him up and we drove eastward down the road toward Little Gombe to the village of Guyaku *Sabon Gari*—the new section of Guyaku, which is in fact about two miles farther east, beyond the original village. After our arrival the Christians rang the church bell—using a chunk of axle shaft to beat an old lorry tire rim—so that everyone would know it was time to assemble.

It was a special day for the Guyaku congregation and everyone came full of anticipation. We had passed many people walking in from surrounding villages as we drove up. About 20 minutes after the bell-ringing we went over to the church and visited another 10 minutes before going inside to sit down.

Although the crowd was still gathering, the worship leader opened the meeting with the singing of familiar songs, followed by the choir with several special numbers. Then those wishing to become Christians "took the covenant." These people had been in a class for three to six months learning what it means to be a Christian and today was their public covenant, promising that they would trust in God alone, leaving all other religions, confessing their sins, and seeking forgiveness, expressing belief in Jesus Christ as Savior, and promising to work for the upbuilding of the church.

Mai Sule led very meaningfully during this service of covenant-taking. There were 50 covenanteers and these were divided into two groups. Although it has been the practice for covenanteers to memorize the covenant and recite it as a group, Mai Sule lined it off so there was no question but that each covenanteer was participating, repeating line by line, and I felt that each was thinking about the meaning of the words more than covenanteers in many other services which I have observed. Mai Sule did an excellent job of putting meaning into the words of the covenant. Following the covenant-taking by each group of 25, there was a prayer of dedication and consecration. Some of those taking covenant were young people, some were middle-aged, and there were some old people as well.

As the choir sang again, I kept thinking

charismatics, *Star Wars*, abortions

how good it was to be in the Guyaku church for this service. The building itself was only about 24 feet by 36 feet and the mud benches were filled. Even on the platform where I was seated, every available inch of space was used for the children and still there were probably 100 people outside. It was a thrill to see that the Word is still working in the hearts of people.

Following my sermon, we went down the road a mile and a half to where there was a pool for baptism. Though this was not flowing water, it was spring-fed and it was cool. But it was not what one would call a *clean* baptismal pool. However, some of the young men removed the lily pads and cornstalk debris in the immediate area we would be using. And during the baptism we continued quietly tossing trash from the water in an attempt to keep the essential area clear. With a mud bottom below us, it was necessary to ask for help to extract Mai Sule from the pool at the end of the service!

But that is beside the point. The deacons had met previously and approved 59 people for baptism. As their names were called they came forward and lined the edge of the water. By now it was high noon and the sun was hot, but this did not detract from the service. There were not many children among these 59, maybe 20 teenagers, with the rest in their early 20s, except for a few older people. Mai Sule took time to speak slowly to this group and his words were translated from Hausa to the Hona language. Following this, questions were put to the candidates which Mai Sule requested each one to respond to individually. This again was time-consuming but it made the service more personal and meaningful for the candidates.

At this time both Mai Sule and I entered the water and we baptized these 59 candidates two at a time. I prayed and spoke in Bura while Mai Sule used Hausa.

From the baptismal pool we returned to the church where all baptized members met for their annual church elections. It was a great day in the village of Guyaku. We had a great time in the Lord. Pray for our brothers and sisters in Nigeria. Their church is alive and thriving. ☐

Owen Shankster is in charge of the Lafiya building program in Nigeria, where he has been a missionary since 1952.

J. Bentley Peters

Dreaming dreams for settled times

"Ministry in a Settled Down Time" was the theme of a symposium in *The Christian Ministry,* November 1977. The focus for that series came from some words from Dr. Martin E. Marty reflecting that after several decades of a variety of kinds of

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movements, involvements, and "kicks," the country, including the church, was moving now to a time of more "settledness."

I believe Martin Marty is accurate: The country *is* moving into a time of "settledness." Much of what we read and hear about politics, social issues, value systems, and religious concerns indicates that, in fact, we are moving away from a time of experimentation and into a time of comfort with the known and the traditional. Any of us can point to exceptions to this turn, but after 15 years of upheaval, rapid and radical change, and much experimenting, it seems to me that the mood is one of seeking ballast, security, and comfort.

In light of Marty's observations, there are several issues before us which are a part of the current pendulum swing. This swing, as I see it in the life of the church, is a turn toward more struggle with innerspace, reflection, and study, which can bring renewed understanding of our individual and corporate faith, and our spiritual formation and development.

As in any particular movement in history, this time offers both exciting new challenges for the church and some danger. The excitement comes at the point where each of us can find new meaning in life as we more fully understand our own faith, the heritage and history from which we have come, and a new feel for the vigor and integrity of a faith which we live out each day.

One challenge is to affirm the positive parts of this swing and encourage its development. The danger in this time of turning inward is that reflection, study, and spiritual formation may become individualistic, self-centered, or a point of withdrawal from the realities of life.

The challenge to each of us in this time of "settledness" is to enter vigorously into intense inquiry and reflection about life. That inquiry, an exercise in expanding and growing, should push us more fully into the pulsating patterns of life. We should not get caught in a restrictive attitude of reflection and study which is withdrawal, not encountering the great global issues with the fruits of our reflection.

In other words, in the midst of this time of "settledness" we must make new efforts at thinking, inquiry, and involvement. As Marty said in his article, "My suggestion that it is time to think again counters the evidence of the country and western theology which dominates the Bible bookstores or the feely, touchy, non-theology of mainline churches' therapy sessions when these go mindless. But I have some confidence that what we are talking about has missiological significance, to say nothing of the fact that the command to think and reflect is intrinsic to the character of biblical existence."

The challenge I sense for us all is to live fully in the present pendulum swing, learning from and adding to the positive emphases of this time. At the same time we must be aware of the implications of this time, not only for now but as we look to the future. The next pendulum swing must not be only a reaction to this time, but a pulling toward new life and creativity, some of which we can help mold ourselves. In the midst of any particular time in history, we must always be aware that the next significant movement is just around the corner and we can be an integral part of its development.

God grant us the courage to dream, the clarity to dream *real* dreams, and the skills to implement those dreams. ☐

J. Bentley Peters is Parish Ministries consultant for ministry.

Les Altermatt

The charismatics not a threat

Prior to his ascension to heaven, Jesus in John 16:7 said, "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."

Within the church today there seems to be much concern and confusion concerning the person and work of the Holy Spirit. Within many churches I observe much concern over the charismatic movement. Many are saying this is a divisive movement or faction within the Church of the Brethren that is splitting the churches. When one ponders this statement one must ask, "Does the Holy Spirit divide and cause schisms within the church or do people?"

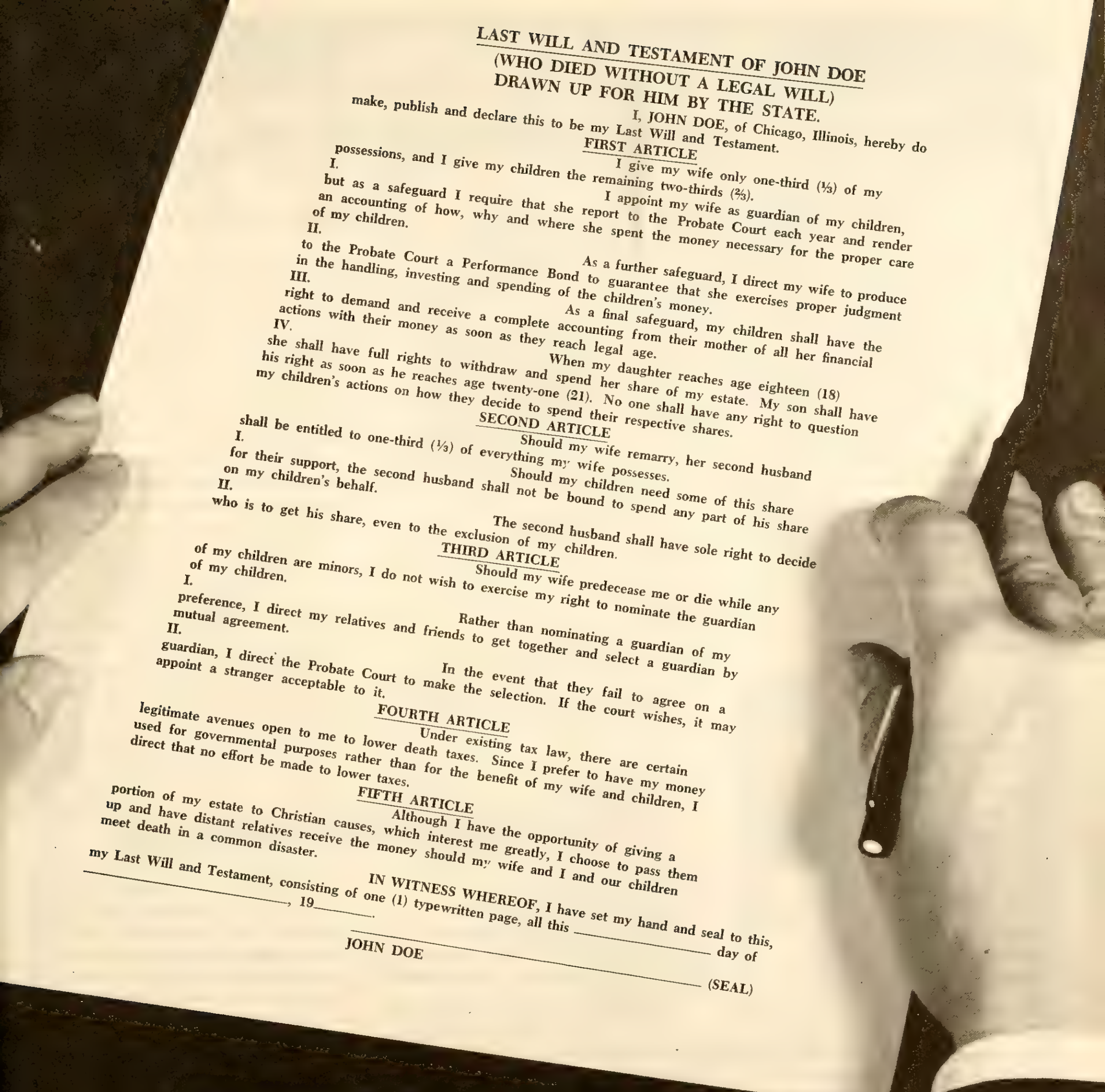
I must candidly suggest that the Holy Spirit is not divisive! Some say, "Yes, but many churches are experiencing all kinds of problems when there are those who claim to be charismatics." I readily concede that there is much immaturity within the church, but it is certainly not due to the Holy Spirit.

Many well-meaning but ignorant Christians are looking for an "experience" or a "panacea" to once and for all solve all their problems. Now I submit there is nothing wrong with experiences, provided one does not spend an inordinate amount of time seeking experiences rather than learning obedience to the Holy Spirit! You see, many know Jesus as their baptizer and Savior, but may not yet have learned to allow him to have his perfect way (Lordship) within their lives. As long as we are clinging to "self" and not allowing the Holy Spirit to direct us, there will be problems, not only within the individual, but corporately within the church as well.

The problem with many is that we tend to want to make our experience the "normative" or pattern for everyone else. We fail to realize that God created each one of us an individual, and he is dealing with us not only as a corporate body of believers but singularly as well! Life is a process of growth—physically, socially, and spiritually. The whole work and ministry of the Holy Spirit deals with our sanctification. The word sanctification means to set apart, as holy, to give a sacred character to. Sanctification has to do with our character and conduct. It deals with personality changes. Even though this becomes true positionally at salvation as far as God is concerned, it does not become true for us experientially all at once. Our lives are a process. The Holy Spirit is a person of *change*. Our whole lives are involved in being changed and transformed. This is something that does not come easily for most of us. We tend to want to resist change in most cases, in part or in totality. This is an inescapable part of our Christian experience if we are to grow in the likeness and image of Jesus. Many of our churches are going through a purging and cleansing by the Holy Spirit and many do not understand what is happening. Brothers and sisters, this can be painful for all involved. Change, especially in personality and character does not come easily!

If we are to experience joy in its full measure, then we must learn early in our Christian experience the principle of yielding and obedience to the Spirit of change. Romans 12:1-2 states it very succinctly when Paul says, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

The will of God is that we be conformed to the image of his Son! Now, brothers and



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (1/3) of my possessions, and I give my children the remaining two-thirds (2/3).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (1/3) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ______________ day of ______________, 19______.

______________________________ (SEAL)
JOHN DOE

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Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690 sisters, this is a process, one which involves time and volition on our parts. Paul speaks of presenting our bodies as a living sacrifice. Now the problem with a living sacrifice is that it keeps crawling off the altar. What is the altar in our everyday lives? Simply the altar of surrendering ourselves to the supremacy of the Holy Spirit and the will of God for our lives. The problem and the dilemma we face is the problem of choice and denial! The process listed in these two verses is one of information, which is accomplished by exposure to the Word and teaching; transformation; which is accomplished by the Holy Spirit as he deals with us; and conformation, which transpires as we yield our wills and think upon Jesus and those things that are pure. Thus we become conformed to his image by the renewing work of the Holy Spirit. Rather than yield in total obedience to the Holy Spirit many of God's children are still attempting to run their own lives by their own power, apart from the Holy Spirit. The whole purpose of Romans 12:1-2 is to guide each of us to maturity.

There is much in God's Word that has to do with growth in the Christian life. In 2 Peter 3:18 the writer says, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ." Most of us have difficulty in realizing and facing up to the fact that God does not hurry in his development of our Christian life. We so often want to be perfected overnight, rather than accept the fact that maturity involves a lifetime. God is working *from* and *for* eternity! So many feel they aren't making progress unless they are swiftly and constantly forging ahead. It's God's way to set people aside after their first start, that self-confidence may soon die down. We must get to know ourselves and that we have no real spiritual strength within ourselves. Fruit is produced by the Holy Spirit within the believer. Since the Christian life matures and becomes fruitful by the principle of growth, rather than by struggle and experiences, although these may be used, much time evolves from the time of the "new birth" experience until we are mature. Unless we see and acquiesce to this there is bound to be constant frustration within the life of the believer.

Growth is no more a uniform thing within the Christian than it is within the plant kingdom. When I was a young student of agriculture I raised citrus and olive trees. One of the perplexing things I observed was that many of the seedlings grew at different rates. This can become a problem when you are attempting to raise them all evenly to maturity in order to sell them. A tree will grow more in some single months than all the rest of the year. During the rest of the year when a tree is not actively growing new tissues, there is a solidification process taking place where woody growth hardens and becomes strong. This provides strength for the tree to survive wind and storm and to support the crop of fruit which is soon to mature. Timber for lumber would be useless without this process.

I believe many of our churches are going through some growth pains and the charismatic renewal is partly responsible for bringing this new life within the church. If properly channeled and controled, these excited, sometimes over-anxious, and zealous believers can mature into some beautiful, mature, fruitful Christians. They simply need time to harden and mature as do we all.

We as Christians need to settle it once and for all; there are no short cuts to reality. We need to see and understand that it isn't a present experience that ensures fruit unto maturity, but a patient continuance in well-doing and obedience to the Holy Spirit within all who have accepted Jesus Christ into their lives.

Fruit ripens slowly. When I was a boy I used to go out into the back yard where my father had some fruit trees planted. When spring arrived and the trees bloomed and set fruit, I was a very excited young boy. I could hardly wait for the fruit to ripen to maturity. It seemed an eternity before those apricots would ripen. Often I would get in a hurry and pluck them before they were really ready to be eaten. I think too often we try to get ready or ripe before it is really time.

Because God's method for true spiritual growth involves pain as well as joy, suffering as well as happiness, failure as well as success, inactivity as well as service, death as well as life, the temptation to shortcut is especially strong unless we see the value of and submit to the necessity of the time element. No fruit matures apart from a time element that God has ordained for each species. May we see the necessity for this in our own lives. May we see the charismatic movement not as a threat to our churches, but rather as a type of new wine which is still perhaps in the fermentation stages. Be assured the Holy Spirit will perform His ministry within the church and He will see it unto fruition! ☐

Les Altermatt is pastor of the Cajon Valley congregation, El Cajon, Calif.

Bill Bowser

Some 'revelations' about *Star Wars*

I was pleased (as I always am upon receiving mail from home) to find the January MESSENGER in my mailbox here in Marburg, Germany. I was especially interested to read a letter to the editor concerning *Star Wars*, which had opened in German theaters only the day before. As a person who has already seen the movie "only" twice at home (and who after a month finally got to see it in German), I too would like to complain about the canned *Star Wars* review in the November MESSENGER: You could have done a much better job of it yourself!

I think a MESSENGER writer could have presented *Star Wars* in a way much more fitting for a religious publication—and the photograph of the duel with laser swords would have been an excellent place to start. Here we have the "good guy" in battle with the "bad guy," keeping him occupied while the other "good people" get away. Standard science fiction fare—or? "You can't possibly win, Darth Vader; if you kill me now I shall rise up more powerful than you can ever comprehend!" And with a trace of a smile, Obi-Wan Kenobi calmly lets up his guard and *allows* the evil Darth Vader to (tastefully) slice him in two.

But where is the body? His cloak falls empty to the floor. Is Obi-Wan dead, or has he once again escaped with the help of that mysterious, mystical "Force"? And if Obi-Wan is still alive, then why, when (shortly thereafter) his voice commands, "Run, Luke! Run!" and (later) "Trust the Force," does his voice seem to come from no throat made of human flesh, but from the very air itself?

Many if not most science fiction films are poor art at best and a waste of time at worst; only a few—like *2001: A Space Odyssey*—have captured the interest of the serious theater-goer. *2001* demanded the minds of its audiences, and told them what to think; but *Star Wars* can be dealt with on several different levels. One can go merely to watch the dazzling dogfight scenes, or the two robots (whom the press here has compared to Laurel and Hardy); or one can look for the *possibility* of symbolic, hidden meanings: What is a mystical, all-pervasive religious "force"—and more, an order of knights based upon it (altogether reminiscent of the Japanese Samurai and Buddhism)—doing in a

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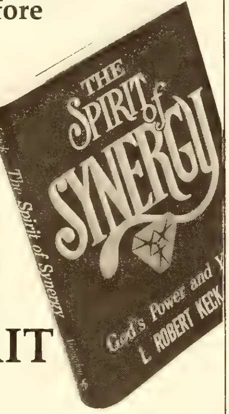

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science fiction film? Why is the setting timeless—"long ago and far away" (or, "It was once in the distant future," in German)—instead of science fiction's usual "only the newest technical advances away"? (This time only the bad guys have the newest technical advances, and they lose—to an ancient religion.) On my latest exposure I also notice the symbol of the "Force," worn on the helmets of the pilots in the last battle scene; it is a little like a flame, a little like a dove, a little like a crown—and is that thing sticking up in the middle really a cross? Is Obi-Wan Kenobi's nonresistant and willing death, and his return with power, *intended* to remind us of the Crucifixion? Maybe not—but the film lays it on just thick enough to keep us guessing.

2001 was primarily an atheistic film; *Star Wars,* on the other hand, is in many ways an *apocalypse.* The Book of Revelation too uses symbolism from war, and the good guys there are just as sure to win. If we Brethren are willing to accept the military symbolism in Revelation, *Star Wars* should be no problem at all—it doesn't get so gory (and even fits in a little humor once in a while). No, I haven't flipped my precious pacifist lid, on the contrary, it is impossible to live in Germany long and remain unaware of how terrible war really is. Every time a jet fighter screams over the hills at treetop level I can only think to myself, "If that had been a war, I would be dead by now." War is never pure, nor simple—except when it is being used as a symbol.

It is this apocalyptic element that, in my opinion, has made *Star Wars* such a great success. Perhaps there really *is* a deep, secret message underneath it all; perhaps such questions are misplaced. But thousands of people are going two, three, four, even 12 times, just to watch Pure Good defeat Pure Evil—and that to me indicates a lot of healthy consciences.

It was good to see even a "secular" review of *Star Wars* in MESSENGER, and it was good to hear about a film the whole family could go to see. Thank you for the introduction. But I, for one, would have liked to have seen what the MESSENGER staff could have come up with—that would have *really* been an article with force! (The morning after I finished writing this I received the February MESSENGER—and Stewart Hoover's review of *Oh, God!* was much better.) ☐

Bill Bowser is a Juniata College student from Shelocta, Pa., currently in the Brethren Students Abroad program at Marburg University, Marburg, Germany.

Wesley Brubaker

Abortion issue still with us

One would never guess after reading our Brethren periodicals that more than a million babies are killed annually by the abortionists. We passed a paper on the subject at Annual Conference and congratulated ourselves for coping with the problem. Yet since that paper was passed more babies have been killed in our country by abortionists than there were Jews killed by the Nazis in Germany.

Yes, the paper does say that if, after wrestling with the problem, the only way the woman can see out of her dilemma is to destroy her child, we will not sit in judgment of her for choosing that option. What we ignore is that if a woman really wrestles with the problem and finally chooses the abortion option, she will probably be tortured with guilt the rest of her life.

Why do we show so much concern for the visible needy and refuse to have compassion on those who are invisible? This was brought sharply to my attention at a recent directors meeting of the local Right to Life group. Twice in the past month girls have approached our leaders for help. They were unmarried and pregnant. Their families were pressuring them to have abortions, but they believed it was wrong. Fortunately, we were able to refer them to a nearby Catholic agency.

Three or four days later I received a call from a couple that wanted to adopt a baby, but there were none available. They had followed every lead, but to no avail. So we had two girls who were pregnant, but didn't want an abortion and a couple that wanted to adopt a baby but could find none. Surely anyone with imagination could see a possible solution to the two problems. But instead we feel we have done our duty by passing a paper at Conference.

Why don't we do something really constructive? I know one woman who takes into her home girls like those mentioned. While they are awaiting the birth of their baby she tries to prepare them to either care for the child or put it up for adoption.

Isn't it time we Brethren went to work on the problem? It isn't going to go away for a long, long time. We have the resources and the know-how. What has happened to our motivation? ☐

Wesley Brubaker is chairman of Indiana Clergy for Life, from Walkerton, Ind.

An Excerpt From:

The History, Adventures, and Pilgrimage of John Engelsinger of Brotherstone Road

by James H. Lehman

Amos Knacker reported on his visit when the Official Board met in early January. By then, everyone on the Board knew more or less what had happened. Amos made his report brief, explaining the approach he had taken and John's response. He said nothing about Ruth Engelsinger's sharp words to him or why she said them. When he reached this point in the account, Elder Stottle watched him closely. He felt the elder's gaze, but went on with his abbreviated account and concluded by saying that it was his opinion that John needed more instruction.

Elder Stottle then asked, "Well, brethren, is there anything else we should do about this matter?"

One of the other deacons said, "No, I think we have already done too much. Maybe there was a time when the Brethren examined each other the way Amos did, but that time is gone and I'm glad. I've heard enough of Amos's report to think the visit did more harm than good."

Herman Snavely put in a word, "Vhen I vas a boy, ve used to have deacons' wisits, but ve don't have them anymore wery much, except now and then. So vhen you brought it up, Amos, I thought to myself, I thought, 'Vell, maybe ve chust oughta not do it because ve haven't done it for awhile.' But then I said to myself, I said, 'Vell, maybe ve oughta try it again.' So then I didn't know vhat to say."

The deacon who had spoken first picked up his thought where he had left it. "Amos, you mentioned John's smart remark about the scripture you overlooked. I think I'd have made a smart remark too if you had come around to 'admonish' me as you said. We've learned to be more tolerant in the church these days. You can't reach young people with narrow teaching. You'll drive kids like John away from the church if you're not careful."

Then Herman resumed his thoughts, "Vhy, after I had thought it ower, I said to myself, I said, 'Vell, Herman, it von't hurt to try.' But now, I have thought it ower some more, and vouldt say that ve shouldn't do it anymore—uh—what I mean to say is ve shouldt have the deacons make a wisit now and then, even as they still do sometimes to help the sick and the shut-ins, but ve shouldn't have them make admonishments. Leastvays, that's vhat I think now. Vhat I mean to say; I've thought it ower, and I've said to myself, 'Herman—'"

Rufus broke in or Herman might still be circling his point, "I disagree. I think the visit to admonish the brethren was good, and I have always been sorry to see it not used anymore. I don't think whether it did any good is the only thing that matters. It's our duty to go to each other and correct one another. This we have done in the past, and this we should continue to do."

Elder Stottle turned to Wilbur Rutt. "Wilbur, what do you think?"

Because Wilbur especially respected Elder Stottle, he tried to give a more lengthy answer than usual. "Didn't do Chon any goodt, von't do others any goodt."

"Amos," Elder Stottle turned next to him, "do you bring a recommendation to us?"

"Yes, I think that John should be asked to study the Bible under the special supervision of one of the ministers."

Another deacon, who had not spoken yet, said, "Amos, that goes too far. You've made your point. Now I think we should leave the boy alone."

Elder Stottle spoke again in his slow, soft drawl, "Well, brethren, I suppose we ought to take up Amos's recommendation and vote on it."

"Yes," said the first deacon. "We've spent too much time on it already."

"Well then, who is in favor of Amos's recommendation?" Only three said yes: Amos, Rufus, and one of the deacons. "Who is opposed?" The other five all indicated they were. The elder abstained. "Yes well, brethren, I believe that settles that."

In this way Amos Knacker was silenced, and no more was heard about it in the Official Board. But Amos was not satisfied. He began to talk to those who would listen about "today's young people" and to paint anxious pictures of them drifting away from the church. He discreetly avoided mentioning John, but everyone knew that "today's young people" meant at least John and any other youth who raised questions. Often Amos lumped other grievances into his talk. Many were embarrassed or angered by Amos; not a few wondered why this ill feeling had surfaced now. But there were some members who welcomed this talk, and among them, Amos was able to stir suspicion of the youth and to inflame already existing disgruntlement with the church.

Elder Stottle knew this was going on and kept his ears open. At first, he thought the whispering might die out as Amos's harsh feelings softened. But that did not happen. January passed into February and the talk continued. He noticed that one or two members who were friends of Amos did not meet his eye when he passed them on the street. Old Henner Musser, the gray-haired farmer who had defended John in the Sunday school class, came to him one day and said, "Brother Stottle, I don't rightly know what to do. Bessie's been listening to Sarah Graybill talk about Amos and this here young people business. And now I can't hardly eat breakfast without hearing the woe and bejabbers about the youth. I says to her, 'Bessie, you're all bollixed up. That Sarie Graybill's been making a pharisee out of you.' And then she up and gives me a blast of fiery furnace right there while I'm eatin' my eggs. Milton, I never thought I'd see the day when such a little thing would rip up our congregation."

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J. Melvin Fike, licensed Jan. 1, 1978, Eglon, West Marva

J. Michael Fike (brother of J. Melvin Fike, above), licensed Jan. 1, 1978, Bridgewater, Shenandoah

Terrell Mallow, ordained Jan. 15, 1978, Hyndman, Western Pennsylvania

Robert Racy Miller, licensed Jan. 1978, Bridgewater, Shenandoah

Steven Frederick Stone, licensed Oct. 16, 1977, Richmond-Four Mill, South/Central Indiana

William Waugh, licensed Jan. 29, 1978, Walnut Grove, Western Pennsylvania

Pastoral Placements

L. Gene Bucher, from Hatfield, Atlantic Northeast, to Black Rock, Southern Pennsylvania

Norman R. Cain, to Pulaski-Hiwasse, Virlina, to Burnham, Middle Pennsylvania

Wanda S. Callahan, to Jacksonville, Florida/Puerto Rico

Arlin Claassen, from Lititz, Atlantic Northeast, to Ivester, Northern Plains

Larry M. Dentler, from secular, to part time-interim, Oriental of Lost Creek, Southern Pennsylvania

Roger L. Harding, from Deshler, Northern Ohio, to Libertyville, Northern Plains

Ross Martin, from other denomination, to Chico/Northern Valley Christian, Pacific Southwest

Willis Maugins, to interim, Buffalo, South/Central Indiana

Marvin Phillips, from other denomination, to Columbia Furnace, Shenandoah

Charles F. Rinehart, from Spindale, Southeastern, to Bristol, Southeastern

Milton M. Robinson, from other denomination, to Messiah, Kansas City, Mo.

David S. Young, from Bush Creek, Mid-Atlantic, to Everett, Middle Pennsylvania

Wedding Anniversaries

Mr. and Mrs. Wilbur I. Liskey, Fresno, Calif., 50

Mr. and Mrs. Cecil Nissly, Dallas Center, Iowa, 53

Mr. and Mrs. Chester Saville, Augusta, W. Va., 50

Mr. and Mrs. Martin Shearer, Mt. Joy, Pa., 50

Mr. and Mrs. Francis A. Schwaninger, Easton, Md., 50

Mr. and Mrs. Andy Weddell, Wyndmoor, Pa., 50

Mr. and Mrs. Samuel Wiest, Ephrata, Pa., 58

Deaths

Arnold, George B., 96, La Place, Ill., Jan. 18, 1978

Barcus, Naomi, 78, Panora, Iowa, Jan. 14, 1978

Benner, Kathryn, 77, Wooster, Ohio, Dec. 14, 1977

Burtner, Pauline F., 78, Harrisonburg, Va., Jan. 21, 1978

Carlson, Ruth Rose, 80, McPherson, Kan., Jan. 2, 1978

Church, Jenny, 76, Tonasket, Wash., Feb. 2, 1978

Cline, Flora A., 89, Boones Mill, Va., Nov. 27, 1977

Coffman, Ollie E., 87, South English, Iowa, Feb. 3, 1978

Combs, Wardney, 61, Augusta, W. Va., Sept. 23, 1977

Derry, Maude, 93, Panora, Iowa, Jan. 17, 1978

Dick, Clarence E., 87, Waynesboro, Pa., Jan. 7, 1978

Downing, Carson, 61, Yale, Iowa, Jan. 28, 1978

Duncan, Duty, 83, Seattle, Wash., Nov. 21, 1977

Eaton, Minnie May, 81, Garrison, Iowa, Jan. 9, 1978

Ecker, Mary, 63, Tyner, Ind., Dec. 16, 1977

Ecker, Russel, 69, Tyner, Ind., Dec. 16, 1977

Eller, Jessica, 57, Bensenville, Ill., Jan. 6, 1978

Ely, George F., 79, Waterloo, Iowa, Jan. 16, 1978

Erickson, Albin, 20, Westport, Wash., Nov. 15, 1977

Eshelman, Elmer S., 77, Lancaster, Pa., Dec. 7, 1977

Falb, Raymond, 53, Orrville, Ohio, Dec. 28, 1977

Fisher, Martha, 60, Jacksonville, Fla., Jan. 1, 1978

Flory, Florence C., 77, Lititz, Pa., Jan. 8, 1978

Fries, Margaret K., 63, Harrisonburg, Va., Jan. 18, 1978

Fullmer, Myrtle, 92, Akron, Ohio, Jan. 30, 1978

Gallagher, Edna, 72, Johnstown, Pa., Dec. 21, 1977

Garst, Emma Webster, 95, Roanoke, Va., Jan. 14, 1978

Gearhart, Mary Agnes, 83, Boonsboro, Md., Jan. 11, 1978

Griffith, Grace, 70, Huntingdon, Pa., Dec. 16, 1977

Hartsaugh, Lloyd M., 83, Millersburg, Ind., July 4, 1977

Hartsaugh, W. Otis, 86, Goshen, Ind., Nov. 25, 1977

Helman, Cora, 90, New Carlisle, Ohio, Jan. 22, 1978

Heiny, Mary, 95, San Diego, Calif., Feb. 1, 1978

Hiett, Mrs. Lake, 74, Augusta, W. Va., April 20, 1977

Holderreed, Margaret Lucinda, 91, Buhl, Idaho, Dec. 21, 1977

Howard, John J., 87, Marshalltown, Iowa, Feb. 3, 1978

Jackson, Hubert, 49, Ashland, Ohio, Dec. 27, 1977

Jenkins, Florence, 81, Bealeton, Va., Jan. 8, 1978

Jones, Robert, 54, Ft. Wayne, Ind., Dec. 28, 1977

Kinsley, Emery, New Carlisle, Ohio, Dec. 11, 1977

Kretzer, Clyde E., 82, Waynesboro, Pa., Jan. 10, 1978

Kyle, John, 78, Ashland, Ohio, Jan. 16, 1978

Lawrence, Carrie H., West Hyattsville, Md., Feb. 1, 1978

Leyse, John, 60, Decatur, Ind., Dec. 19, 1977

Linton, David, 27, Huntingdon, Pa., Dec. 18, 1977

Long, Joseph E., 89, Garrett, Pa., May 26, 1977

McClure, Wayne, 78, Akron, Ohio, Dec. 31, 1977

McQuate, Eva, 89, Ashland, Ohio, Jan. 3, 1978

Miller, Delbert, 52, Lynnwood, Wash., Dec. 27, 1977

Moomaw, Earl, 93, Roanoke, Va., Jan. 20, 1978

Rautenkranz, Robert, 59, Des Plaines, Ill., Dec. 1977

Rensberger, Grace D., 76, La Porte, Ind., Jan. 31, 1978

Ribley, Arlo, 79, North Manchester, Ind., Dec. 26, 1977

Robertson, Maynard, North Liberty, Ind., Dec. 30, 1977

Rohrer, Mary, 79, Elkhart, Ind., Dec. 22, 1977

Sallee, Hollis Raymond, 71, Tucson, Ariz., Jan. 22, 1978

Sanders, Ralph, 80, Akron, Ohio, Dec. 29, 1977

Sell, Georgia, 64, New Enterprise, Pa., Dec. 7, 1977

Shelly, Raymond B., 82, Williamsburg, Pa., Jan. 23, 1978

Simon, Marjorie Young, 57, Bedford, Ohio, Dec. 77

Smith, Frank M., 79, Verona, Va., Jan. 19, 1978

Starner, Della Huber, 96, Glendora, Calif., Dec. 15, 1977

Stauffer, Donald, 55, York, Pa., Nov. 24, 1977

Stong, Owen C., 81, Coupeville, Wash., Dec. 4, 1977

Stoutamire, Paschal W., 92, Roanoke, Va., Dec. 13, 1977

Strayer, Edith, Baltimore, Md., Dec. 19, 1977

Stump, Oakey Mills, 91, Roanoke, Va., Dec. 26, 1977

Taylor, Lawrence, St. John, Kan., Dec. 11, 1977

Thomas, Charles, 84, Johnstown, Pa., Dec. 26, 1977

Thompson, Dorothy Bushnell, 74, Roanoke, Va., Dec. 2, 1977

Thompson, Jennie, 70, Dixon, Ill., Sept. 22, 1977

Trail, Watson, 73, Metairic, La., Nov. 25, 1977

Trump, Walter, 75, Roanoke, Va., Dec. 29, 1977

Ulery, J. Fred, 79, Wenatchee, Wash., Oct. 27, 1977

Wareham, John A., 84, Martinsburg, Pa., Nov. 25, 1977

Warner, Paul, 71, Westminster, Md., Dec. 30, 1977

Weiker, Woodrow Wilson, 64, Condo, N.D., Jan. 7, 1978

White, Lawrence, 77, Nappanee, Ind., Dec. 18, 1977

Whitlow, Sarah, 90, Pomona, Calif., Dec. 17, 1977

Wise, Pearl, Mishawaka, Ind., Dec. 16, 1977

Wiseman, Edgar, 75, Staunton, Va., Nov. 23, 1977

Worley, Harry I., 86, Hanover, Pa., Jan. 1, 1978

Wort, Ralph H., 74, Sebring, Fla., Jan. 8, 1978

Yeagley, Frederick, 42, Fredericksburg, Pa., Nov. 7, 1977

Zinn, Max, 80, New Carlisle, Ohio, Dec. 23, 1977

(Continued from page 20)

ed to cut a record for his mom. (People had always said he was a good singer.) How the manager of the record company had been looking for a white man who could sing "black," so that he could make a fortune selling that sound to whites who wouldn't buy the records of black folks. How the colonel found the youth and made him a deal, like a Dixieland Devil. He promised: "Stay with me, boy, and I'll make us both rich," and he did. He got top dollar for his boy and himself. They became millionaires many times over. "It's my patriotic duty," said the colonel, "to put the king in the 90 percent tax bracket."

How he burst into national prominence on a network television variety show. How the generation gap built between the teenagers—aroused by the blatant sexuality and driving beat of his performance—and their parents and pastors, who found the exhibition disgusting and immoral. How he ground out "B" movies at a rate of several a year, earning a million per. How he scorned them himself as travelogues.

How he stopped performing and withdrew, becoming a recluse like a pop Howard Hughes. How he holed up in his mansion in Memphis for months at a time with his cronies. How he made his comeback and periodic tours. Though he was obscenely obese and musically bankrupt, the crowds kept coming, drawn perhaps by a vision of their lost youth which they identified with this lost youth.

Less well known was the servant. He was born into comfortable circumstances and had many advantages. He could have become a merchant or banker like his father, or perhaps a lawyer since he was good with words. Instead he decided to prepare himself to help his poor neighbors.

As a child he noticed that in his Baptist church he was taught to sing that Jesus loves "all the children of the world, red and yellow, black and white," but that his father reprimanded a black who delivered a package to the front door. He heard a sheriff singing "Love Lifted Me" with great zeal in a revival meeting, but later the same night he heard the same man torturing members of the chain gang nearby.

He decided that he would grow up to do something about it. He went to an agricultural school to learn methods of improved farming. He went to a seminary in Louisville, Ky. He knew that he would be in contact with many people in the South, clergy and laity, who claimed to be followers of Christ. He wanted to know what the Man was saying. "I didn't want some little jackleg preacher tying me up in knots because I didn't know what the Lord said." He went on to take a doctor's degree in the Bible.

At seminary he worked in the ghetto and managed a social service agency for the black poor. He caused a church scandal when he tried to resign from his white church and place his membership in a black church with which he was working. He married a young woman who shared his views.

Along with another couple, the servant and his wife went into the farm country near Americus, Ga., to start an intentional community. Before long the Ku Klux Klan paid them a visit because they had a practice of inviting blacks to their table.

As more people joined the community, they got into more trouble. In a segregated South it was interracial. In a militaristic South it was pacifist. In a free enterprise South it had a communal economy. Night riders fired volleys of shots from rifles and machine guns at the community. Buildings were dynamited. An economic boycott threatened to strangle their livelihood. Local authorities could find no culprits, and said the community members were creating the violence themselves to get publicity.

The KKK burned crosses on their property and at the houses of blacks with whom they had contact. Once when the servant was traveling, he was shown a million-dollar church facility by a proud pastor. He said that the gold-covered cross alone cost $10,000. "You were cheated," said the servant. "Time was when a Christian could get a cross for nothing. Where I live, if you act like a Christian, the Klan will bring you one personally."

Many of the community left because they could not stand the strain of continued harassment and violence. Even when tension eased from the racial strife, internal problems plagued the community. In some ways the servant was not a strong leader. He hated to tell people what needed to be done.

Finally there were only two couples left, just as it had started. Then a millionaire from Atlanta who was dissatisfied with his life met the servant. Between them they agreed on a way to revitalize the witness. The millionaire gave away his money and joined the group as a manager. The servant went back to his writing and speaking about the Bible.

The king, too, was a religious figure. He thought of himself as a supernatural power, as a kind of latter-day Jesus. He believed that he had psychic powers of healing. In fact he was something of a religion himself. Fans literally worshiped the ground he walked on. After a performance in Chicago, they swept the dust from the stage he trod for keepsakes. They fought for scarves which had touched his shoulders. After his death his tomb became a shrine. People were quoted as saying that "now they prayed only to the king."

In many ways, the king and the servants were not alike. The king had a thing about guns. In one month he bought 32. He usually carried three on his person. He owned an arsenal. He would sometimes shoot out a television screen if the program displeased him. He ordered his bodyguards to kill the man who ran away with his wife.

The servant was a man of peace. In college he resigned from the ROTC on the verge of getting his lieutenant's bars. He had been reading his Bible and could no longer rconcile the teachings of Jesus and the teachings of his commanding officer.

Once a farmer asked if he believed in fighting. "I sure do," said the servant.

Surprised, the farmer said, "But you won't go into the army."

"That's right," said the servant. "We don't fight that way. See that mule? If he bit you, would you bite him back?"

"Nope, I'd hit him with a two-by-four."

"Exactly. You would not let that mule set the level of your encounter with him. You would get a weapon a mule couldn't use. That's what Christians are supposed to do. They are supposed to use weapons of love and peace and good will, weapons that the enemy can't handle."

The king was a swinger. After his wife left, he had sleep-in girl friends.

The servant met his wife in seminary and stayed married for 33 years until his death. They had a family.

The contrast between the king and the servant is most clearly seen in their funerals. When the king died, hundreds of thousands went into shock. People left their homes and jobs and went to Memphis. The outpouring of grief across the nation surpassed that of the two Kennedy assassinations. They lined up by thousands to pay last respects, while the hawkers made a fortune selling tee shirts the colonel provided. The record companies rushed new pressings of the records of the king. At the funeral there were over 3,000 floral displays. Women fainted. Photographers snapped their pictures. Editorialists wrote learned commentaries on the meaning of the singer's life. A notorious television preacher known for his PR genius and expansive financial dealings consoled the family and friends at the private funeral. At Las Vegas, he revealed, the king had talked to him about Jesus— whether he would soon come again. The king's mausoleum has become a national shrine, as has his birth place.

The servant also died of heart failure. He was in his little shack which he used for writing. He interrupted his writing on a fall day to counsel and comfort one of the young members of the community. His last act was to give her an affectionate hug as she was leaving.

Local officials, true to their past practice, made problems. They refused to come to the farm to pronounce him dead. The body had to be taken to the hospital by station wagon, for that pronouncement. During the night the community dug a hole in the Georgia farmland for the grave. The next day a group of 70 people gathered around for the funeral. Many were black. Some were barefooted. They had loved this man who with all this learning was so common and earthy. And now his remains were being committed to the earth. Some of his Bible translations were read. Six men lowered the crude, wooden crate which served as the coffin into the red soil. As the grave was filled in, a quiet peace stole over the small assembly. The chronicler wrote "The best of the man had passed from him to them. The evidence of it was alive within them. This understanding swept over the little gathering and breathed into their grief a surge of joy at having glimpsed what it is in a man that transcends the restrictions of a single human body, and even the finality of death."

It was like saying "goodbye" to the old and "hello" to the new. A two-year-old somehow sensed that what was happening was a beginning and not an end. She stepped close to the grave of a man she had loved and sang one verse of her favorite song. "Happy birthday to you, happy birthday to you! Happy birthday, dear Clarence, happy birthday to you!"

Elvis Presley died August 6, 1977, a king in the eyes of the world. Clarence Jordan died October 29, 1969, a servant in the eyes of God. ☐

Donald F. Durnbaugh is professor of Church history at Bethany Theological Seminary, Oak Brook, Ill.

editorial

Springtime rites and duties

I don't know about you, but I am given to occasional periods of suffering the blahs, if not to deeper fits of depression. This suffering is usually most acute in late winter. Here are some of the things that drag my spirit down:

—The never-ending spiral of inflation.

—The crunch of paying higher taxes and the resentment that the system is so unfair.

—The growing feeling that the military/industrial complex does run this country and that even the best-intentioned President is severely limited in what he can do.

—The question of how much civil liberty we can allow and still have civil liberty.

—Wondering when something will go wrong with the car, the plumbing, the hot water heater, or the furnace.

—Reading about crime in the Chicago and Elgin papers.

—Things that go bump in the dark, especially when I am working on my editorial late at night at the office.

—Winters that get longer, colder, and more disagreeable every year.

These are all reasons why I am always ready for spring to come. When people and their seeming perverseness get me down, I take heart again in the renewal of God's promises. My faith is strengthened by the yearly restoring of life symbolized in springtime budding and blossoming and growing. It excites me to witness a process begun in Eden and renewed each year for all the countless centuries of this earth's history. It is in springtime that I can get things into perspective and see that the things bothering me from day to day are extremely petty things—that no matter what happens, I am a part of a creation/life process impervious to the darkest intentions of human nature—that spring will come again in 1979 as surely as it has come in 1978.

In early April I was in Richmond, Va.—it was beautiful. The grass was green and the camellias and forsythia were blooming and the dogwoods were white. Passing through the park in front of the Virginia state capitol, I was so caught up by budding trees, squirrels romping on fresh green grass, the balmy temperature, and the beauty of Thomas Jefferson's white capitol portico against an azure sky, that I stopped at a convenient park bench to sit a spell.

Across the way sat an old man, slumped over, his head on his chest, seemingly sleeping. I had the feeling that it was with great effort that he had crept from some lonely retirement apartment to bask here in the sun. I wondered if this might not be his last time to emerge from winter hibernation and greet a welcome spring.

Up the hill above us, by the capitol entrance, some women were herding a gamboling flock of little girls along on a tour. I presume it was with the blessing of their chaperons that the little girls suddenly exploded from their march formation and ran shrieking pell-mell down the grassy slope, scattering squirrels and pigeons, passing under the poplars and sycamores, to the fountain near my bench. It was heart-warming to watch such a carefree exhibition of the liberated human spirit.

One might have concluded that the little girls had rushed down to admire the spraying fountain, but no, just as the last of them caught up with the others, one girl spied the long flight of terraced brick steps leading back up the hill by me and my ancient partner. With loud squeals of delight, and with a big flutter like a bunch of chickens running across the lot in a sudden breeze, the whole group of girls swept by us up the steps. To the best of my observation, their only motivation was the sheer joy of living and, I suppose, because the steps were there.

I stole a glance at the old man across from me to see if this passing whirlwind had affected him in his drowsy withdrawal. He had his head up now and a broad smile was on his face as he watched the last of the flying heels go up the steps. Soon he got up and tottered off, the smile still with him. I couldn't help but wonder if, as for me, the witnessing of the youthful joy of those little girls had not given him strength to face the uncertainties that lay ahead of him.

I went on my own way rejuvenated, grateful to find strength in the springtime fulfillment of God's promises, and praying that even unwittingly, as had those little girls, I might make life, by some simple act, a greater joy for someone else.—K.T.

ON EARTH PEACE

What happens when the peace churches—Friends, Mennonites, and Brethren—discuss war/peace issues with other Christian groups? Here is a volume that brings together for the first time many of the documents, studies, and papers that were developed as such discussions took place in Europe and the U.S. between 1935 and 1975.

The book focuses attention on a series of four conferences held in Europe between 1955 and 1962, on the theme: "The Lordship of Christ Over Church and State." Of equal importance is the contribution of the peace churches to the study conferences and consultations sponsored by the World Council of Churches as that ecumenical body has confronted issues of justice and peace, the threat of nuclear war, the prospects for disarmament, and the roles of violence and nonviolence in the struggle for social justice.

Among the contributors are Hans-Werner Bartsch, André Dumas, Angus Dun, Heinold Fast, Warren F. Groff, Götz Harbsmeier, Heinz Kloppenburg, Jean Lassere, Jan M. Lochman, Albert J. Meyer, Reinhold Niebuhr, Paul Peachey, Eric S. Tucker, Richard Ullman, Hendrik Van Oyen, Ernst Wolf, John H. Yoder, and M. R. Zigler.

ON
EARTH
PEACE

Edited by
DONALD F. DURNBAUGH
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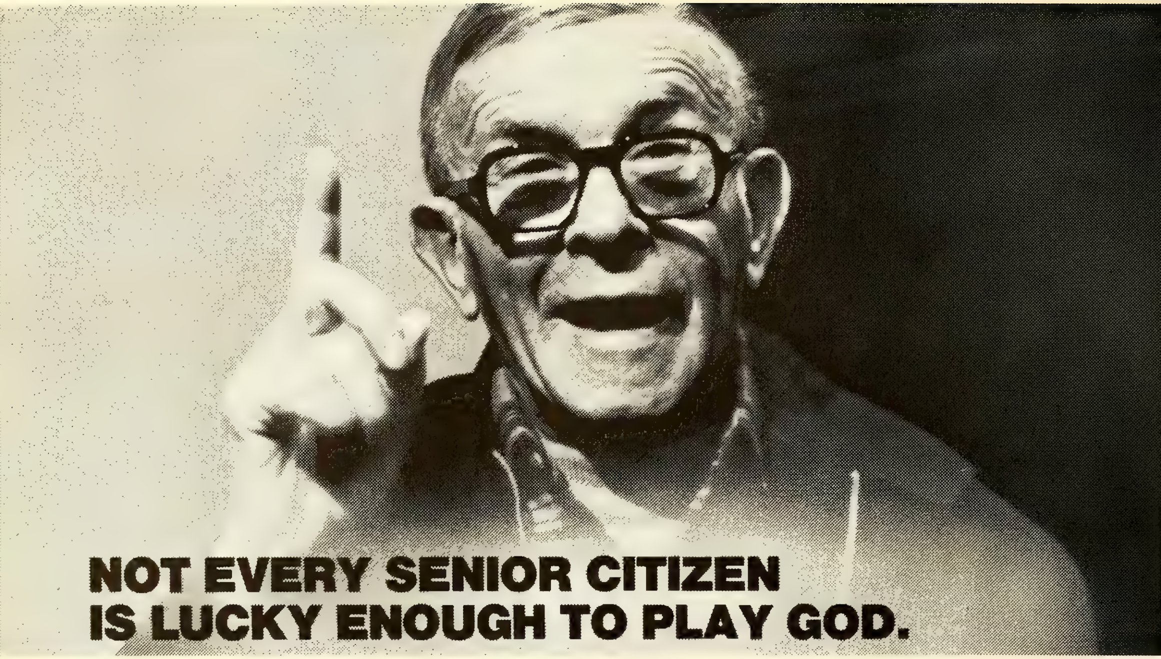

NOT EVERY SENIOR CITIZEN IS LUCKY ENOUGH TO PLAY GOD.

George Burns has touched a lot of funny bones (and hearts, too) with his winning performance in the movie, "Oh, God!"

But for millions of aged and retired people, George Burns' amazing productivity is only a Hollywood dream.

Many older people are forced into mandatory retirement—or face employment discrimination because of their age. And Social Security benefits simply don't provide adequate income levels for a majority of the retired and disabled.

The results? One out of four older people require supportive services like homemaker visits, meals on wheels, and geriatric day care centers. One out of two older people haven't seen a dentist in five years or more. Nearly *all* older people are vulnerable to robbery, assault, fraud and rape.

Sadly, the increased mobility of the young has weakened family ties, leaving countless parents alone and isolated, often in substandard housing.

Your church can do much to comfort the aged, nourish their dreams and actually help implement them into real influence and action.

You can plan transportation programs for elderly members. Put street lights and neighborhood patrols on their darkened and unsafe streets. Alleviate their separation from loved ones by visits and personal counseling. Create educational and recreational programs which they can lead and grow with.

While the senior citizens of your church may never play God, they can receive God's blessing and help—through your minister, your lay members, and *you*.

What George Burns preaches in the movies, you can practice in real life.

God knows what you can do for your church.

An ecumenical message prepared by EVCOM and A.D. MAGAZINE

messenger

CHURCH OF THE BRETHREN JUNE 1978

IRA B.
PETERS
MODERATOR

Ira Peters—
Genial moderator of the 192nd Conference

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letters

THE BRETHREN REVEALED

The Church of the Brethren is alive and well and working in Hull, Mass. Little did I dream that when Jan Thompson assumed his new position as Director of Disaster Services his first assignment would bring him to New England.

When my husband, son, and I made the move to Massachusetts (for a sabbatical leave) we realized there would be no Church of the Brethren here. Also confirmed for us was the fact that very few people in this area had even heard of the denomination!

On Feb. 7 a blizzard/hurricane totaled many homes, cars and businesses for the people of Hull and several nearby communities. Jan contacted us when he flew into Boston to survey the situation. Soon an ecumenical movement took place. In nearby Hingham the Congregational, Baptist, and Episcopal churches furnished housing, while the Unitarians cooked a noon meal for the two teams of Church of the Brethren volunteers. These volunteers worked in homes (mainly Jewish) clearing debris and precious belongings in an attempt to salvage whatever possible after the forceful ocean had poured into the streets and lives of the people.

This caring, loving action told more about the Church of the Brethren than I could ever have expressed through mere words!

Jane Harshbarger
Hull, Mass.

THE ROLE OF WOMEN IN INDIANA

I noticed in the April Messenger that the General Board met in Indianapolis this past February rather then in Illinois because Indiana has ratified the Equal Rights Amendment and Illinois has not. I also noted that the evening meal on Friday was prepared by the district *women*—naturally.

Marjorie Gaier
Indianapolis, Ind.

ENJOYING BOARD AND STAFF

It was my privilege, along with several hundred other folk from the South/Central Indiana District, to be a guest of the General Board when it met recently in regular session in Indianapolis.

This was a unique and profitable experience for all who attended. Fellowshiping and eating with Board and staff members was a rare privilege. It was evident at all times that these church leaders are human beings just as we are, and I am convinced they craved our acquaintance as much as we did theirs. We also had opportunity to work with staff and Board members in proposing goals for the Board and the church for the future, an activity which proved very helpful and strengthening. The introduction of each Board and staff member present was certainly much appreciated as it was a means of bringing us all together as one team working together for the advancement of the Kingdom of God.

Because of this recent experience, I feel sure that the upcoming Annual Conference in Indianapolis will have a more "personal touch" for those of us who attended the General Board session. If and when another such General Board meeting is held in the area, I will surely wish to attend.

Allen Weldy
North Manchester, Ind.

FOR MORE ON HOMOSEXUALITY AS SIN

I was happy to read the statement by Glen D. Whisler, "Sin Should Be Defined as Sin" (April), which was on a timely issue. It carried no malice, and used the definition of homosexuals as found in the Bible. The truths in the Bible are unchanging, regardless of those who would wish to do as they please. The scripture, 1 Corinthians 6:9-11, ought to be sufficient for any Christian.

There were two sentences that I felt really stood out in the article: "In taking a position against homosexual behavior, I am not denying anyone any of their civil rights. Being an adulterer does not cause a person to lose civil rights but the person is guilty of sin, sin which the church should be ready to define as sin and be just as ready to show the way of forgiveness in Jesus Christ."

It is my hope that we will be hearing from more ministers concerning the sin of homosexuality.

Juanita M. Whisler
Evanston, Ill.

TO GROW TOWARD THE LIGHT

I am not qualified to deal with the debate about homosexuality, nor will I ever be qualified. In my view, to judge this life-style as right or wrong is God's prerogative.

I am confused, however, by 11 sisters who, eager for recognition, chose to remain anonymous (December 1977, Letters).

It has been my experience during my spiritual pilgrimage that the personhood of Christ is paramount; that love, far from being generalized, is full of promise precisely because it makes us unafraid to gaze upon the face of our enemies; and in so doing we discover not enemies but friends—we discover not ugliness but beauty—we discover God unexpectantly and blessedly. May we all be more eager to grow toward the light of God.

Illana Naylor
Manassas, Va.

SHARPENING OUR AWARENESS

I am not a Brethren by marriage or heritage, but rather because of the intellectual and moral appeal to a spirituality that is quite unique to the Church of the Brethren. Your April issue, dedicated to peace and disarmament, is a strong statement confirming the origin and reasons for the Church's existence. Many of us are prone to forget why we are Brethren, and not members of any one of a dozen or so other denominations.

During a time of dire need for a decent medical plan, a funded social security structure, and even a workable transportation system, we watch them crumble and deteriorate. These are some of the basics vital to the survival of a decent society. We squandered many of these long-lasting essentials in Vietnam. Are we going to do it all over again with $2 billion per copy submarines, and all the other paraphernalia of military hardware? The cost of just several nuclear subs and exotic planes could finance the recognized strengths and aspirations of a strong nation. And this deals only with logical pragmatism, to say nothing about the vast implications of national morality. Even the Roman legions left some long lasting improvements on the landscape for posterity; what will we leave?

I commend you for the work, talent, and conviction that went into the April Messenger. It has sharpened my awareness of why I am a Brethren.

H. C. Mitchell
Mount Morris, Ill.

REFRESHED IN SPIRIT

I attended a "singles" retreat April 14-15 in which consultants for life cycle ministries Ralph and Mary Detrick participated, and found it to be terrific. The sharing and caring among the persons attending was wonderful to be in the midst of.

The leadership—Esther Frey, June Miller, Galen Heisey, Annamae Rensberger, and the Detricks—was well organized and created a sense of belonging. The program by the Detricks was excellent and greatly enjoyed by all. It was enlightening to me as an individual and reassuring as a human being. I came home exhausted in body but refreshed in spirit.

I know that I am not alone in my thankfulness to everyone responsible for such retreats and I feel this should be a continuing event each year.

Vi Meade
Elgin, Ill.

'NEUTRONIC PLAGUE' RAMPANT

Neutron bomb latest "gift to civilization—to keep the peace!"

How can this mass murder weapon keep people from killing people?

This "peacemaker" will kill people and save property—great for property owners—if they survive the radiation and fallout!

All of this promotion while we celebrate the resurrection of Christ and Lord, the Peacemaker whose way of life is seldom tried!

Whom do we follow? The power and persuasion of the media and the warmakers—or the Great Peacemaker who speaks softly and in love for all peoples in need?

When will we ever learn that wars are for the benefit of the powerful and the property owners?

Isn't it time to consider learning more about the UN Special Session on Disarmament that starts this month? This could be our last chance to save life and civilization as we know it.

Your views and concerns can be sent to your senators and representatives in Washington. They need your sharing.

George D. Weybright
Syracuse, Ind.

page one

We have been doing a bit of research into history: We note that this year's meeting in Indianapolis is called the "192nd Recorded Annual Conference." Our interest has been sparked from time to time by that figure—by *whose* reckoning is this the 192nd?

Casual inquiries brought no answers, so we began to dig a bit ourselves. We knew, of course, that the first Annual Conference was held in 1742 and that the records of many succeeding Conferences are lost. We simply started leafing backward through past Annual Conference Booklets until we discovered an anomaly: The 1937 Conference was billed as the 139th, but 1938 was billed as the 152nd! Zeroing in, we found this note on page one of the 1938 Conference Booklet:

Annual
Meeting,

"In 1919 an effort was made to discover how many Conferences we had held. The records available then made the 1919 Conference the 121st. Research since that time has increased the number until now the records of The Gospel Messenger office say that this year is the 152nd recorded Conference."

But then we ran into another problem: We knew that The Gospel Messenger in 1935 had published a list of Conferences, but, reckoning by that list, and adding subsequent Conferences, 1938 would have been the 149th Conference (and thus 1978 would be the 189th).

Where were the missing Conferences? A cursory scanning of The Gospel Messenger from 1935 through 1938 revealed no editorial postscript to the 1935 list. So we felt an awesome sense of responsibility—didn't that note in the 1938 Conference Booklet say its reckoning was based on "records in The Gospel Messenger office"? Could it be that 1978 was *not* the 192nd recorded Conference, and we at Messenger were at fault for not having done our homework since 1935?

Edward Frantz and Harry Brandt—editors then—have gone on to that great Annual Conference in the sky. Who could help? Who else but historian Don Durnbaugh! As we were about to go to press for June, Don alerted us to a 1937 Gospel Messenger update we had missed. It adds 1763 and 1775 to the list and makes Indy 78—sure enough—192nd.

Come Seattle 79, we hope to have checked if any post 1937 findings alter that reckoning. We at Messenger must be more alert.—The Editors

in touch

Leona Row: The unforgettable fire

Leona Row feels she never really worked for world peace until 1975. Then, as volunteer resident director of the World Friendship Center in Hiroshima, Japan, she became aware of the horror burned into the memories of survivors 30 years after Doomsday 1945. Leona had, of course, seen war's destruction in travels in Europe with her husband, Harold, while he was executive secretary of the Brethren Service Commission. But she observes, "I guess I wasn't really an all-out peace worker until I felt the searing pain of year-long contact with an agonizing community. It made me quite ashamed that my country had brought this cataclysmic horror on Hiroshima and Nagasaki."

While Leona was at the Peace Center, Hiroshima's NHK-TV station observed the 30th anniversary of that dreadful August 6, 1945. Before the program a survivor brought a picture to the station, saying: "Here's something I can't forget." It was a sketch of the horror as he saw it. The station picked up the story and invited other survivors to share their indelible memories. More than 2,300 drawings flooded in!

The sketches showed people pancaked into burnt-to-a-crisp black silhouettes strewn on the ground; hospital patients lingering in fatal agony with hundreds of pieces of shattered glass in their bodies; bloated corpses in blood-red streams; parents scratching in ruined walls to dig out their children; bodies piled like cordwood.

The sketches have been a basic resource for the center's published book, *The Unforgettable Fire*. At the center Leona wrote the English text to the book. This effort will bring the long-suffering peace aspirations of the Japanese people to the attention of an apathetic public in the United States. Meanwhile Leona is busy making vivid slide presentations of the sketches and comments to groups in the Washington, D.C. area.

Giving, receiving, sharing are now more than ever the thrust of Leona's relationship with the Washington City Brethren congregation and the denomination's Mid-Atlantic District.

A graduate of Bridgewater College and a former district board member, she is presently chairperson of her church board and a volunteer in the nurture commission.

"When Harold and I came to the Washington City Church as strangers, we learned that we needed to be receivers as well as givers and that made the church more meaningful. So I could volunteer for my church 100 years and never repay!"—NORMAN F. REBER

Norman F. Reber is a retired editor and a former BVSer on the Communications Team.

Jesse Shinggu: Missionar

At the Annual Conference of 1971, Mai Sule Biu, fraternal visitor from Nigeria, proposed that the Nigerian church send missionaries to the United States "to share the fruit and the ideas you have already given them." Though Jesse Shinggu, a student at Manchester College, does not come as an official missionary, he is visiting many churches to share his experience and understanding. He is indeed a representative of Nigerian churchmanship.

In 1971 he changed careers from that of a teacher in northeastern Nigeria to become assistant business manager and treasurer for the Church of the Brethren Mission. Then in August 1977 he left Nigeria to further his education in accounting and business at Manchester, sponsored by the World Ministries Commission.

Jesse Shinggu was born in 1948 in the village of Mbewa among the Kilba people. This village is near Garkida where he grew up and attended junior and senior primary school. In 1968 he completed teacher training at Waka Schools, left his home area and became what might be called a missionary-teacher in a part of northeastern Nigeria served by the Basel Mission in a village named Agapalawa. This village was part of a region which had long been closed to missionary groups because the people were considered to be too unfriendly and dangerous. The following year Jesse and Lemsu Shalangwa were married, and she joined him as a teacher in the same village. (This August, Lemsu and the three youngest children will join Jesse at Manchester.)

In Nigeria Jesse served as a Sunday school teacher; he has been the voice of the Mission at executive committee meetings of the Church; and he has served as secretary of the Ecumenical Church Loan Fund of

the US

the Christian Council of Nigeria. He is especially well prepared to interpret the church in Nigeria to the church in the United States.

But Jesse's strongest claim to being a representative of his people and his church comes from his everyday life on campus and in the community. His friendliness, his joy, and his concern for those about him is obvious and appealing. Last fall Jesse rode his bike into the Indiana countryside and stopped to watch a corn picker. A conversation developed as two persons from very different backgrounds gained knowledge of the experiences of each other. On a trip downtown in North Manchester he met a lonely, elderly couple and has continued to visit them.

Mai Sule's desire has come true as Jesse shares that "mutual understanding of love," which must become a more significant part of our Christian faith.—Ferne Baldwin

Ferne Baldwin, a former Nigeria missionary, is associate professor of sociology and social work and chairman of the department of sociology and social work at Manchester College, North Manchester, Ind.

"Grandma" Cover: Continuing to give

Ten little first, second, and third grade girls came bounding up the steps of the small, cozy dormitory. They were answering "Grandma's" call to have ribbons tied prettily in their hair before Sunday evening church. This was a typical scene in the 1950s at Hillcrest School, an international and interdenominational boarding school founded by the Church of the Brethren in Jos, Nigeria.

Mrs. Dulcie Cover was "Grandma" to everyone there. She looked slightly plump in her predominantly-shades-of-blue dresses and black, thick-heeled tie-shoes. I recall her long, silvery hair, fastened back in a braided bun. Peering from behind her glasses, were sparkling, never-miss-a-thing eyes. Warm smiles and laughter came naturally to her.

Grandma was many different things. Strong, stern, and authoritative when necessary, she dealt effectively with the myriads of crises that came up, as well as with lively, mischievous children. Her gentleness and love were always there to soothe an upset, ill, or homesick child. The one or two times during the four-month stretch that we would see our parents for a couple of days were happy occasions, though also sad because of the anticipation of yet another parting. After the "good-by," Grandma's lap and comforting arms were always there when we needed them.

Grandma's counsel, faith, and friendship were felt by both the adults and children. Although some differed with her opinions, she nevertheless had the respect of all. She was a patient teacher, ever encouraging and challenging her young piano students to visions of virtuosity. I recall my third-grade debut in playing hymns for evening devotions. Grandma's eyes shone with pride in me, one of her youngest students. It made all of those tedious scales, lessons, and daily practices seem well worth their while. Her imagination enabled her to fabricate marvelous bedtime stories, and delightful rainy-day games.

Grandma, in essence, was mother, grandmother, and friend incorporated into one person. After the death of her husband, S. Leslie Cover, she was asked by the Foreign Missions Commission in 1952 to go to Nigeria—at age 61! Few people that age could have coped, but Grandma was a beautiful woman, possessing the serenity that comes with experience, a deep faith in God, and the joy of living and loving.

Sebring, Florida, is now the home of Grandma Cover, who is enjoying the richness of life in her 88th year. She has continued to give of herself through caring for and visiting with many people. Her letters and love reach far.

From myself, my sisters, my friends, our parents, and many others, we still feel great love and deep appreciation for such a beautiful person.—Lois Baldwin Good

Lois Baldwin Good is a member of the Mechanic Grove congregation, living in Holtwood, Pa.

Criminal code revision subject of testimony

"We are concerned when the law unnecessarily and unjustly defines as criminal a service of our organization or a witness of our constituency which we believe is necessary to our integrity and to the health of our society."

This statement concluded the formal Congressional testimony which Charles L. Boyer presented on behalf of the Church of the Brethren General Board and the National Interreligious Service Board for Conscientious Objectors (NISBCO). His concern was the current revision of the US Criminal Code which had passed the Senate (S.1437) and was then being considered by the House (H.R.6869).

Boyer's testimony, based on the historic peace position of the Brethren and the commitment of NISBCO to conscientious objectors, was presented before the House Judiciary Subcommittee on Criminal Justice on March 14. Boyer, peace consultant/On Earth Peace for the Board, also chairs the NISBCO board.

Boyer focused attention on provisions of the bill which could be used against those who express objection to war and conscription, and against counselors who provide services to those resisting conscription or attempting to gain release from military service.

In addition to threatening those who dissent from government military policies, the bill also fails to meet the standards of the Annual Conference Statement on Criminal Justice regarding the treatment of any legal offender.

Boyer's witness became a living model of nonviolence as, in his soft-spoken but firm manner, he responded kindly to some rather hostile questions from one of the Congressmen. In a dialogue somewhat irrelevant to the specific issues in the legislation, Boyer was asked by Rep. Henry J. Hyde (R-Ill.) if he believed he had a moral right to resist with force an assault against him. Boyer answered, "My religious faith teaches me that I am not to resist with evil as a means of retaliation."

Hyde pressed Boyer, asking whether he considered defending himself against attack as evil. Boyer replied that assuming a position to minimize potential harm to himself would be appropriate but "my retaliating in such a way that I do physical violence, that *would* be (evil)."

Prior to giving testimony before the House Judiciary Subcommittee on Criminal Affairs March 14, General Board peace consultant Chuck Boyer (left) reviews his statement with Brethren Washington Office staff member Ron Hanft and Peggy Frantz of NISBCO.

Report reveals percent of women clergy low

A recent survey by the National Council of Churches has revealed that fewer than half the Christian religious bodies in the United States ordain women to the ministry and in those that do, women comprise only about four percent of all clergy.

The report further discloses that nearly two-thirds of all women clergy are in Pentecostal or para-military religious organizations, such as the Salvation Army. Only 17.4 percent are in the major Protestant denominations.

These statistics were compiled by the council's Office of Research, Evaluation and Planning and are the first comprehensive data on women clergy to be gathered in 27 years.

The report is entitled, "Women Ministers in 1977" and covers 211 Christian religious bodies. Of these, 76 ordain women, 87 do not, and 10—such as the Latter-Day Saints, Friends, and Jehovah's Witnesses—are in a special category; 38 bodies did not report.

The total number of women ordained to the full ministry is placed at 10,470. "Full ministry" was defined for the report as "having the most complete and unrestricted set of functions relating to the ministry of the Gospel . . . "

The report's author, Constant H. Jacquet concludes that the largest Protestant denominations provide a disproportionately small number of women clergy. It appears that denominations which began ordaining women early in their tradition have higher percentages of ordained women. For example, of the ten major Protestant denominations which now ordain women, 52 percent of the clergywomen are in the three churches which began ordination of women prior to 1956: the American Baptist Churches in the USA, the Christian Church (Disciples of Christ), and the United Church of Christ.

The report shows that in the Church of the Brethren, where the ordination of women was authorized in 1958, only 1.5 percent of all clergy are women. (The figures for the Church of the Brethren were for 1976 and showed 27 ordained women out of a total clergy population of 1,897.)

Data for the report was collected primarily through a questionnaire sent to denominations and personal interviews with denominational officials. The author stresses that although the report is as complete as possible, statistical information on the types of jobs ordained women do and their salaries and benefits is still lacking.

Copies of the report are available for 25 cents each from the Office of Research, Evaluation and Planning of the National Council of Churches, 475 Riverside Dr., New York, NY 10027.

Brethren books do well in secular marketplace

What book, published by the Brethren Press, has sold more than 24,500 copies in three years—including more than 700 in one Harrisonburg, Va., bookstore?

If you guessed *Button Shoes* by Esther Pence Garber you were right. That reflection on growing up in the Shenandoah Valley in years gone by is the best seller of the Brethren Press mass market paperback books.

Clyde Weaver, director of marketing for the publishing house, explains that several books are chosen each year to be distributed to the mass market in the popular paperback format. These books are sold in 38 states and four foreign countries.

"When we find markets beyond the Brethren," Weaver says, "we can extend our witness beyond the church and, at the same time, make books available to our own people more cheaply."

Other books which have been mass-marketed since the venture began in October 1974, are the first one, *Inglenook Cookbook* (a reprint of the original); another reprint, *Anna Elizabeth;* and the second best seller in the group, Edward K. Ziegler's *Simple Living.*

Three more paperbacks are to be mass-marketed this summer: a reprint of *Anna Elizabeth—17* by Lucille Brandt; *A Bonnet for Virginia* by Evelyn Frantz; and *Children of the Conestoga* by Clayton Gehman, each a nostalgic look at the Brethren. These won't be distributed until August but Brethren will have a first chance to buy them at Annual Conference.

(Although the mass-market paperbacks sell well, they still run well behind the Brethren Press' top two sellers, *The Brethren Hymnal*—210,000 copies— and *Granddaughter's Inglenook Cookbook*—90,000 copies.)

Several other significant books will be published this year by The Brethren Press and will be available at Conference.

On Earth Peace, published in April, is a collection of papers from the discussion of war and peace issues among Friends, Mennonites, Brethren, and European churches. Church historian Donald Durnbaugh is the editor.

Passing On the Gift by Glee Yoder is a biography of Dan West, Brethren peace and social issues activist. The book examines both the public man and his vision for the church and the private man in his relationships to family and friends.

A Future With Hope is a book about aging and intended for adults of all ages. Its authors are Harvey Kline, the administrator of The Brethren Home at New Oxford, Pa., and Warren Eshbach, The Brethren Home's former chaplain.

A different venture for The Brethren Press will be *A Is for Angels,* a Christmas gift book by Ken Morse and Joyce Miller. Words and art are combined in this interpretation of the Christmas message.

Art museum tour set for Conference week

A tour of one of the midwest's finest art museums, the Indianapolis Museum of Art, is being sponsored by the Association for the Arts in the Church of the Brethren (AACB) during the week Brethren are in Indianapolis for Annual Conference.

Joyce Miller, AACB president, says the tour will leave the convention center Thursday noon and have lunch on the grounds of the art museum. The group will leave the museum at 4 P.M. to return to the convention center by 4:30 when the business session ends. A tour of the museum and grounds, and viewing of a special film are planned.

Although the tour will provide a glimpse of the wonders of the Indianapolis Museum of Art, it may only whet the appetite of some conferencegoers. The museum is located on a 154-acre site and includes a nature center, along with its three buildings which house various collections. The grounds also boast a lake, springs, marsh, woods, meadows, and quiet paths for walking.

The Krannert Pavilion is the main building and houses collections spanning some 4,000 years of art history. An important collection of painting by the old masters—Rembrandt, El Greco, Van Dyck, Titian and others—is housed in the Clowes Pavilion.

The Lilly Pavilion of Decorative Arts, formerly the J.K. Lilly Jr., mansion, is furnished with original examples of French and English decorative arts and contains an exceptional collection of porcelain, silver, textiles, and costumes.

Several special exhibits will be on display during Conference week: Recent Latin American Drawings; Painting and Sculpture Today: 1978; and Beverly Pepper's monumental sculptures on display throughout the grounds of the museum.

Persons interested in joining the tour may indicate their interest on a sign-up sheet to be located at the information table at Conference.

One of the major works at the Indianapolis Museum of Art is the famous "Love Sculpture" by Robert Indiana, a native Hoosier. Made in 1970 of 3/16-inch and 1/8-inch Cor-ten steel, the sculpture weighs three tons and stands 12 feet high. Standing on the museum grounds, it is just one example of the great art treasures Brethren will take delight in if they take advantage of the AACB art tour.

Church leaders confront Youngstown steel crisis

When the Lykes Corporation, a New Orleans-based shipping and steel conglomerate announced it was closing the Campbell Works of Youngstown (Ohio) Sheet and Tube Company, 5,000 workers—12 percent of the region's employees—were permanently out of work. Estimates placed the number of lost jobs in ancillary service industries at three to four thousand.

Into this desperate economic crisis stepped a coalition of religious leaders in the Mahoning Valley. Believing that the problems created by this widespread loss of jobs were of common community concern, the Ecumenical Coalition, as the group calls itself, addressed itself to the task of solving the problem.

Within a week of the Sept. 19 closing announcement, Bishop James W. Malone of the Catholic Diocese of Youngstown and Bishop John H. Burt of the Episcopal Diocese of Ohio initiated meetings among the community's religious leaders to evaluate the situation and formulate a response.

A coalition of Catholic, Protestant. Orthodox, and Jewish leaders was forged and four initiatives were undertaken. First, a pastoral letter was drafted and publicized clearly stating the moral and ethical issues raised by the sudden closing.

In answer to the inevitable question of the propriety of religious leaders becoming involved in this kind of social action, the pastoral letter states, "We enter this complex and controversial situation out of a concern for the victims of the shutdown, out of love for our Valley . . . and out of a conviction that religious faith provides essential insights on our problems."

Second, the Coalition initiated and funded (at a cost of $25,000) two studies of the feasibility and means of developing a community/worker owned company on the site of the Campbell Works, either to resume steel production or to convert to other productive purposes.

The initial results of these studies have been encouraging and suggest it may be possible to reopen the plant, and within five years, make a profit and re-employ the number of workers who lost jobs.

On the basis of these results, the federal Department of Housing and Urban Development has pledged $300,000 to develop a plan to put the Campbell Works back in action. Leaders believe other federal assistance would also be available for the project.

Third, Coalition leaders pledged themselves to advocating formulation of a national policy to retain basic steel and associated jobs in communities where steelworkers live.

Fourth, the group has attempted to focus national interest on Youngstown. The response of the religious community to the crisis has been reported extensively in national media and, as the leaders had hoped, has been cited as a possible model for community action in other areas facing similar crises.

One strategy employed by the Coalition to demonstrate community support for the idea of a community/worker owned company has been the "Save Our Valley Account" campaign. Working with the Valley's financial institutions, the Coalition is urging residents to open special "Save Our Valley" accounts as a sign of their interest in their community.

If significant support is shown in this way, leaders believe it will be difficult for the Federal government to ignore their requests for aid.

The Coalition has worked quickly and effectively in the crisis. Part of its success hinges on strong leadership by the Catholic diocese in the highly Catholic area. This leadership has been joined by a strong Presbyterian, Methodist, Disciple, and Episcopal presence. Denominational offices have helped by freeing staff to work with the Coalition and by providing funding and publicity for the work of the churches in Youngstown.

You Can Save Mahoning Va
Open ?
SAVE OUR VALLEY
CUMENICAL COALITION OF THE MAHONING VALLEY

Sixteen billboards have been placed around Youngstown, Ohio, as part of a campaign to save the steel industry of the Mahoning Valley. The campaign hopes to raise a $12 million savings account to encourage federal government support of the industry.

Youth to bring pillows, rocks, banners to NYC

National Youth Conference '78 will be a time for individuals to join together as youth groups, as district groups, and, finally, as one large group of young people—3,000 strong—in the Church of the Brethren.

A list of items to accompany each participant highlights that involvement of the individual in the larger group.

Each individual is to make and bring a pillow big enough to sit on comfortably but not so bulky that its owner can't carry it. Pillows can be any shape and should be decorated individualistically—a reflection of the person who brings it.

Reflecting each church youth group represented will be a rock, about the size of a basketball and decorated to include the name of the participating congregation. Although one rock alone is powerful, when all the rocks are put together, they will symbolize that the power of a group is greater than the power of any individual alone. Present plans call for using the rocks to create an outdoor altar.

Reaching even beyond the organization of their individual congregations, youth are involved in their districts, making banners to represent each district present.

Besides making a pillow and coming to Estes Park ready to have a good time, youth can prepare for NYC '78 in several other ways. A list of books and resources has been prepared and sent to pastors. Youth are encouraged to read some of the items on this list in preparation for discussing the theme of power. Once at NYC, participants will be able to join in celebration by singing in a choir or ensemble, or by playing in instrumental ensembles. Opportunities for engaging in interpretative dance movement and choral reading will also be provided and require no experience. Forms for registering interest in any of these activities have been sent to registrants.

Opportunities will abound at NYC '78. "Out of the Mountain, Power to Fly."

Brethren author shares "Gathering" leadership

Leadership for this summer's Church of the Brethren women's Gathering will include not only women who share their gifts on an ecumenical level but also those who have deep roots in the denomination.

Ruth Ann Knechel Johansen says her life endeavors, including leadership of workshops on women's liberation, women and the church, women and world development, and authorship of the book, *Coming Together: Male and Female in a Renamed Garden,* "seem held together by an inner sense that my outward journey is to interpret where we have come from and where we are called to go."

Johansen, currently in the midst of a Ph.D. program in literature at Drew University, is interested particularly in how cultural values, myths, and beliefs are transmitted via literature, how prevailing cultural ideas and stereotypes relate to the convenantal-communal values of the Judeo-Christian tradition, and what ancient Biblical narratives can offer contemporary people seeking shape and meaning in their lives.

Her interest in the women's movement is rooted in a similar tension between the reality of oppression and a strong vision of liberation placed at the heart of Judeo-Christian faith.

Within women, she says she sees "wisdom, compassion, faithfulness of spirit that can lead the way toward a gentler world, a cooperative, nonviolent, open world. Every human being, because of the light of God within her/him, is called to serve others in love and thereby to bring closer to reality the community of God."

Johansen will be one of the leaders of the Gathering scheduled July 26-30 at Manchester College. All women of the church are invited to attend. Contact Beth Glick-Rieman, Box 148, Bridgewater, VA 22812, for registration information.

underlines

AT THE UNITED NATIONS ... When the United Nations Special Session on Disarmament opened May 23, one of the persons on hand was *Shantilal Bhagat*, Church of the Brethren representative to the international organization. Other Brethren spending blocks of time at the UN observing the Special Session are *Karen S. Carter* of Daleville, Va., *Velma Shearer* of Englewood, Ohio, *Leland Wilson* of La Verne, Calif., *Robert Neff* and *Howard Royer* of Elgin, Ill., and *David Frantz* of Oak Brook, Ill. . . . The 20 participants in the April Ohio-Michigan Brethren Citizenship Seminar were happy to have a special guest drop in while they were touring the UN. *Ambassador Andrew Young* reminisced about his days at Camp Mack and corrected a member of the staff of the UN Permanent Mission to the UN, saying, "Brethren do not want arms control, they want complete disarmament."

IN NEW JOBS ... *Theresa Eshbach* has accepted a part-time position as administrator/executive of the Children's Aid Society of the Church of the Brethren in the district of Southern Pennsylvania. She is the first person to fill the post in the 65-year history of the organization which provides financial aid to agencies helping children. . . . *Ira W. Gibbel* has resigned his position as assistant administrator of Morrisons Cove Home to become administrator of the Johnstown unit of Allegheny Lutheran Homes. . . . *Bennie C. Flint* has been appointed administrator of Long Beach Brethren Manor.

AMONG THE HONORED ... *Dr. Harold Fasnacht*, president emeritus of the University of La Verne, was the winner of the Community Builder Award at the 1978 New Era Banquet. He was cited for his outstanding and devoted service to the university and the community. . . . *Ralph Travis*, who is retiring this month after 48 years as the organist of the La Verne church, was recognized in a special service at the church June 4.

ON THE ROAD ... *Carmen Boaz*, member of the La Verne church and former General Board member, traveled to Panama City to consult with the Study Committee for New Mission in Latin America. The meeting included the committee and representatives of other denominations. It was conducted entirely in Spanish. . . . *Albert W. Huston*, pastor of Good Shepherd church, Silver Spring, Md., is studying scripture, worship, and evangelism for three months at St. John's College, a seminary in Nottingham, England, as part of his sabbatical study.

TO NYC BY QUILT ... A historic quilt has been given to First Church, York, Pa., by *Emma Mummert*. The pledges received to buy the quilt for the church will help send youth to NYC.

IN RETREAT ... A group of 41 current BVSers and leadership personnel attended a four-day retreat at Camp Mack in April. Leading the group were General Board staff members *Beth Glick-Rieman*, *Joanne N. Davis*, and *Chuck Boyer*.

IN MEMORIAM ... *D. Alfred Replogle*, 60, pastor of the Waynesboro, Pa., Church of the Brethren, died April 24 in Hershey Medical Center following open heart surgery. He had also been pastor of congregations in Ohio, Pennsylvania, and Indiana.

update

ADVERTISING PEACE ... The *La Verne*, Calif., church joined other local churches and the Pomona Valley Council for Peace in a unique advertising campaign. A series of eight advertisements on the theme of peace appeared each Saturday in the *Pomona Progress Bulletin* at a cost of $80 per ad. They were timed so the final ad coincided with the beginning of the UN Special Session on Disarmament. The April 15 ad, sponsored by the congregation's *Mission and Service Commission*, outlined the percentage of federal taxes used for military purposes and warned, "The escalating arms race is not security, but poses a greater danger of nuclear holocaust."

CAMPING FOR SPECIAL PEOPLE ... "Free to Be - A New Me" is the theme of a resident camping experience Aug. 17-19 at *Camp Eder* in Southern Pennsylvania District. The camp offers mentally handicapped children in the district a chance to enjoy the pleasures of camping. . . . *Camp Swatara* in Atlantic Northeast District also offers camping for mentally retarded people, children and adults. This year's program includes two weeks and 60 persons in the summer schedule.

SERVING THE COMMUNITY ... Where do children go when parents leave for work before school begins and get home long after the school day ends? The *Lacey*, Wash., *Community Church* invited the county's Latchkey Association to use its building in a pilot project for 30 students. School-age children come to the church before and after school for supervised programs and fellowship while their parents work.

ANNIVERSARIES ... The *Albright*, Pa., church celebrated the 100th anniversary of the founding of the congregation with a week of special services April 23-30. . . . An all-church noon meal and morning and afternoon services will mark the 100th anniversary of the *Lanark*, Ill., church on June 11. . . . The *Glendale*, Ariz., church observed its 85th anniversary Feb. 26 with a basket dinner following worship. . . . Special events the weekend of June 2-4 marked the 75th anniversary of the *East Dayton* church in Dayton, Ohio. Anna Mow was the featured guest. . . . A full day of celebrations, beginning with breakfast, marked the 75th anniversary of the *Sunnyslope* church, near Wenatchee, Wash., on May 14. Sunnyslope is the oldest active congregation in the Oregon-Washington District. . . . Observing its 50th anniversary this year is the *Greencastle*, Pa., church. A congregational dinner was March 12 and a homecoming service is also planned.

OTHER MILESTONES ... A service of dedication April 30 at the *Fairview* church, Udell, Iowa, dedicated new and remodeled additions to the worship, educational, fellowship, and devotional aspects of the congregation's life together. . . . The new chapel at the *Brethren Village*, Lancaster, Pa., was dedicated April 2 in morning and afternoon services. . . . Members of the *Muncie*, Ind., church watched their church mortgage go up in smoke during a mortgage burning celebration Jan. 1. . . . The new parsonage of the *Hickory Grove*, Ind., church was begun in September 1976. During Thanksgiving services in November 1977, the church was able to burn the mortgage on that building.

outlook

Bentley Peters assumes field services position

J. Bentley Peters has been named director of field services, a position formerly held by Earle W. Fike Jr. whose resignation from the staff becomes effective this summer. Peters began his new responsibilities in April.

In his new position, which is reportable directly to the general secretary, Peters will work with officers and elected boards of districts, serving, in a sense, as the staff executive to the district executives' organizations. Peters will continue to carry his portfolio as consultant for ministry of the Parish Ministries Commission which involves development and deployment of the professional ministry.

Peters, 38, came to the staff in 1969 from the pastorate of the University Park, Md., church. A graduate of Manchester College and Bethany Theological Seminary, he and his wife, Nancy Petry Peters, have one son, Jeff, and live in Elgin.

Rural women's gathering backs passage of ERA

A milestone meeting called to address the concerns of rural American women has provided a strong, new source of support for the Equal Rights Amendment. Delegates to the First National Rural Women's Conference in Washington, D.C., in February passed six separate resolutions in support of the Equal Rights Amendment, bringing rural women solidly into the pro-ERA camp.

The conference drew women from rural communities across the United States to provide a forum for rural women's views and to develop strategies to deal with commonly held problems of the 34 million women who live in rural America.

"Many 'no' votes on ERA have come from rural legislators," said Liz Carpenter, ERAmerica co-chair. "The Rural American Women's Conference has given legislators a clear message in support of ERA. If they value their constituencies, they will see the importance of this support."

Resolutions passed at the conference included endorsement of the ERA, support for the Congressional extension of the deadline for ERA ratification, and a call for President Jimmy Carter to prohibit Federal agencies from holding or funding interstate conferences and conventions in unratified states.

The Equal Rights Amendment has been ratified by 35 out of the 38 states necessary to make it the 27th amendment to the US Constitution. Deadline for ratification is March 22, 1979.

Disaster fund, network respond to war, floods

The Church of the Brethren responded recently to disaster conditions created by the Israeli invasion of Lebanon in March and high winds and flooding in the Baja area of Mexico. Officers of the church allocated $5,000 to each area from the Emergency Disaster Fund to aid relief work.

The Israeli invasion of Lebanon displaced a quarter million people in southern Lebanon. The Mid East Council of Churches appealed to the World Council of Churches to supply financial assistance for relief work. Church World Service asked United States church bodies to contribute $70,000 of the total appeal for $200,000.

Money was used to purchase blankets, kitchen utensils, medical care, and wearing apparel for the refugees, many of whom were living temporarily with relatives in vacant buildings, and in makeshift tent cities.

The Baja, Mexico, flooding and high winds left a number of families homeless and damaged the stored goods and buildings of the Casa de la Esperaniza (House of Hope Orphanage).

In this case, members of the San Diego Church of the Brethren assumed responsibility for financial accountability and assisted indigenous workers in the rebuilding efforts.

Brethren disaster workers also helped repair flood damage in Omaha, Neb., over the Easter weekend. Nearly 20 volunteers cleaned houses and pumped basements in an Omaha suburb.

Fort Wayne, Ind., situated at the confluence of three rivers, experienced its worst flooding since 1913 this spring. Volunteers worked there about a week in cooperation with the American Red Cross and Mennonite groups.

Holy Spirit Conferences announce main speakers

Keynote speakers have been announced for the four regional Holy Spirit Conferences by coordinator R. Eugene Miller.

Addressing the Central conference July 12-15 will be Owen Carr, president and chairman of the board of Channel 38, Chicago's Christian television station; Daniel Yutzey, professor of sociology at Taylor University, Upland, Ind.; Charles Rogers of Evangelism in Action; and Chalmer Faw, former Brethren seminary professor and Nigeria missionary.

Speaking at the Eastern conference July 19-22 will be Charles Rogers; Russ Bixler, Church of the Brethren minister and chairman of the board of WPCB-TV, Pittsburgh's Christian tv station; David Rittenhouse, former Brethren missionary and General Board member; and Chalmer Faw.

Scheduled to address the Great Plains conference Aug. 2-5 are Eugene Miller, pastor of Carson Valley, Pa., church and Holy Spirit Conference coordinator; Gerald Derstine, involved in radio and television ministry in Bradenton, Fla.; Russ Bixler; and Wanda Will Button, former General Board member and World Council of Churches representative.

Keynote addresses at the Pacific meeting Aug. 9-12 will be given by Galen Snell, past president of McPherson College; Chalmer Faw; Horace Ward, president of West Coast Bible College; and Russ Bixler.

Other leadership at the conferences will be provided by such people as Robert W. Neff, Julius Belser, Roy Valencourt, Alan Kieffaber, the Farr Family, Jack Kough, and Gerald L. Fry.

For more information about any of the conferences, contact R. Eugene Miller, P.O. Box 761, Altoona, PA 16603.

Directory lists families willing to host guests

Copies of the *Mennonite Your Way Travel Directory,* a directory containing names of 1,700 families throughout North America interested in hosting visitors traveling into communities, are still available. Although begun by Mennonites, the project is open to other Christians, also.

Conceived out of economic necessity by Leon and Nancy Stauffer, the directory has provided numerous opportunities for fellowship among hundreds of Mennonites and other Christians in Canada and the United States.

Host families committed themselves to placing their names in the directory through 1978, the year of Mennonite World Conference.

To order a *Mennonite Your Way Travel Directory,* write to: Box 1525, Salunga, PA 17538. Single copy price is $2.

Conference to feature outstanding speakers

Persons attending Annual Conference in Indianapolis this month will have opportunities to hear from a wide variety of guest speakers.

Dr. Philip A. Potter, general secretary of the World Council of Churches, is scheduled to give the main address Saturday evening.

Dr. Cynthia Wedel, a vice-president of the World Council and former general secretary of the National Council of Churches, will be the featured speaker at the Committee on Interchurch Relations Luncheon and Insight Session Wednesday.

Speaking at the dinner meeting of the Evangelism Counselors Wednesday will be Dr. Paul Benjamin, director of the National Church Growth Research Center in Washington, D.C.

Dr. Virginia Ramey Mollenkott, author of *Women, Men and the Bible,* will be the guest speaker at the Person Awareness Luncheon on Thursday. (Persons planning to attend are urged to read her book.)

The Singles Luncheon Saturday will be addressed by Dr. Nancy Hardesty, an assistant professor at Emory University's Candler School of Theology and co-author of *All We're Meant to Be.*

A number of other outstanding guests are scheduled to join Brethren for the evening Insight Sessions. Among them are Sidney Lens, a radical activist in labor and peace movements and the author of *The Day Before Doomsday: An Anatomy of the Nuclear Arms Race;* Dwain C. Epps, executive secretary of the World Council of Churches' Commission of the Churches on International Affairs; Robert Keck, president of the New Wineskins Center in Columbus, Ohio; Benjamin Ortiz Belaval, director of Mision Industrial de Puerto Rico; and Doris Janzen Longacre, author of the *More With Less Cookbook.*

Putting faces with names

By Carroll M. Petry

While we in South/Central Indiana District were looking forward to hosting Annual Conference in June, another exciting event was about to happen. We were informed that the General Board would be meeting in Indianapolis in February. There was one catch. General Secretary Bob Neff wanted a guarantee of good weather and energy sufficiency! That we couldn't provide but there were other things we could do.

Our brainstorming with Bob produced several good ideas, related here in the hope that sometime in the future your district will be fortunate enough to host a General Board meeting.

We decided to highlight the week by inviting our guests to a fellowship meal at the Northview church in Indianapolis. Assignments were made and the wheels began to turn. Bickey Garber and the district Women's Fellowship agreed to plan, publicize, provide, and serve the meal with the cooperation of the Northview Women's Fellowship. The local executive committee agreed to provide transportation for the group from the meeting place downtown to the church and back, as well as to help in general hosting responsibilities. Officers of the General Board consented to hold the Friday evening Board meeting at the church as well. How many would come? This was the question as the announcements went out. The General Secretary and the General Board Chairperson sent a special letter inviting local churches of the district to the Board's sessions and sharing the week's schedule.

Friday of Board meeting week, the day of the big supper, was busy. Many visitors were present at Board meetings the entire day. Our Women's Fellowship had firm reservations for 209 diners that evening. A count at the meeting showed 85 people needing a ride out. Northview people provided for 55 of those and rides materialized for the others. Convivial groups chatted happily during the 30-minute trip.

When I arrived at the church, someone estimated 275 people were there. We later learned that almost 300 shared the meal. Spirits were high, food was plentiful and delicious, and the fellowship was non-stop. Name tags were used and many South/Central people were able to identify persons they had heard of and read about in *Agenda,* MESSENGER, Annual Conference minutes, and other publications.

Thanks to excellent planning and managing, the meal was finished on schedule and the crowd moved to the sanctuary for a worship experience highlighted by spirited singing, a message by Earle W. Fike Jr., and a beautiful multimedia presentation created by the late Wilbur Brumbaugh.

A planning committee had prepared a

South/Central Indiana district exec Kaydo Petry helps a group to narrow its suggested goals down to the five most important ones.

One of the benefits of the fellowship meal was for Board, staff, and local members to learn to know each other. **Above:** *Board, staff, and local people were deliberately mixed to encourage new acquaintances.* **Right:** *Howard Royer, ombudsman for salvation/justice issues, explains his work to veteran church worker Allen Weldy.*

General Board members met in small groups after the supper on Friday night to begin formulating their own suggestions for goals for the 1980s. **Clockwise from left:** *Terry Slaubaugh, Paul White, Guy Wampler Jr., Earl Ziegler, Vernard Eller, and Galen Fike.*

way for all participants in this special evening to give input into the process of setting goals for the Church of the Brethren for the 1980s. About 20 goals were presented to the Board through this process. It had been planned that the Board would actually begin processing the input that evening, but time ran out. (Your time will come to share your goals with the Board. Be thinking and be ready!)

An introduction of Board and staff members followed the goal-setting session and the evening was complete—except for travel home or back to the hotel. Though some complained they did not actually witness the Board "at work," it was an experience that would change our district. Thirty-one of our congregations were represented that evening and folks representing 11 congregations in other districts were also present. It was a mini-Annual Conference for us all.

The General Board visit to Northview represents for many people the understanding that the Board wants to contact as many members of the denomination as possible, to receive input persons want to share, to find God's will for us as a church, and to lead us into that will.

In addition to the evening at Northview, we decided to ask volunteers from the General Board and staff to preach in local churches on the following Sunday morning. The invitations went out both to speakers and congregations.

On Sunday morning 14 Board and staff persons ministered in pulpits of the district, sharing their perspective on what the Church of the Brethren is doing in response to the Great Commission. Even after a long and tiring week, these people were willing to minister to our congregations.

I believe the Indianapolis meeting was a great experience and will increase awareness and sensitivity in relation to the work of the denomination we love.

When Helen Noffsinger, district witness chairwoman, met Karen Carter, General Board member who was to speak in Helen's home church, Salamonie, the following Sunday, she exclaimed, "It sure is nice to be able to put a face with the name."

A pastor commented after sitting in on a commission meeting, "To see these people struggle, even to the point of tears, is to know that nothing is cut and dried here. They take their work seriously and are trying to serve responsibly."

We have said it often, but it makes even more sense now: "Mission our purpose, partnership our style." When individuals, local churches, districts, staff, and the General Board came together in Indianapolis last February, this claim became a demonstrated reality. ☐

Carroll M. (Kaydo) Petry is district executive in South/Central Indiana District.

Annual Conference 1978

General Board Report

The year since the last Annual Conference has been an unprecedented time of personnel change for the General Board staff, beginning at the executive level and spreading throughout the various commissions. In the past year general secretary Bob Neff, World Ministries executive Ken McDowell, and Parish Ministries executive Ralph McFadden have taken their present positions. Retirements, resignations, redeployments, and death have occasioned numerous other changes.

These changes, particularly the coming of a new general secretary, lend a newness to the General Board report as the Brotherhood looks to the future, particularly scrutinizing the decade of the 1980s.

Fittingly, the General Board report begins with reference to a journey. "The General Board is . . . on a journey of faith," it reads. "Like the biblical pilgrimage (of the children of Israel), we are on a move toward the promises that underlie every Christian mission. We have new beginnings, changes in leadership, shifts in itinerary. We are people on the march, a people whose vision instructs each of us as we journey on."

Continuing the direction set in the creation of a "Christian Witness to Salvation and Justice," a two-year program has been launched which concentrates Brethren witness in three areas: peace, community, and stewardship of creation. Four staff members have been redeployed to work along the following lines: Lyle Lichtenberger is directing a focus on the biblical search for the meaning of salvation and justice, combining two vital elements of our Brethren heritage—spiritual formation and community. Howard Royer is involved in advocacy activities, working for peace, building of community, and stewardship of creation. Earle Fike, assisted by Stewart Hoover, is directing development of a 13-unit series for a Brethren radio ministry. Shantilal Bhagat works full time as Brethren representative to the United Nations.

Financially, the Brotherhood Fund shows increased Brethren giving, offset by inflation, so that the program budget has suffered a loss of about one percent.

Commission highlights:

General Services. The position of coordinator of historical resources (Gwen Bobb) has been created to enhance the effectiveness of the historical library.

The media education and advocacy program of the Communications Team (Stewart Hoover) has proven to be very worthwhile and is being continued.

Marketing in 1977 sold 32,698 Brethren Press books, 46,509 Brethren pamphlets, and "mass market paperbacks" totaled 97,599. Book editor Ken Morse retires July 1 after 35 years on the Elgin staff.

MESSENGER successfully reached its goal of 30,000 subscriptions and under acting editor Kermon Thomasson has continued steadily climbing circulation. Shirley Brubaker has been employed as director of MESSENGER promotion.

Under new editor Fred Swartz, *Agenda* is being reshaped as a more effective news resources mailing for congregational leaders. Harriet Z. Blake, has joined the Communications Team, working with MESSENGER and *Agenda,* and serving as news services coordinator.

World Ministries Commission. BVS training and recruitment is being carried on by new personnel Jan Mason and Merv Keeney.

Church growth continues to be reported in Nigeria and India.

The New Call to Peacemaking involves Brethren with Friends and Mennonites in a cooperative venture to climax in an October conference in Green Lake, Wis.

A Brethren Peace Task Team is at work to raise Brethren awareness for peace and disarmament in relation to the UN Special Session on Disarmament being held in May and June.

The impact of Brethren efforts toward health, education, and general welfare for the world's needy is being felt in many states of our country and abroad in such countries as Guatemala, Vietnam, Nigeria, Haiti, Ecuador, and Israel.

Parish Ministries Commission. The first Church of the Brethren Conference on the Role and Status of Women was held and the second takes place this summer.

Education for a Shared Ministry (EFSM) is in operation with Rick Gardner working with ministers-in-training and their participating churches.

General secretary Bob Neff (left), checks with moderator Ira Peters (standing) and General Board Chairperson Clyde Shallenberger on Annual Conference details.

The tragic death of Wilbur Brumbaugh cut short his work in worship and heritage resources. Bob Bowman picks up that portfolio in July.

A new *Ministry Manual*—a collation by Bentley Peters of denominational ministry policies and procedures has been completed and published.

The General Board report concludes with a look at "an emerging vision," goal setting for the 1980s. The process of goal setting was begun last January at a district/national staff consultation in New Windsor, Md., and will be completed in Seattle, Wash., at the 1979 Annual Conference.

"We look forward to a process which will push the church toward a unified and coherent endeavor in which we engage in programs embodying the deepest vision we all hold for the church."

highlights of the week in Indianapolis

Unfinished business

• *Financial support authorization for Bethany Brethren-Garfield Park Community Hospital.* Conference in 1975 authorized the hospital to approach individuals and congregations of the denomination for $2 million in financial support for continuing development of its health programs and facilities. The campaign was to be completed by the 1980 Annual Conference.

Various federal and state actions related to support of the hospital delayed the fund drive until 1978. The hospital board of trustees is requesting the 1978 Annual Conference to change the time for the fund drive to 1978-1983.

• *Annual Conference costs.* At the 1977 Conference the General Board was directed to "examine and recommend ways of reducing substantially the costs involved in the Annual Conference."

A study committee, whose members were Anne M. Albright, Warren F. Groff, and Matthew M. Meyer, reported to the General Board last February, which recommends the report for adoption by Annual Conference this June.

The current total budget for Annual Conference is around $90,000, with income coming from four main sources: district assessments, Annual Conference offerings, registration fees, and sales of Conference booklets and minutes.

The committee notes these possible ways of reducing costs:

—Hold Conference less frequently.
—Choose less expensive sites.
—Simplify Annual Conference program (delegates only, fewer side meetings and events, fewer committees).

Recommendations to Central Committee include considering:

—Conference in a university setting.
—Conference in a campground setting.
—Housing in local homes and churches.
—Lower cost breakfast, luncheons, and dinner meetings.
—Group travel and lodging options.
—Fewer study committees.

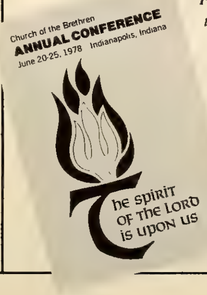
• *Violence and the use of firearms.* In 1977 a study committee was appointed to consider the "sale and control of handguns" and "violence and the use of firearms." The committee is Robert Blake, Esther Eichelberger, Nathan Heffley, Peter Kaltenbaugh, and Wayne Zunkel.

The highlight of the committee's report is the findings of J. Henry Long, an Elizabethtown College professor commissioned to survey 1,900 Brethren to determine their attitudes on firearms and firearms control. Some of the findings:

—More Brethren own guns than is true in the US population generally (58 percent to 44 percent).
—Almost half of Brethren handguns are intended for protection of life and property.
—Seventy-five percent of Brethren favor the registration of all handguns (compared with 77 percent nationally), but on the issue of banning the sale of handguns Brethren and national figures differ drastically, 32 percent to 51 percent.
—A majority feel the church should take some position on gun control; but 30 percent do not want the church to speak pro or con on the question.
—Support for gun control is strongest among women, the young, the better educated, professionally employed, and those in general agreement with the Brethren peace position.

The committee's report gives biblical material relevant to gun control and violence, as well as Annual Conference positions, and

—urges Congress to develop legislation for restriction of the availability of handguns and swift and fair prosecution of gun control violations;
—calls on individuals to reaffirm their commitments to the Prince of Peace, and to voluntarily relinquish their own handguns;
—calls on districts and congregations to provide opportunities for individual declarations; and
—calls on the General Board to prepare educational resources and to develop a "Day of Witness" on which Brethren may declare themselves *against* growing violence and *for* a return to a nation at peace with itself; Further, to provide opportunities for Brethren to turn in weapons to be melted down into tools of peace.


Church of the Brethren
ANNUAL CONFERENCE
June 20-25, 1978 Indianapolis, Indiana
The spirit of the Lord is upon us

For complete information on the Indianapolis Conference, order the 1978 Annual Conference Booklet, $2.75 per copy, from: Annual Conference Manager, 1451 Dundee Ave., Elgin, IL 60120

• *Human sexuality from a Christian perspective.* The study committee appointed in 1977 (Graydon F. Snyder, Robert E. Faus, Charles L. Boyer, Ruthann Knechel Johansen, and Jeannette Tolle) will hold a hearing in June, but requests another year of study time before reporting.

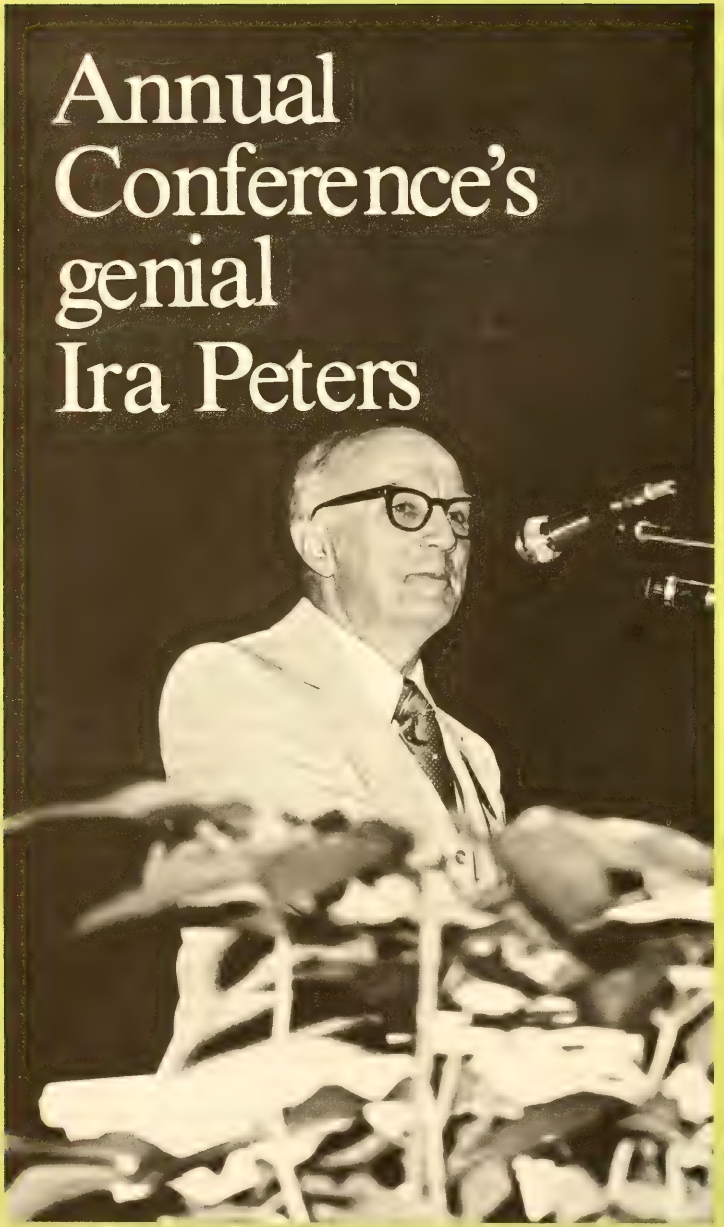
• *Biblical inspiration and authority.* The study committee appointed in 1977 (Wanda W. Button, Dale W. Brown, Joan Deeter, Rick Gardner, and Harold S. Martin) will hold a hearing in June, but requests another year of study time before reporting.

• *Wealth and possessions; Christian life-style and taxation.* A 1977-appointed design committee to propose a way or ways the study could be made (Paul Keller, Laurie Kingery, and Wil Nolen) will bring its proposal to the General Board in June.

• *Annual Conference elections.* The committee appointed by the General Board in 1977 to study the issue of equitable representation on Conference-elected boards and committees (L. Wayne Fralin, Lena Miller, Estelle B. Mohler, and Ralph Turnidge) reported to the General Board in February. The Board asked it to do further work. The Committee will report to the 1979 Annual Conference. ☐

—KERMON THOMASSON

Annual Conference's genial Ira Peters



Ira Peters is a southern gentleman who never seems flustered, and when everyone around him appears to be, he moves without fuss or coercion to save the situation.

by Doris Cline Egge

I remember our family's first visit to Williamson Road Church in 1956. On that Sunday morning we were very impressed by Ira Peters' kindness and warmth as he greeted us newcomers. As a "greeter" he is still a pro. He effortlessly puts the stranger at ease with the special assurance that he is interested and gives one his undivided attention. Without prying, he soon discovers a relationship or a commonality, and the stranger feels at home. That's how it was with us.

It is hard to talk about Ira without speaking of Doris, his wife, in the same breath. They have so many of the same qualities. They are the kind of people you would like to have for next-door neighbors; in fact, they make a neighborhood a better place to live. In season the shrubs are trimmed, the lawn is groomed, the storm windows go up or down (They still have that kind). The house is spring cleaned or decorated, and the cars out front are regularly washed. Ira cleans the outside; he doesn't know much about a car's "innards."

Open house is an annual event at Christmas time, and your life is enriched if you can count them among your friends, not just because the food is delicious, but because you genuinely have a good time at the Peters home. They entertain with such ease that you sometimes get the feeling that they have more fun than the guests.

Being around Ira is to know that chivalry is going to have a hard time dying. He is a southern gentleman—whether he is conducting a congregational business meeting or charcoaling hamburgers at a picnic. He never seems flustered and when everyone around him appears to be, he moves without fuss or coercion to save the situation.

At a church event when a large gathering of young people was ready for refreshments, and it was discovered that no one had taken the ice cream out of the dry ice, Ira in his usual quiet manner took charge. Very quickly the young people were enjoying their refreshments because Ira was in the kitchen, "cooking" the ice cream in large containers of boiling water. "It's no use to get excited. You size up the situation and do what you have to do," I've heard him say many times. He is a gentleman but as Loren Bowman aptly put it, "He is no 'push-over' in personal encounters or in decision-making situations. He is solidly grounded and stands firmly for his convictions."

At the Peters home some time back, Ira was doing some reminiscing about events that have shaped his life—the joys and tragedies that have made him the natural leader, the competent decision-maker, the committed churchman that he is. He remembers Christmas morning, 1928, when an uncle woke him at 6:00 A.M. to tell him that his father had died of tetanus. Ira B. Peters Sr. had been the foreman on a large dairy farm and his arm had been mauled several days before in a corn shredder. When I spoke with Ira's mother about the difficulties of rearing three children alone and the sadness that certainly must attend every Christmas Day. She said, "Of course you remember, but it hasn't been bad; we always had what we needed. You just do what you have to do." Then I understood something about the shaping of Ira that I had never realized before; I saw his "roots" exposed.

Mrs. Peters retired two years ago at the age of 81 years. She worked in the dining room at Friendship Manor, where she arrived at 6:00 A.M. to set tables and serve food. She fell and broke her arm during her last working year but she managed all right then. It was the cataract operation which was responsible for her retirement.

Leonard, Ira's older brother, who lives in Bristol, Tenn., recalls Ira as quiet and studious when he was growing up. Naomi West remembers, "Ira was a senior the year I began teaching at William Fleming High School. Ira was president of the Masque Club. I remember directing one play in which he had the role of a young lawyer. Ira was the business manager of the yearbook and was active in other clubs."

Guy West, Naomi's husband, says his earliest contacts with Ira were in athletic activities. Ira, a member then of First Church of the Brethren, played baseball and basketball for Central Church of the Brethren in the Roanoke City Leagues. "Ira, a good-natured, generally smiling young southpaw, played for us and particularly in baseball was a better than average athlete. At first base or in right field (and occasionally on the pitcher's mound) he played well, and he was an excellent batter. Even then, as in later life, Ira was a credit to the church which sponsored his team." Ira joined the church at evangelistic services conducted by Guy.

Events in Ira's life did not provide opportunity for him to be a world traveler, but a significant number of the people of the Church of the Brethren who have had tremendous influence in developing polity and shaping our faith brought the world to Ira. They witnessed to him and have made an impact on his life. Rufus Bowman was the first pastor that he can remember, and Raymond Peters was his first camp director. It was at Camp Bethel Ira recalls, "where Jesse Ziegler touched my life and led me to new commitment to Christ and the church." Douglas Nininger, who is presently chairman of the Board of Trustees of Bridgewater College was Ira's high school principal.

Edward K. Ziegler, a former pastor at Williamson Road, where Ira and Doris are charter members, served the Brotherhood as moderator when he was in Roanoke. "While I was Ira's pastor," Ed said, "I several times told church leaders that Ira should some day be on the General Brotherhood Board and that he would make a good chairman for it." Ira spent eight years on the Board, four as chairman. Ed remembers Ira's sly wit, his excellent judgment, and unswerving faithfulness in his church activities and his profession.

Ira is a Roanoker, through and through. His present home, the only one he and Doris have ever owned, is a half mile from the house the family purchased when Ira was in his teens, and where his mother now

One of the moderator's responsibilities is to participate as a member of the General Board. This is easy for Ira, having been chairperson of the Board earlier. **Above:** *Ira (between moderator-elect Warren Groff and WMC chairperson Phyllis Carter) listens to Board debate.* **Right:** *Ira discusses Board business with General Secretary Bob Neff.*

Above: *Restricting his sports to golf, Ira has time for another satisfying activity—looking after the garden and the shrubs. He is no mean hand at household chores either, and gets his own breakfast.* **Left:** *Ira is close to his mother, his father having died in 1928.*

lives. Two blocks away is the farm where he was born, now converted into a shopping center, one of the largest in the Valley. His two children graduated from William Fleming High School as their father did before them. His sister and brother-in-law, Estelle and Robert Layman, are also members of the Williamson Road Church.

Except for odd jobs on the farm and part-time work while he was in high school, Ira has had a single career with one employer, Appalachian Power Company. Rising from the ranks, in 1976 he was appointed Roanoke Division Personnel Supervisor, where he interviews and selects job applicants for clerical, engineering and field posts. This is one of the largest divisions of the company. He has had responsibility for policy changes related to safety and benefits, and has also negotiated in the administration of union contracts.

One former responsibility which Ira liked was the help he could offer employee families in counseling them regarding their options when a company member retired or died. There are times when dining out with the Peters couple that Ira will say, "Would you mind if we slipped by the funeral home for a few minutes? A wife (or a brother, or some other relative) of one of the men who used to work for the company passed away, and I want to spend a few minutes with him." Ira always has time for the thoughtful gesture—not just for present employees—but for retirees, for acquaintances, even for friends of friends.

David Trout, who has worked very closely with Ira at Appalachian for 37 years said, "In all those years I have never heard him raise his voice in anger or use profanity to get a point across . . . . Ira is very adept at getting to the bottom of a situation. He wants to get every fact he can from both sides to make sure a fair decision is made."

Listening is a style of operation that is the essence of Ira. It was evidenced when he chaired the General Board and still is a natural part of him. He is methodical, and he never gets embroiled in controversy. His manner is conciliatory; he is a "Come let us reason together" kind of person. His pastor, Harold Moyer, remembers a church committee in which feelings were very tense because disturbing news had been reported to a committee member by an outside source. "Ira proposed a course of action which first separated the facts of the story from rumor. Then he was able to chair the meeting in such a way that the integrity of the congregation and the individuals involved was maintained. His ability to be really confrontive and supportive at the same time is a rare quality, indeed. He never acts hastily, which sometimes tries the patience of his pastor, but I find great joy in those persons whom I know deeply love me, and because they care so much are willing to take me to task."

Dave Trout said that Ira's life revolves around three things: his family, church, and work. He keeps the three in such delicate balance that it is never apparent that any one of them suffers. "Before Ira met his wife, Doris, he had a number of girl friends," Dave remembers, "but after he met her there has never been any doubt in my mind who was number one."

Doris is a registered nurse and now works part-time in a surgical clinic, so she has had time to travel with Ira this year as he has scheduled much of his vacation time to be present at ten district conferences and a number of other events at home and across the country. Doris has become a capable ambassador for the church in her own right.

Ira attended his first Annual Conference in Richmond, Va., in 1952 as a member of Standing Committee. He gave himself freely to church activities, and Doris remembers times when she felt some resentment and loneliness when she was left at home with two small children while Ira was off to Elgin. "There was a Sunday night when our house caught on fire while we were at church. We moved in with my parents, the W.D. Trouts, temporarily, and the dust hadn't settled until Ira was off to Board meeting. I came to realize, however, that this was Ira's way of life, and I wouldn't have had it any other way."

Doris is very artistic, and like Ira, she performs assigned tasks so carefully and completely that she had enchanted children, youth, and folk not so young in various local and district responsibilities. Many families across the Brotherhood have benefited from her "Martha" skills, for their home has certainly been a house by the side of the road.

Dawn, their daughter, remembers the

vacation side trips to and from Annual Conference and the weeks at Camp Bethel when Doris and Ira served as camp directors. "Once Dad had an encounter with a skunk and had to leave some of his clothes at camp." She talks of lessons he taught her. "When we were punished, we usually had to do without something we enjoyed, but there was always an explanation of why we were being punished and why what we did was wrong. He was interested in all our activities. He chaperoned and chauffered us everywhere: band trips, church youth weekends, football games.

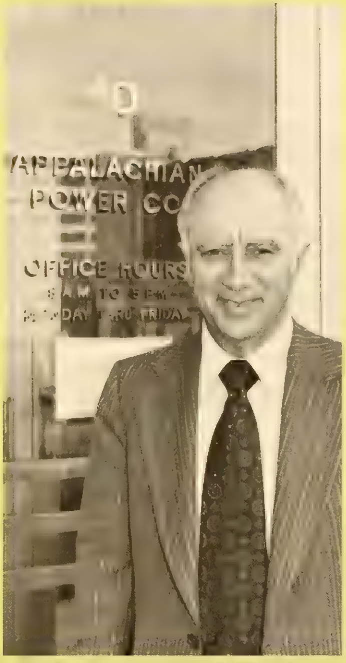
Greg, Dawn's brother, also remembers his father's special parenting, his willingness to share time with the family. "Dad would often go to the office on Saturday, and sometimes he would take me along. A real treat at noon would be our walk together through the City Market and lunch at the Roanoke Weiner Stand. He made me feel so grown-up."

"There were also those nights when he struggled with me through my algebra homework. I would get so frustrated, but he would patiently explain each step and encourage me to keep trying."

Ira is exasperating when he is "putting you on." He is a master at exaggeration, at making absurdities believable in a very serious tone of voice. When you finally discover that you've been gullible again and fallen for his story, you notice how intensely he is enjoying himself. His dark eyes begin to twinkle, and his whole body rocks with laughter. Then you know "you've been had."

Once at the office a secretary who knew Ira's ability to spell correctly, asked him to spell a word. She hadn't been able to find it in the dictionary and she said Ira corrected her spelling and pointed out the word to her in the dictionary. "Don't tell my boss I couldn't spell the word," she said. Very sympathetically Ira replied, "I won't. I'll just tell him you couldn't find it in the dictionary."

In the past 20 years Ira has given up baseball and softball for golf. I asked Earle Fike to relate some sporting anecdotes, and he found it a difficult assignment. "Ira is so even in his temperament that even when he is in trouble on the golf course you hardly notice it. Throwing his clubs, getting mad at himself, shouting, stamping around, and otherwise refusing to enjoy golf in times of adversity is simply not in my experience with him. And yet they were fun times with lots of laughter and good humor."



A new interest for the Peters has been their garden, which they carved from a corner of the backyard two years ago. It seems a bit incongruous that neatly groomed Ira also washes dishes and enjoys digging in the dirt. Both children are married now, in homes of their own, and Doris says that in this stage of their lives the backyard is a place of peace and joy to them. "We don't even have to talk. It's where we have some of our best times—watching night fall—just being together," Doris shared.

Ira approaches Conference with joys, fears, high expectations, and humility. He speaks with pride of a church that has allowed him so many opportunities to serve, of a church that emphasizes community and struggles to work through its diversity. Ira will have uneasy moments and difficult times as all moderators do. It is his style to keep his own anxieties and problems to himself while maintaining a willingness to unravel all the tangles that manage to ensnare the rest of us. It will be a good Conference because he will work hard to make it so. He solicits our prayers. ☐

Doris Cline Egge is a high school guidance counselor in Roanoke, Va., and a member of the General Board.

Above left: *Ira works with his staff at the Appalachian Power Company.* **Above:** *Having had a single career, Ira is Roanoke Division Personnel Supervisor for Appalachian. He always has time for the thoughtful gesture for employees, characteristic of his geniality.* **Right:** *Ira's wife, Doris, a registered nurse, works part-time in a surgical clinic, allowing her time to travel with Ira.*

The Brethren and the Hoosier experience

By Lois Teach Paul

Indiana. The very name conjured up tales of Indian raids, of Little Turtle and the Miami Indians, of Mad Anthony Wayne. Indiana was the newest territory being carved from the old Northwest Territory and the Brethren in Pennsylvania and Virginia heard it was rolling and beautiful, a land of rich loam covered with forests of hardwoods waiting to be put to the ax and plow. And it was selling for a dollar or two an acre. Although there was danger from Indians, wild animals, swamps full of malaria, and other perils, there could be good farms—and that meant freedom and security.

Since their arrival in the colonies a hundred years earlier, Brethren farmers and artisans had cleared and settled the rolling Pennsylvania countryside and had been lured into the rich valleys to the south. Sizeable groups had moved to western Virginia, North Carolina, and Kentucky. When Ohio was formed by the Ordinance of 1787, Brethren were among the first settlers.

Now another frontier was opening. It was a new century and William Henry Harrison was the Indiana territorial governor. Surely a new state was in the making. Curiosity and the pioneer spirit were motivation enough and when the pioneers loaded flatboats and wagons, Brethren were among them.

According to early records, the first Brethren to settle in Indiana came to Clark's Grant, a 150,000 acre tract reserved for George Rogers Clark's soldiers. Jacob Stutzman, a Brethren preacher from Randolph County, N.C., and his three sons, purchased 400 acres in 1802. When the territory was secured in the War of 1812, southern Indiana experienced phenomenal growth. The land offices in Vincennes and Jeffersonville recorded thousands of tracts of land purchased in 1816.

The people known as "Kentucky Dunkards" settled in southern Indiana early in the century. They were identified with the "Far West" schism from Kentucky and North Carolina. Although this group continued to observe and preach many Brethren practices and beliefs, it had become separated from the sect partly because of the influence of universalists. Within 30 years this group followed its leader, Joseph Hostetler, into union with others to form what is now the Disciples of Christ denomination.

About the same time the disfellowshiped group settled along the Ohio River, several Brethren families set out from Pennsylvania and Virginia for the Twelve-Mile purchase farther north in Union County, along Four Mile Creek. Between 1804 and 1809, a group which included 14 members of the church settled there. Elder Jacob Miller, who had migrated in 1800 from Virginia to Montgomery County, Ohio, and Elder John Hart came to Four Mile in 1805 to organize the first Brethren church in Indiana. The church grew rapidly by immigration and conversion, and within ten years divided into two congregations.

As more eastern Brethren caught the Indiana fever, names long familiar in the churches in the east began to appear on the rosters of members, deacons, and ministers of Indiana congregations: Bowman, Hylton, Leatherman, Stoner, Longenecker, Brumbaugh, Garver, Hoover, Miller, and others. In addition to transplanted brothers and sisters, the churches added steadily to their numbers by conversions.

In 1820, a church was organized at Nettle Creek, several miles to the north of Four Mile. Ministers from Four Mile and Elder Jacob Miller officiated. Elder Miller's son David was put in charge. The church met in the homes and barns of members for the customary all-day meetings. Meals and overnight accommodations were extended to everyone who attended.

Thousands of the settlers swarming into Indiana were Brethren. In 1830, the new state's population was 343,031; just a decade later it had doubled to 685,866. Many of the new Brethren settlers were from Montgomery County, Ohio. Scores of these had migrated to that Miami River valley only a few years earlier. In 1830, a whole congregation from Ohio settled near Elkhart, Ind., and relocated the church. This pattern was new, but happened repeatedly, changing the strength of districts in Ohio and farther east.

As they grew, some Indiana Brethren communities became centers for newer settlers. The farmer-preachers began preaching points that became new congregations. The Elkhart church, now South Bend, was one such parent church as was Turkey Creek to the south. Brethren homesteaders began the Eel River church in 1838 and eventually seven congregations would call this church their parent. Several churches sprang up in Carroll County: Deer Creek in 1828 and Mexico in 1830 were the first. The Portage congregation was born in 1831 when several ministers from Nettle Creek journeyed north to the Michigan border and called together families who had settled there.

As the church prospered and grew, something happened to it. In fact, something happened to all of Protestantism on the American frontier. Sociologists disagree about whether it was the religious attitudes the pioneers brought with them or the circumstances of the frontier existence which reshaped the church, but both were factors. Among those who left the east for the new land were both dissenters fleeing the confines of a circumspect society and church people who altruistically saw possibilities for missionary work. All were lured by the good land and new opportunities in new settlements.

Whatever motivation drew them, the settlers found disease, body-breaking work,

Indiana Brethren scenes of the 1920s: Upper: *Baptizing at North Liberty.* **Center:** *Busing them in is no new-fangled idea; Union Grove was providing such transport as early as 1921.* **Lower:** *Dunkers were in transition in the 1920s as bonneted sisters, flappers, buggies and tin-lizzies mixed together at Cedar Creek.*

spirit-breaking poverty, and mind-breaking isolation and deprivation. To these families, religion became a necessary social structure, a mind-challenging exercise, and a hope. The church acknowledged these realities and developed practices to meet the needs of the scattered, spiritually hungry people. Methodism's circuit riders, the Brethren system of resident, free ministers and the all-day meetings, the traveling revival, and camp meetings were examples of the adaptations of the Protestant churches.

The church found the social structures and manners of the east held little meaning on the frontier. Persons widely separated ethnically, thrown together by the frontier experience, were more accepting in their relations with one another. So amid the fires of doctrinal arguments and in the melting pot of the frontier, dogmas were challenged, denominations forever reshaped, and new sects begun. A new social consciousness was rising. The church would never be the same again.

The reshaping happened to the Brethren as well. The structured, ethnic church of the east changed on the widening frontier. Some congregations were depleted and died when young families left for the frontier. Many stalwart church leaders were caught up with missionary zeal, others with the prospect of sympathetic followers, and moved west.

Soon after the Civil War, the church's center of gravity, both numerically and theologically, shifted. Ohio, Indiana, and Illinois became the median. The plains, the Rockies, the northwest and the Pacific shore drew the Brethren across the continent and Indiana became a central meeting point for the denomination straining to retain communication and doctrinal integrity. Indiana was the site of 20 annual meetings before 1978. As early as 1848 major denominational decisions and experiences happened in the barns, fields, and conference centers of Indiana.

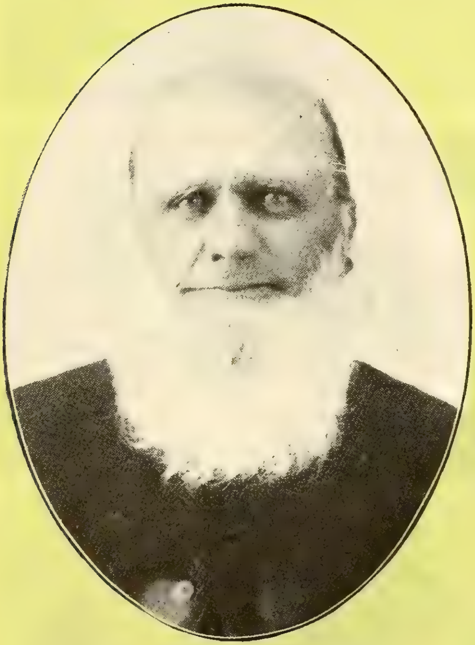
Over the years Indiana's leadership has weighed heavily in several movements which shaped the denomination: higher education, missions, camping, the peace witness, spiritual nurture.

In 1978, for the first time since 1945, the Brethren convene in Indiana. Annual Conference is a core experience for Brethren. Although Annual Meeting crowds of 20,000 persons have diminished, we can be assured that Brethren fervor and Indiana hospitality have not.

Indianapolis, with its ghosts of the western Brethren, lies about a hundred miles and 170 years downstream from Four Mile, but the church's 1978 Hoosier encounter holds the same promise as that of the 1802 frontier—a spreading horizon and wide, new fields ready for cultivation; new opportunities to stretch our potential and new challenges of the spirit. The Lord of the harvest is still at work. ☐

Lois Teach Paul, a former member of the Communications Team, has a special interest in church history.

Annual Meeting 1878



Enoch Eby (1828-1910) was moderator more times (11) than anyone else except H. D. Davy (12 times). He launched that career at the 1878 Annual Meeting and served through the historic years of Dunker schisms. Eby had a high-pitched voice that could be heard to the outer limits of the largest tent or tabernacle. Fair in his rulings, and of pleasant manner, it was often said that he was the best moderator of all.

by Kermon Thomasson

When the Brethren meet this month in Indianapolis they will have gathered for the 21st Annual Conference held in the Hoosier state. The first Annual Conference in Indiana met over Pentecost in 1852 at Baintertown, about two miles north of New Paris, in Elkhart County. Three other "Annual Meetings" were held in the state—in 1858, 1864, and 1868—before the 1878 Annual Meeting a century ago in North Manchester, at the West Manchester meetinghouse.

Just south of the meetinghouse a "tabernacle" 272 feet long and 80 feet wide was erected, half of it used for the business sessions and the other half for a dining hall. In those days everyone (many in attendance were non-Brethren spectators) was fed free. One Annual Meeting of that era itemizes 10,062 pounds of bread, 21,190 pounds of beef, 953 pounds of bacon, 1,115 pounds of butter, 126½ gallons of applebutter, and 396 dozen pickles among its purchases.

Enoch Eby was in his first of 11 terms as moderator in 1878, in business sessions that debated, among other topics, the recently begun missionary enterprise. In the custom of that time, the better known preachers of the Brotherhood held forth in the tabernacle, in barns, in surrounding Brethren meetinghouses, and in neighborhood churches of other denominations. The biggest crowd gatherer—sort of the Anna Mow of her day—was Sister Sarah Major, who preached to overflow crowds at the local Lutheran church. The Manchester *Journal* reported that she was "a fluent talker, a deep, logical reasoner. The anxiety to hear her was so great that only a small number of the vast crowd that went could get into the church."

The 1878 Annual Meeting saw one of the largest crowds ever assembled up to that time. On Saturday of the conference 56 railway coaches of conferencegoers arrived. On Sunday the estimated crowd was around 20,000. Some 1,500 teams of horses were cared for.

In those days Annual Meeting was not reported in *The Primitive Christian and Pilgrim* (as MESSENGER was then called), a full report of the business in pamphlet form being published instead. But in 1878 a reporter from the *Argus*, an Albany, N.Y. newspaper, filed the following story (*Primitive Christian and Pilgrim* editor H.B. Brumbaugh noted that it had "a few mistakes" in it):

Readers of the *Argus* have probably heard of a certain religious sect called "Dunkers" or Dunkards, but as there are none in New York most are equally in ignorance as to their beliefs and practices.

An annual meeting of the sect took place this week in the woods near North Manchester, Ind., and your correspondent, impelled by a laudible desire to learn the tenets of their belief, and to see their mode of worship, visited the encampment, and will embody in this letter the result of the days sojourn among them.

The annual gathering corresponds with the higher courts of other great religious bodies, in this, that is the place where disputes in the several districts, if any there be, are amicably settled, and where the general policy of the sect for the ensuing year is determined upon. It bears, however, more of a devotional and social character than the other courts referred to. The term "Dunkers," derived from the German word "Tunker"—to dip—was originally given as a nickname on their organization in Schwarzenau, Germany, in 1708. Persecution drove them to this country, and their first settlements were made at Germantown, Pa., in the early part of the last century. Their growth, however, was very slow until the beginning of this century, since when it has been more rapid, and they now claim to number a hundred thousand souls.

They are almost exclusively an agricultural community, their membership being principally in the five states of Indiana, Pennsylvania, Ohio, Illinois, and Iowa, their only hold in the cities being in Germantown and Johnstown, Pa., and Baltimore, Md. They have no published confession of faith or creed, nor have they an educated ministry, but they interpret the Bible simply, and obey all its commands literally. Like the Quakers, most of the men wear broad brim hats, while the women wear the Shaker bonnet over a head dress or cap of plain white tulle, their body clothing being generally of the plainest description. Although this is the rule, the observance is not universal, but the women are not allowed to appear in church without the tulle cap, though they have a voice in the administration of affairs, are elected deaconesses and occasionally preach.

Like the Friends, the Dunkers will not fight, nor will they take oaths, or go to law, and until very recently the taking of interest on money was prohibited. An offshoot of the Baptist denomination, they use the triune immersion, dipping each time forward instead of backward. The Lord's Supper is celebrated by the washing of feet, kissing, and the giving of the right hand of fellowship.

As before remarked, they have no educated ministry, but when they find a man versed in Bible lore they choose him for a minister, ordaining by the laying on of hands, fasting and prayer and giving the right hand of fellowship. Of course the services of such a one are gratuitously rendered, and until very recently the sect made no special effort to progagate their faith. However, they now have a native preacher in Denmark, who reports many conversions, and they publish several well conducted religious papers, the principal one being *The Primitive Christian*, published at Huntingdon, Pa., one of whose editors, Mr. Brumbaugh, with kindly Christian courtesy, aided your correspondent in his search after the truth concerning the brethren.

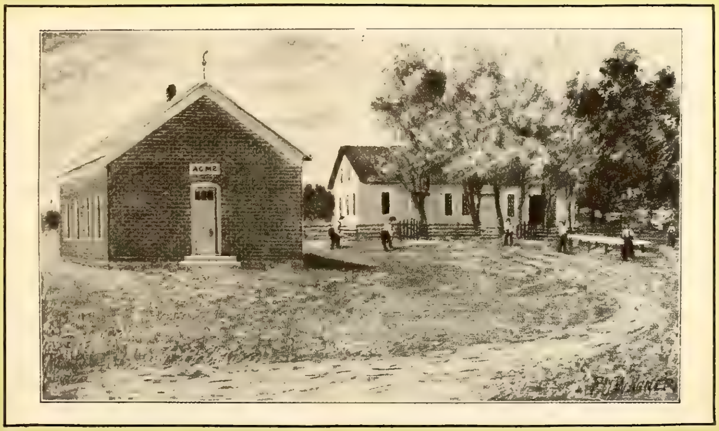
The Annual Meeting this year was held in a grove where was erected an immense temporary structure shaped like a parallelogram and divided into two sections—one a tabernacle capable of seating from three to four thousand people, and the other a dining hall seating one thousand at a time. It is estimated there were on the grounds the day we visited them over twenty-five thousand persons, and a most orderly and decorous assemblage it was. Indeed there could scarcely be a more impressive sight than the immense tabernacle crowded with serious, plainly dressed people—the women in the white tulle caps and plain gowns—and when they raised their voice in song responsive to a leader who lines off the hymns two lines at a time, the effect was almost overwhelming. You may well inquire how they contrive to feed so great a multitude. I can hardly tell you, but it certainly was done, and I can also testify that they took good care of "the stranger that was within their gates."

At dinner the people seated themselves at the tables—men on the one side and women on the other, when at a given signal a thousand voices were raised in song, followed by the bowing of a thousand heads, while one offered thanks. Then for fifteen minutes the clatter of thousands of knives and forks and the music of accompanying spoons certified to the appeasing of hearty appetities with good soup, beef, bread, butter, etc., and room was made for another thousand people, and so on.

I must say that I enjoyed my visit among them and carried away with me exceedingly favorable impression of this simple-hearted, earnest Christian people who delight to call themselves "Primitive Christians." Were all the world like them we might not have so much culture, grace, literary or scientific knowledge as we now possess, but there would be small need for jails, or almshouses, as they claim no Dunker was ever in prison for misdeeds, and none have ever begged through the world. Some may find sport in their expressions of regard and humility, as shown in the kissing and public feet washing, but all must commend the lives which are an outgrowth of their simple belief. □

F.W.M.

Logansport, Ind., June 14, 1878.



The West Manchester meetinghouse (at right in drawing) hosted the 1878 Annual Meeting.

HOMOSEXUALITY and the covenant community

by Graydon F. Snyder

In May, the 190th General Assembly of the United Presbyterian Church met in San Diego. Delegates had a number of serious matters to discuss, but all of the matters were overshadowed by one issue: the ordination of avowed practicing homosexuals. The issue was triggered by actual cases of avowed homosexuals seeking ordination in the Presbyterian Church. A task force was appointed at the direction of the General Assembly to study the issue. This has resulted in one of the most thorough studies of homosexuality by any Christian body. The majority recommendation of the task force was to allow local Presbyteries to face the question of ordination in ways which most fitted their own constituencies. The several possibilities, ranging from condemnation of homosexuality as sin to acceptance of homosexuality as a possible life-style, were clearly outlined theologically in the document. A minority report insisted that it was impossible to ordain homosexuals.

The paper on "Marriage and Divorce" adopted by the 1977 Annual Conference contained among its recommendations this one on human sexuality: *"The faith community needs to address itself to the fundamental growth and relationship issues related to the sexual dimension of our lives. We urge the General Board to appoint a committee to address itself in a comprehensive way to the basic issues of human sexuality from a Christian perspective."*

The General Board named as members of the study committee Graydon F. Snyder, Robert E. Faus, Charles L. Boyer, Ruthanne Knechel Johansen, and Jeannette Tolle. The committee has met once and plans to hold a hearing on Tuesday night at the Indianapolis Annual Conference. But more time has been requested to complete the study assignment, so there will be no action taken in 1978. The committee tentatively plans to bring a full report to the 1979 Annual Conference.

For the purpose of enabling Brethren to begin to grapple early on with this issue which is so certain to engender debate and is so in need of prayerful study and dialogue, MESSENGER has agreed to the study committee's request to share at this time some of its tentative thinking on one part of the total issue of human sexuality—that of homosexuality. We urge our readers to study the statement carefully and to keep in mind that it represents only tentative reflections a year ahead of the actual committee report. Further, we urge all Brethren to share in the consideration of this issue with minds open to fresh insights and consciences sensitive to the injustice we so often inflict on our sisters and brothers through inherited or acquired biases which we may never have taken the trouble to examine critically.—Ed.

The issue was explosive in the Presbyterian Church. Last February, a group of 200 people met at an O'Hare Airport conference center in Chicago to make sure that the majority position was not adopted. The action of this group was called, with considerable controversy, the Chicago Plan. After a heated struggle, the General Assembly in San Diego rejected the majority position with the further directive that homosexuals could be ordained only if they were moving toward heterosexuality or if they would remain celibate.

The question of ordination of homosexuals, or church membership for avowed homosexuals, has been a key issue in most American denominations. The Episcopal Church and the United Church of Christ are among those that have done extensive study on the subject. The 1977 Annual

"For Brethren, a wholesome sexual relationship is one which has the marks of a covenant: self-giving love, patience, [illegible], and other consequences of the Spirit. Brethren should not condone those acts which destroy the covenant, whether they are heterosexual or homosexual." That is the witness of the Bible.

Conference of the Church of the Brethren asked the General Board to institute a study on sexuality. It was assumed that parts of this study would include recommendations regarding homosexuals.

The committee for that study, composed of Charles Boyer, Robert Faus, Ruth Ann Johansen, Graydon Snyder and Jeannette Tolle, cannot possibly prepare a report before 1979, and even then the difficulties seem almost insurmountable. Our society is so divided on this issue that no single statement will even partially satisfy all concerned. And in the Church of the Brethren,—an organization very oriented toward family—no issue can be more threatening and explosive than one which touches the very nature of that family. Nevertheless, the committee is gradually reaching a consensus. I would like to describe that tentative agreement without attempting to predict how the committee finally will conclude its study.

Like the Presbyterians, the Brethren will want to take very seriously the biblical witness. Any position will prove unacceptable if it denies what is apparent in the Bible or denies the relevance of the Bible to the problem. Perhaps, somewhat in contrast to the Presbyterian document, and many others, the family-oriented Brethren will also stress the wholeness and unity of the faith community.

Brethren think of Christianity in terms of the community of faith. This faith family, so characteristic of Brethren and other Free Churches (churches which depend on voluntary adult membership) is called, in biblical-style language, the "covenant community." The covenant community considers the Bible more than an authoritative book from the past which needs interpreting for the present day. It is the guide in the center of the community which enables the assembled believers to understand themselves as a community and to know what faith really means. The New Testament witnesses to the different ways we can respond to Jesus Christ; it also witnesses to the way we can live together in a faith community even though we do differ from one another.

When we think of the Christian understanding in terms of a faith community or faith family, three observations become rather self-evident. First, we are products of our faith family. Unhappy as it may appear to us today, the destruction of Sodom or Gibeah reflects the biblical understanding of community: The sins of one or two are the sins of the total community. The goodness of one or two is also the goodness of the community (1 Cor. 12). There are very few things about us that are given at birth. Almost everything is a product of interacting with others in our immediate family and our larger family.

Second, if this be true, then good health and satisfying life depend on continuing redemptive relationships in the faith community. To be isolated from the faith community will bring ill health, dissatisfaction, perversion, and even death (1 Cor. 11).

Finally, when one thinks of Christianity in terms of a faith community then morality is much less a personal code which one follows, and more an awareness of what is necessary for a healthy community. Immorality or sin in a faith community is that which actually destroys community and/or the person in relationship to the community. For example, murder is clearly wrong because it destroys community with the person murdered.

Sexuality may not be the total dynamic of community relationship, but it obviously cannot be separated from the way we relate to each other in community. A faith community consists of a series of relationships in which we willingly submit the development of our lives to God and the people of God. The sexual relationship is one in which we are willing (and desire) to enter into, and be entered by, the being of another person in order to know and be known. Therefore, the primary way in which we come to know ourselves is through the sexual relationship. It is the basic way in which we learn to give ourselves and receive others. The health or wholeness of the faith community depends on the healthy development of the sexual relationship. Like murder, sexual perversion also can disrupt the faith community. For the sake of the person and the community such breaks in the community cannot be overlooked (1 Cor. 5). This is why the discipline of the faith community is necessary. At the same time we understand that satisfactory development in life depends on the health of the community. To consider some persons raised in the faith community as "different," and thereby isolate them in separate enclaves only makes the problem worse. Isolation not only increases the problem but it also takes away the possibility of finding some satisfactory resolution.

In light of these considerations the com-

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mittee came to look at the problem of homosexuality. How does the Bible view the problem?

By and large the biblical witness regarding homosexuality has to do with the homosexual *act* . The story of Sodom in Genesis 18-19 tells of a city so noncovenantal that it could actually attack two strangers. The story of Gibeah in Judges 19-21 is of the same nature. It so happens that the attack upon the strangers in both cases is homosexuality, but the problem of homosexuality is not expecially the issue in these cases.

References to prohibitions against prostitutes and homosexuals in the temple (Deut. 23: 17-18) almost surely do not refer to actual homosexuals. The presence of prostitutes in the temple would be for fertility purposes. There would be no known reason why a homosexual relationship would be a fertility act. In fact, quite the contrary, the males referred to must be male prostitutes who engaged in heterosexual acts.

The social nature of community is brought out very strongly in Leviticus 18 and 20. There, in terms of a large family, those persons with whom sexual relationships are forbidden are clearly defined. The social code is quite clear. Included in this code is a strong commandment against homosexual relationships between two males. For this, as well as for other actions, there is no moral sanction mentioned. Homosexuality simply stands among many others as an act unacceptable to that community.

In the New Testament there are two clear references—Romans 1:26-27 and 1 Corinthians 6:9-11. The problem described in Romans 1:26-27 is clearly both lesbianism and homosexuality. Morally, both are considered a perversion of normal relationships. The perversion aspect is less clear in 1 Corinthians 6 where homosexuality is listed among other acts of anti-social behavior unacceptable for the covenant community. The homosexuality to which Paul refers is not homosexuality as we know it, but, more likely, pederasty (homosexual use of boys). Pederasty was a common practice among the wealthy and intellectually elite of that time.

From the biblical witness and our understanding of ourselves as a covenant community, several things are clear. The biblical witness stands clearly against anti-social, promiscuous acts of homosexuality. Normally such prohibitions are listed also with other acts of sexual promiscuity. For Brethren, a wholesome sexual relationship is one which has the marks of covenant: self-giving love, patience, trustworthiness, and other consequences of the Spirit. Brethren should not condone those acts which destroy the covenant, whether they are heterosexual or homosexual. That is clearly the witness of the Bible in this regard. On the other hand, the Bible says nothing about sexual attitudes. Sexual attitudes are a product of the covenant community and as long as they are true to the marks of the covenant, there is no condemnation. Persons who are homosexually-oriented but do not act promiscuously on the basis of their sexual orientation are not included in the biblical prohibitions. Some of these people have no covenant problems. Some do, but they should be dealt with the same as persons who have heterosexual problems.

The difficulty for this type of thinking lies in another field. What should the church do in those rare instances of a homosexual marriage, either legitimate or common law? This is the issue which is difficult to solve. It places our argument in serious difficulty, for it raises the issue of whether persons of the same sex can live in true covenant. This issue is close to that of the Presbyterian problem: are homosexual persons acceptable in heterosexual covenant structures or have they already broken from such relationships? These problems are the difficult ones for a Brethren committee and our Annual Conference. ☐

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In our age, the word of God

As Christians, when we discuss the word of God, we need to remember that the word of God comes to us as preached, *as* written, *and as* revealed.

by Robert McFadden

In Luke's Gospel, Jesus is reported to have said to his disciples, "Blessed . . . are those who hear the word of God and keep it" (Luke 11:28). In a similar saying, Jesus spoke earlier to the crowds, "My mother and my brothers are those who hear the word of God and do it" (Luke 8:21). Jesus is teaching that obedience to God's word is most important as the means whereby we enter into spiritual communion with God.

In what ways does the word of God come to us? Karl Barth, one of the well-known theologians of the Christian church during the 20th century, reminds us as Christians that when we discuss the word of God, we need to remember that the word of God comes to us as *preached,* as *written,* and as *revealed.* It is important as Christians that we remember all three aspects in our "hearing and keeping" of the word of God.

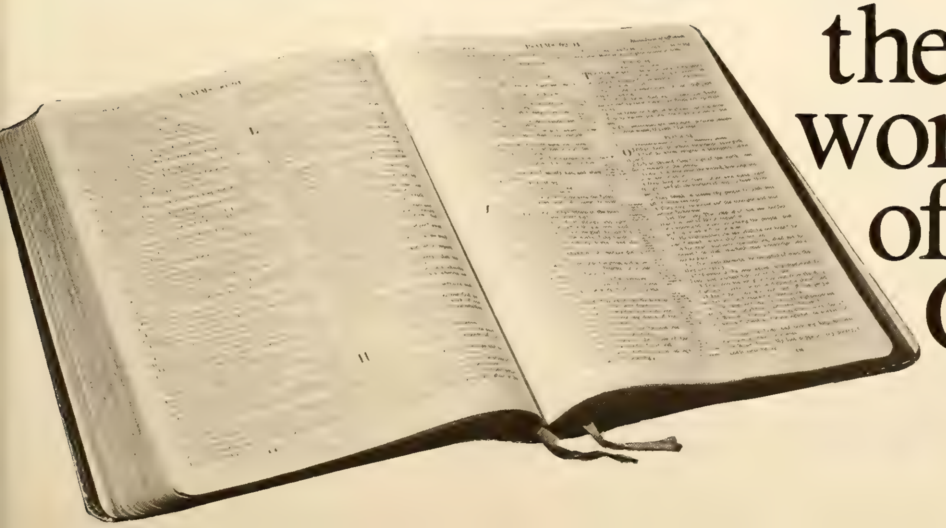
The word of God as preached. For the first 50 years after the life and ministry of Jesus there was no written record of the "good news"; all of the earliest Christians heard the good news *preached.* People were converted to Christ in response to preaching and to the working of the Holy Spirit in their lives. Even today our hearing the good news proclaimed is primary in the life of faith for each one of us.

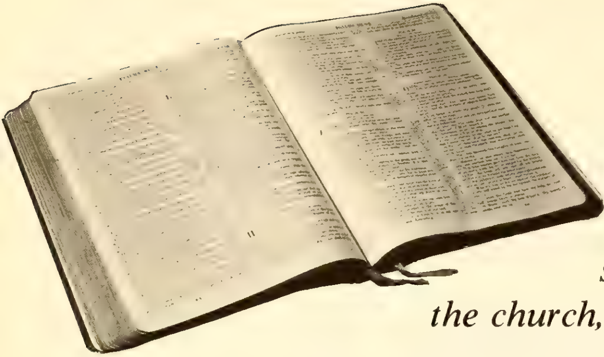
In our own personal lives, we may have heard the word of God preached before we ever read the word of God. How many of us have sung, "Jesus loves me, this I know, for the Bible tells me so" *before* we had ever read the Bible? In the Shenandoah Valley many persons attend the Bible Conference at Massanetta Springs near Harrisonburg each summer. The primary emphasis there is on preaching—the proclamation of the Good News for our time. Like the earliest Christians, we are expected to listen, and by the grace of God, to hear the message of God, that is, the word of God.

Great preaching points to Jesus Christ. Every age "hears" the Bible in the context of the age in which it is read. In our scientific age, we read the Bible in the light of our unique educational and cultural experiences. When the word is preached, it needs to be interpreted so that we may hear and obey in our own age in which God calls us. In whatever age the word is preached, God must say to the heart, "This is God's word"—for the word of God quickens the response of faith.

By preaching, we hear the word of God, and to the extent that we hear it and obey it, God is moving in our hearts to accomplish his purposes within us. Paul writes in I Corinthians 15:3, "I delivered to you as of first importance what I also received, that Christ died for our sins. . . . " Today he might write, "God accepts us even though we are unacceptable." The word is preached and passed on to every generation, and each generation must acknowledge by faith the meaning of the word for its own history.

There is no substitute for good preaching. It is the means through which the message of God takes on personal meaning for each one of us. There are cer-





Scripture points us to the mind of Christ. The Holy Spirit, speaking through the Bible and the church, reveals to us the mind of Christ

tain sermons that have touched us deeply, for we heard through them the word of God, and grasped the word of God for our own lives. The written word always needs an interpreter.

The word of God as written. Unlike the apostles and early disciples, you and I do not hear the Good News directly from them, but we always hear it by way of the Scriptures. The Bible is always the *medium* through which the Good News is interpreted to us. The Bible is the witness of the early church; it is the record of the earliest testimony given by apostles, disciples, the Gospel writers and Saint Paul. Because it occupies that unique place in the history of the church, it is the norm by which we judge interpretations of the word of God.

Like John the Baptist, Scripture points us to Jesus the Christ. But also like John the Baptist, Scripture can be understood as both pointing to and pointing away from Jesus. We may read the Bible and hear the word of God, or we may read the Bible and hear nothing.

In his lifetime, Paul Tillich said that Protestant attitudes toward Scripture had undergone a major revolution during the past 150 years. The record shows clearly that he is correct. Two hundred years ago many Christians would have regarded the Bible as *the* revelation of God; today many are more inclined to regard the Bible as *pointing* to the revelation of God in Christ.

Two hundred years ago Christians would have regarded Scripture as inherently different from any other writing. They would have questioned Professor Jowett's essay in 1860 that claimed that one could "interpret the Scriptures like any other book." Unlike the Mormons, who claim that Joseph Smith dug the Book of Mormon out of a hill in New York state, and unlike the Moslems, who claim that the angel Gabriel spoke the Koran to the prophet Mohammed while he was in a trance, Christians today claim that God *inspired* disciples to write. The book contains God's message, but they also reflect the human impact of the individual writers.

We go to the Bible, not because it is some sort of UFO Holy Writing that dropped out of the sky, but because we believe that God inspired persons to witness to the work and person of Christ. Luke writes at the beginning of his Gospel, "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us . . . it seemed good to me also . . . to write an orderly account for you, most excellent Theophilus . . . " (Luke 1:1-3). We understand that Luke wrote out of human motivation as well as divine inspiration. The Gospel is both a literary masterpiece and the word of God in the words of persons.

We can study the Bible as we can study any other book, and many do so for its literary, historical, and cultural values. But we may also read it to hear the word of God and to better understand his revelation to us in Jesus Christ. As Martin Luther, the Protestant Reformer said, Scripture is the cradle of Christ. The Bible points us to the revelation of God in Jesus Christ.

The word of God as revealed. We ought to remember that God revealed himself most fully in his Son. The Gospel of John says it well: "These (things) are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31). We have not been given a book, but a person. God has not revealed a code or a creed, but he has revealed himself. The Gospel of John says: "For God so loved the world that he gave his only Son . . . " (John 3:16).

In the prologue of his Gospel, John writes: "In the beginning was the Word . . . " In chapter 1:14 he continues, "And the Word became flesh and dwelt among us, full of grace and truth." These words point to the Incarnation, the central conviction of the Christian church. The Word was clothed with flesh and lived among us. This same understanding of the Incarnation is found in the first line of the Letter to the Hebrews: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things. . . . "

A gospel hymn states this Christian belief clearly, using the words of Paul: "For I know whom I have believed, and am persuaded, that he is able, to keep that which I've committed unto him against that day." Christians believe in Jesus Christ; their trust is in Jesus the Christ who shall stand with them in the Day of Judgment.

It is essential to Christian doctrine to keep in mind that the ultimate authority of the church and for the Christian faith is the mind of Christ. Paul wrote to the Philippians, "Have this mind among yourselves, which you have in Christ Jesus . . . " (Phil. 2:5). Scripture is indispensable because it points us to the mind of Christ. The Bible has been preserved by the church. The Holy Spirit, speaking through the Bible and the church, reveals to us the mind of Christ.

The Holy Spirit works through both to reveal to us the meaning of the word of God in our age. Without the church, the Body of Christ, the Bible comes to us only in its own historical period and time. Without the Bible, the church may wander astray from its true mission and the commission of Christ. Both the early apostles and contemporary disciples are needed.

Whenever then, we think and talk about the word of God, let us remember that for all Christians it is very important that we think about the word of God as *preached,* as *written,* and as *revealed.* ☐

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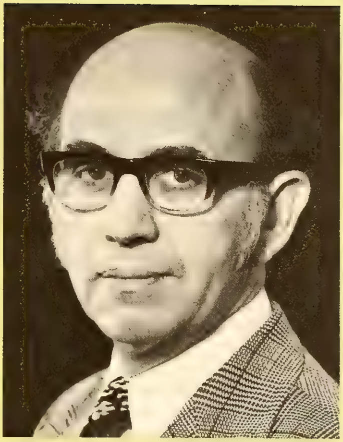
by Carl H. Zigler

As your faith matures



Times like these test your faith and mine. So do accidents, crises, and the effect of aging. Daily stress, sudden life changes, poor health, and loss of friends give rise to the need for counseling among older adults. I find this a challenge in a Home providing long-term care.

Terminal illness is probably the most severe test for one's Christian faith. Those of us who counsel the terminally ill should not attempt to explain the incomprehensible, but provide encouragement to accept the situation and offer hope without fear. Pious platitudes and pulpit language is generally inappropriate for the sick. Instead, comfort for mind and body comes through adapted spiritual guidance along with an understanding of human beings, how and where they hurt.

Habit patterns change slowly among those whose life-style is well established. However, mature faith is often found among geriatric persons and it is beautiful to behold. When the crisis comes this spiritual foundation provides support. The fear of loneliness or abandonment can be greatly reduced by the help of a trained and comprehending chaplain, pastor, or friend. An active faith enables one to accept with serenity those irreversible circumstances. Practical ways to achieve this were among those things recently learned by 63 persons enrolled in a four-week seminar on death and dying which I conducted for Southern Pennsylvania District at The Brethren Home at New Oxford.

"Your will to live can sustain you when you are sick, but if you lose it, your last hope is gone." (Prov. 18:14 TEV). A maturing Christian faith can redirect one's whole perspective from a negative to a positive position. Through such spiritual power we overcome fears that appear as mountains before us. Did not Jesus say if we have faith as a grain of mustard seed, we can move mountains?

At the moment I can recall a half dozen persons whose composite age averages 90, all of whom possess one thing in common. They are actively searching for fresh ways of expressing themselves. They no longer hold to the status quo, but are looking for new approaches to life's experiences. This is most refreshing to those of us who are younger and minister to older adults day after day. You may have discovered, as I have, that many happier, older persons are those who, though advanced in years, are still young in spirit.

Recently, while traveling in Israel, I visited a kibbutz. Older adults do what they are able to do as their contribution to the community. They do it in shorter workdays, but it is accepted as valuable. Among the 65 families that make up the compound, peace and tranquility seem to be evident with all, including the elderly.

Adjustments seem to increase as years accumulate. The mind is not as keen as it was previously and body changes, which may come without warning, effect our attitude substantially. Older persons grow more sensitive about how they are perceived by others. They may feel they are not understood, or sometimes even rejected by more agile persons. Here is where mature faith serves its most useful function. Life rises or falls, succeeds or fails, depending on how we see ourselves in relation to God and those around us. Some classic examples include Helen Keller, blind much of her life, yet producing literature that has been an encouragement to others. Fanny Crosby, also blind, wrote many hymns which have been a source of inspiration to multitudes. Beethoven is supposed to have never heard his Ninth Symphony. It is difficult to imagine a composer producing such beautiful music without the ability to hear. Success can and does come to older people also in spite of age or handicaps. Lord Byron, on the other hand, became quite bitter because of his club foot and never did learn to adjust.

Faith for persons of all ages matures as we grow in spirit. We learn to employ creative ways of praying, to develop fresh understanding of scripture, to meditate, to worship and to serve others in need regardless of our age.

Dr. Ernest Leuhman, in a speech at the National Chaplain's Convention in Philadelphia, March 1977, said, "Through suffering, many people find some of the most important meanings for their lives. Suffering purifies, refines, and enables people in their inner being. It matures them in such a manner that they understand better what really matters in life. To be sure, many become embittered and die as sour, disappointed, and angry people, but I believe pain, weakness, hardship, and powerlessness are often the hand of God touching us to remind us of our mortality."

I find there is a real need for spiritual therapy which includes counseling the aging and the terminally ill. It is rewarding to bring hope to the hopeless, comfort to the dying, reassurance to the bereaved, relief to the anxious, and composure to the disturbed. There are times to rejoice with those who rejoice and there are times to weep with those who weep. We need to know how to do both effectively.

A clinically trained minister has been taught how to approach the distressed and to handle depression positively. Loneliness is no stranger to such a minister. None of us can be all things to all people at all times, However, the longer I work with the elderly, the more I realize opportunities for Christian service in this field are unlimited.☐

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What kind of farmer

Read: Matthew 13:1-30

Picture an ordinary farmer who goes forth in the spring to plant his fields. He scatters his fairly inexpensive grain, not paying too much attention to where it falls. He has a large fertile field that should provide a plentiful harvest. If some seeds fall on the hard path at the edge of the field and are eaten by the birds, they will be no great loss. Neither is it necessary for the farmer to worry about seeds that fall in the rocky section of his land; few plants will sprout up, and what they might add to the harvest is not worth any extra work necessary to remove the rocks. The same applies to seeds that might fall among the thorns; any plants that take root there will be choked out anyway. The farmer's efforts can best be expended in cultivating the good land and helping along the seeds that have fallen into the best conditions for growth.

Picture now an extraordinary farmer. This farmer has spent his last penny to purchase the most expensive grain available. For this reason, he cares about every single seed he sows and wishes to make use of all his property. Thus, instead of forgetting about grain that falls on the path, he works hard to soften the ground, to see that the seed is covered and cannot be snatched away by the birds. Likewise, he removes the rocks and pulls up the weeds from the thorny bed. After planting, he continually watches over the entire crop, irrigating when not enough rain falls and regularly cultivating the land in order to give the roots a chance to breathe. He takes no chance on losing any single grain that has been sowed. He watches over each plant with tender and constant care.

In the parable of the sower, Jesus describes four such kinds of soil, representing four types of people who receive the Good News about God's kingdom.

The first type of soil, the hard path, represents those who hear the word of God but do not understand. Certainly, at times, all of us have lacked understanding of some of Jesus' teachings. If not, there would be one church universal with no dissension whatsoever about our Christian beliefs. Even the disciples who were close to Jesus did not always understand what he was trying to tell them. Many things were not understood until after His death and resurrection; even about these events some have had and still have their doubts. When we doubt, therefore, or do not understand, does this mean the seed is lost and has no hope except to be snatched away by "the Evil One"? Is it too difficult to believe that God just might be like the extraordinary farmer who will work the soil, to soften our hearts, to cover the seed, so that someday we may understand?

The second type of soil in Jesus' story, the rocky ground, represents those who are at first enthusiastic upon hearing God's word. Who of us has not been enthusiastic after a particularly moving experience? How many of us have complained, however, because that feeling did not last? When things are going well, it is easy to believe in the Good News; but when trouble sets in, who hasn't wondered if God is really there after all? Too many times the rocks of our troubles won't let our faith take root. Does that mean that those first tiny shoots are doomed forever and must whither and die? Is it too difficult to believe that God is the kind of farmer who will remove rocks so that our faith can grow? Did he not tell us to cast our burdens upon him for his yoke is easy and his burden is light?

The third kind of soil Jesus talked about was the thorny bed. In today's world filled with leisure and luxury, few of us have never been lured by riches, success, and escape from daily cares. Does this mean our faith will be choked and must die like seeds that fall among thorns? Is it too difficult to believe that God can remove the thorns or that he can at least allow us to grow among them? Immediately following the parable of the sower, Jesus tells another planting story that suggests the latter possibility. In this tale, the farmer planted his field with good seed; during the night an enemy planted thorns among the farmer's wheat. When the thorns and wheat began to grow together, the farmer would not pull up the thorns for fear of harming the wheat. Anyone who has planted a garden can appreciate this farmer's dilemma, knowing how easy it is in pulling weeds to pull up young plants that are intended to reach full bloom. Is it not possible, therefore, that although God may not remove the thorns (which He obviously has not done, since all are faced with temptations of daily cares), God may allow us to grow alongside and, as in the parable, then be separated at the harvest?

Finally, Jesus tells of a fourth kind of ground, the fertile soil, which represents those who hear the Good News and understand. Lest those who may find themselves in this category become too self-assured, think for a minute about the farmer's fertile land. Seeds planted even under these favorable conditions cannot be left unattended. Birds can still snip at the plants once they have begun to grow. Weeds can still sprout if the soil is not cultivated regularly. If nature does not provide the proper amount of rain, the farmer must irrigate the land. Basically, therefore, the growth of any seed depends

God tenderly cares for every single

is God? /by Mary C. Early

on the farmer. What can the hard path do alone to make the seeds grow? What can the rocky ground or the thorny bed do on its own to produce a crop. What, indeed, can the fertile soil do if it is neglected? All are powerless unless the farmer provides the care.

Likewise, what can we do to soften our hearts? What can we do to resist the temptations of life's daily cares? What can we do to live through our trials and difficult times? What can we do to cultivate what Good News we have heard and understood in order to keep growing? We, like the soil, are powerless without God. Unlike the soil, however, we have a choice about whether or not the farmer is allowed to do his work. The soil cannot choose to resist the farmer's efforts. God, on the other hand, has given us a choice; the distressing part is that too often we choose to resist God's attempts to carry out His work. Truly, we must strive to be more like the soil—to submit completely, to give up our efforts to resist, and to let God take care.

Is it then too difficult to believe that God must be like the extraordinary farmer? Looking at Jesus' parable on the surface we may not be convinced, but we need to consider the story in light of the fact that it was told before God purchased his seed. What ordinary farmer would allow his son to die in order for him to pay for his grain? Is not this the price God has paid for his crop? Knowing this, how then can we refuse to do anything but submit to his will and his power as an extraordinary farmer who has purchased seed at the highest possible cost? Knowing this, we must certainly believe, therefore, that God will do nothing less than watch over and tenderly care for every single seed he has planted. ☐

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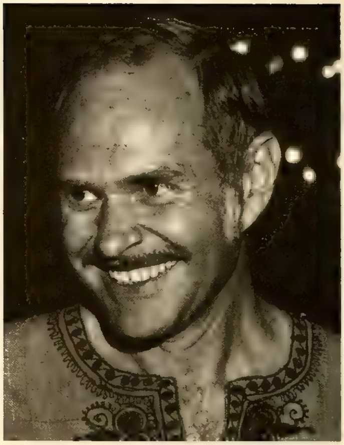
seed he has planted.

by Ralph Royer

Deserts can be changed



Deserts have fascinated most of us at one time or another with their strange awesomeness and uncertainties mixed with childhood ideas of what deserts should be like. So it was with a mixture of excitement, anticipation, and concern for the unknown that my wife, Flossie, and I came to work in the Aïr Mountains of north central Niger (pronounced Nee-ZHEER) in January 1976. We have discovered that there are areas of great rolling sand dunes, but that is only one part of the desert—other parts are mountainous or scrub thorn and grass lands. The average rainfall in the area of Agadez—our village—is about five inches, but it is amazing what this produces when combined with hardy grasses and trees.

Last fall, because of the UN Conference on Desertification held in Nairobi, a good deal of attention was paid to this subject but as with many urgent problems it was soon pushed to the back of the newspapers as well as of our minds. Some things can perhaps be handled that way but the problem of deserts and near deserts will come back to plague us again.

Here in Agadez we are on the very southern fringe of the great Sahara Desert. Days of biting, blowing sand are a real reminder of that fact. There are many reasons for deserts, not the least of which is the human factor, largely a result of trying to eke out a living beyond the limit of dependable rains and adequate pastures, but this is home to many people and there are very few people who like to pull up roots to seek another unknown location, especially when one is so ill prepared to fit into another economic and cultural situation. This is the plight of hundreds of thousands of people in the desert and its bordering Sahel region.

There seems to be no lack of ideas as to what should be done. In fact, everyone seems to have a plan, though few agree on the steps necessary or on their priority. Some require tough decisions such as moving people or restricting grazing areas and numbers of animals, but few governments are ready or willing to take such drastic steps. Still, on a small scale there is progress being made: some green belts of new trees, dune stabilization, reforestation with native species, small check dams to slow down water runoff, laws to keep the remaining trees protected, cement wells and live hedges to keep from cutting trees for thorns and wood to line wells and so on, all with varying degrees of success.

One very serious situation confronting every sizable town in the Sahel and similar areas of the world is the shortage of firewood—used almost universally in cooking. A fringe of near desert surrounds most towns and it is ever widening. As a result, firewood becomes more expensive. Solar energy is in abundance in these parts of the world but a simple way to convert it to cook one's food or to make "Tuareg tea" seems so far to have eluded us. But solar energy is an idea which needs the urgent attention of technicians. It is not that such systems are impossible, but are they adaptable to the eating habits and/or nomadic life of the people who need them, and are they cheap?

Radical solutions to technical problems have their place, but so often they either don't touch common people or place them in conflict with their culture or are wasteful of natural resources. It seems to me that there is a real place for what is called "intermediate or appropriate technology" and though it isn't as enthusiastically received by the technologically minded, it is accepted as a realistic, practical, and comprehendible step by those whom it benefits.

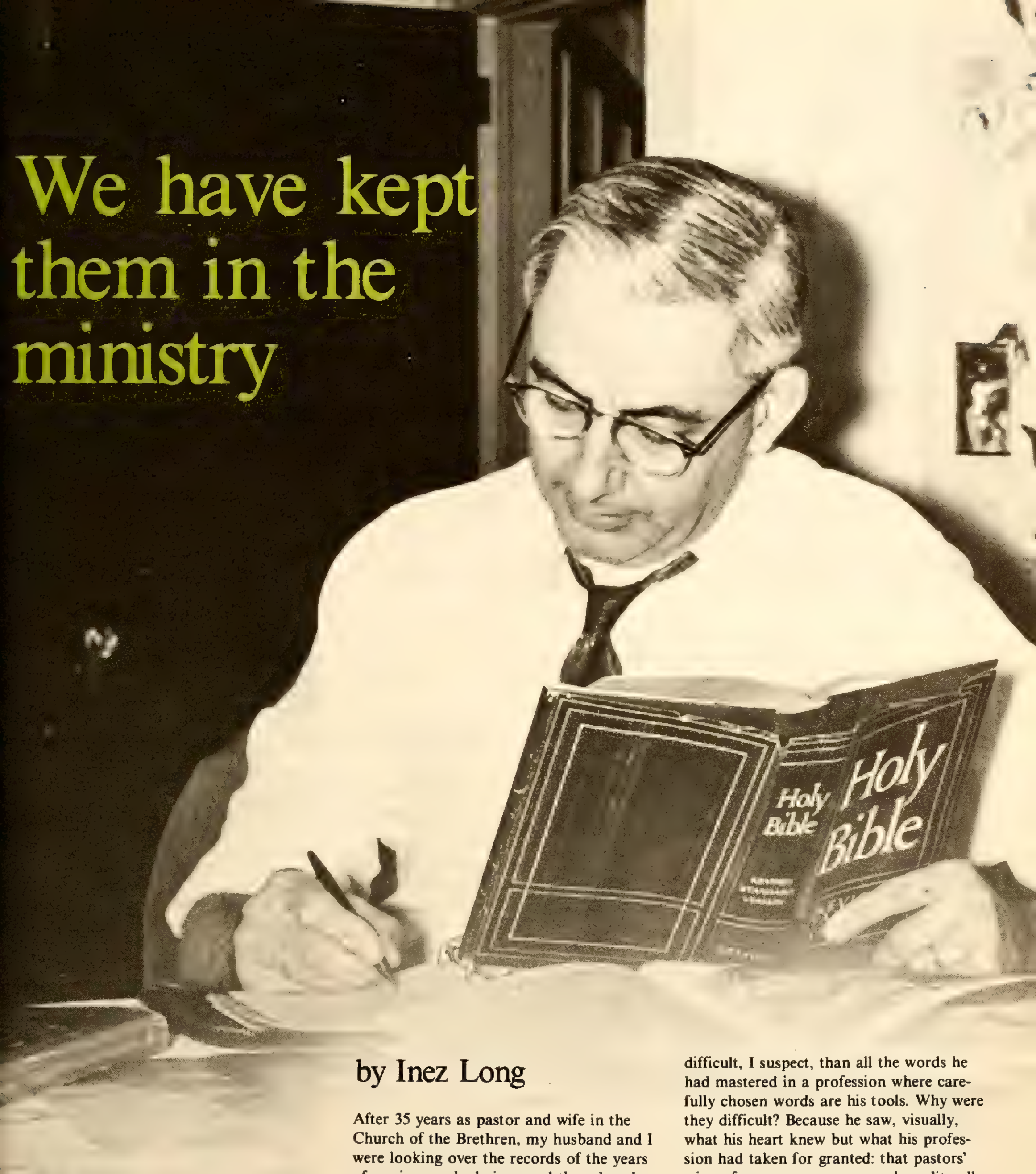
Is the effort worth it? Yes, I say! We saw many serious and dedicated people at the UN Conference in Nairobi last September who need to be encouraged in the face of a difficult task. Many decisions to give direction in this fight against the encroaching desert need to be taken at the highest levels of government where the UN is equipped to work, and people all down the line need to be recruited and enlisted in these efforts remembering always that it is those at the end of the line, those living in daily contact with the desert that bear the brunt of it.

What should we do? What *can* we do?" you say. Certainly we do need to be informed and then supportive of those efforts aimed at the many complicated problems that face these dry areas of the world. As a part of our Christian commitment to our brothers and sisters and the right use of the resources that God has given us, Brethren should support with personnel and money, programs which attack the root of the problems. We know of Brethren response to disaster situations, but here is a small opportunity to work at averting or lessening this potential problem area. In what way are we Brethren going to respond?

As Andy Young told us last June in Richmond, "When we see how interdependent democratic freedom and agricultural development might be, it would seem that a church that still represents the best of American agricultural tradition would have a special calling in a hungry world." ☐

Ralph Royer was born in Nigeria and has spent his adult life working in education and agriculture in that country and in Niger.

We have kept them in the ministry



by Inez Long

After 35 years as pastor and wife in the Church of the Brethren, my husband and I were looking over the records of the years of services we had given and the salary he had received. Matching these records were twin columns of projected years of life expected, and monies saved. Suddenly my husband turned to me and said, "You have kept me in the ministry."

They were difficult words for him, more difficult, I suspect, than all the words he had mastered in a profession where carefully chosen words are his tools. Why were they difficult? Because he saw, visually, what his heart knew but what his profession had taken for granted: that pastors' wives, for many, many years, have literally "kept their husbands in the ministry."

How? By meticulous savings from a clergyman's slim salary, by thousands of telephone calls answered, by hundreds of notes written, by scores of dinners given, by doorbells rung and answered—by two for the price of one.

He saw a mass of evidence to the fact that a pastor's wife is the unpaid assistant in a profession which is the lowest on the salary scale of all professions. He saw the monies which I had added for retirement. Now he understood my insistence that pastors and pastors' wives should be in the forefront of the movement for equal rights for women.

"If firm lines are not drawn between two loyalties, one to the church and the other to individual, God-given rights, a pastor's wife may wake up some day to discover that what she thought was a united loyalty has become a disunited one. To safeguard herself against this disunity, she should prepare alternatives for the sake of her own free spirit."

The pastor's wife has a right to special recognition for her indispensable role in "keeping her husband in the ministry." Indeed, St. Paul might not have written as he did about women if, instead of having to leave his pastoral duties to make tents for a living, he had had a wife back home who was "keeping him in the ministry."

My story as a pastor's wife is not unique, but my consciousness may be. The consciousness began in my husband's first pastorate, where, after 10 years of hard work, I was faced with the impossible task of keeping a free spirit as a person and being a pastor's wife. I had wavered a long time on a decision; finally time had run out. I had to decide, consciously and finally, knowing the dual role ahead. "I have to go back to the parsonage," I said. "There is no other way right now than the way of loyalty to the tradition."

Now, 25 years later, I know there is another way. The insight came as I sat in an office where church officials listened, but did not hear, our requests for extra consideration after two decades of service in the congregation. Suddenly I knew, as if from a voice from heaven, that the traditional role of pastor's wife was no longer worthy of my continuing loyalty.

I was frightened. For the first time my loyalty to the church's tradition, and my loyalty to my God-given rights, talents, and free spirit had become disunited.

The pain of this new focus is severe. Hopefully, however, it will help other pastors' wives who, also, have "kept their husbands in the ministry." Perhaps it will encourage young wives to focus clearly on the future, and also on their lives and rights as persons.

Pastor's wives have earned the right to discuss their rights openly. As a group we have been loyal, disciplined, and practical. We have had to be in order to survive. We have balanced public and private life with dexterity. We have managed three careers simultaneously: parsonage life, salaried jobs of our own, public life. We have played background roles for our husbands. We have struggled with our children as the realities of secular life confronted them, raised in the artifices of parsonage life.

So pastors' wives should be in the forefront of equal rights. We should seek the gratitude of congregations because we have "kept our husbands in the ministry." Most of us have earned the money which put our husbands through graduate school, to continue his education, to help with college expenses for the children, and to build up retirement funds against inadequate pension plans. We have postponed promising careers of our own to move from parish to parish, always mindful first of our husbands' professional opportunities.

We must also insist that we have a right to a home of our own. A parsonage is, at best, borrowed and alien. It is no longer a supplement to a pastor's salary. In these days of rising property values, if a parsonage is a valuable capital investment for the congregation, it is a liability for the pastor.

Also pastors' wives want to be known for their own skills and talents, not for a partnership with duties which are an appendage to someone else. We want to be responsible for our own successes and our own failures, not subject to the scrutiny of those who are not our employers.

If I knew these problems, you ask, why did I marry a minister? Didn't I know that pastors are ill-paid, parsonage-housed, and loyally wifed by a helpmeet?

Yes, I knew this, and so do most pastor's wives. But I did not recognize when I first married that most pastors' wives are idealists. So are their pastor-husbands. We share a blind faith. In spite of the warnings of experienced family members in the ministry that a pastor cannot maintain himself without a sizeable inheritance, or by speculation, or by a working wife, I did not heed the warnings.

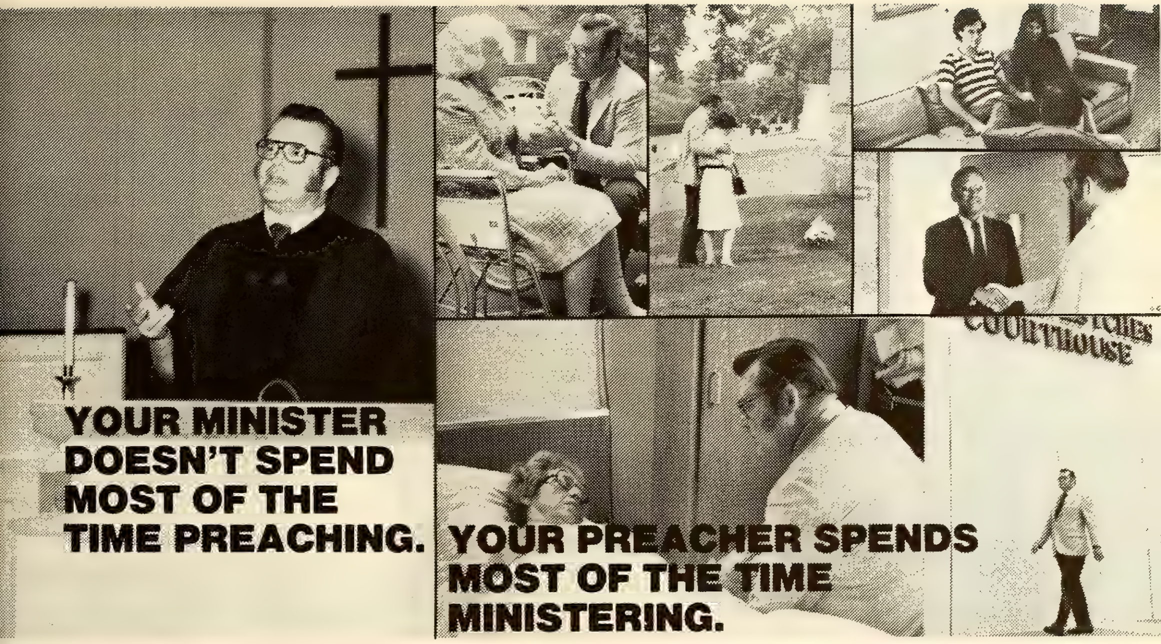
Nor did I know, 25 years ago, that when it comes to finances, church officials change mottos rapidly, from the religious sense that "Love is our business," to the financial sense that "Business is business."

I congratulate myself, and all pastors' wives, upon marrying men in an honorable profession. Our experiences are rich in human love and spiritual gifts. But I also caution young pastors' wives, while the stars are in their eyes, to ask the question, "How can I serve the church without the church becoming my master?"

If firm lines are not drawn between two loyalties, one to the church and the other to individual, God-given rights, a pastor's wife may wake up some day to discover that what she thought was a united loyalty has become a disunited one. To safeguard herself against this disunity, she should prepare alternatives for the sake of her own free spirit.

As she moves with the freedom given her by the grace of God, she will find a Kingdom more powerful than any institution, and will be given strength which no tradition can give, threaten, or take away. ☐

Inez Long is a high school English teacher in Lancaster, Pa., and a member of the Lancaster congregation, where her husband, John, is pastor.



YOUR MINISTER DOESN'T SPEND MOST OF THE TIME PREACHING.

YOUR PREACHER SPENDS MOST OF THE TIME MINISTERING.

A pastor, Dr. Anton Boisen tells us, is "one who has come through religious experience, has symbolized it as his own, yet can speak of it in first-order language which moves his people."

A pastor is indeed a preacher.

And for some churchgoers, that's *all* a pastor is. Because that's the only place they see their pastor. In the pulpit.

Until, of course, someone in the family gets sick, or gets baptized, or gets married, or gets fired, or gets mad, or gets depressed . . . or even gets involved with the church.

That's when you begin to see the world of ministering a minister does.

Many ministers are in the thick of more activities every month than most of us would attempt in a lifetime.

They visit hospitals, nursing homes, funeral homes, private homes, even 'runaway' homes.

They call on and counsel the bereaved, the sick, shut-ins, troubled families—talking over life, death, jobs, health, alcohol and just plain broken spirits.

They have consultations with teachers' groups, handicapped groups, mental health groups. They teach adult seminars, Bible study courses, confirmation classes.

They write letters to members, to potential members, to inactive members. Letters to Congress, to newspapers, to prisons.

They go to meetings. Oh, those church meetings!

They make telephone calls. And *return* twice as many.

They read. And research. And write: sermons, talks, prayers for worship.

They hold positions, too—on all those different boards many of us say we're too busy for.

And finally, ministers must find time to reflect. To sort out, just as we do now and then, what it all means.

A minister, as Dr. Boisen concludes, "feels the mystery and extraordinary significance in the person before him . . . helps him explore who he is before God, and what he has to offer humankind."

Your minister needs your help, cooperation and nurture. A pat on the back, a friendly note, a supportive call can all lift a pastor's spirits.

All of us can minister to our own minister. And we should.

Preaching God's word isn't so hard.

But ministering to God's people isn't so easy.

God knows what you can do for your church.

CHRISTIAN EDUCATION

Because of our denominational priorities and the Christian heritage we share, the Church of the Brethren cooperates with other denominations in the preparation of resources for congregational education. The *Foundation Series* introduced in the fall of 1977 was published by several Mennonite groups. To provide a particular Brethren emphasis, supplementary packets have been provided without charge to the congregation. *Christian Education: Shared Approaches* with new resources to be used beginning fall 1978 has been developed with several Protestant groups. With each of these series, Brethren have been involved in the development and have written a few of the units.

Persons in more than one-third of our congregations have found the *Foundation Series* a good choice for their classes. *Foundation Series* for youth and adults won't be ready until 1981, so other resources need to be found for the youth classes. *(A Guide for Biblical Studies* is available for adults.) Part of the *Christian Education: Shared Approaches*—the youth/adult resources for *Interpreting the Word*—is recommended for use in youth classes.

Interpreting the Word

This new series is intended to increase the ability of the people of God to respond to the scriptures, equipping them to be responsible interpreters of scripture. The resources designed for senior high youth and adults include an introductory course and two other possibilities published quarterly.

The introductory course—*Basic Bible Study*—is intended to motivate persons to acquire some basic skills in interpreting the Bible. It assumes little prior knowledge of the Bible and provides an introduction to Bible study for those who might not have been willing to venture into it before. This one-time course is written for both the leader and the learners. The one book serves as a leader's guide, a textbook, and a workbook. The focus is on love with study of Genesis 22, 1 Corinthians 13, Psalm 23, John 14, Jonah and Luke 15.

The quarterly called *New Ventures in Bible Study* provides two choices for Bible study each quarter. The "Core Program" is designed to expose learners to major concepts, major events and dominant ideas of the Bible and introduce them to the seven-part method of Bible study. It is intended for those ready for comprehensive study of the Bible.

The "Core Program" for 1978-79 includes: fall—Philippians/Mark; winter—Exodus/Psalms; spring—Matthew (written by Rick Gardner of Parish Ministries Staff); summer—Amos/Isaiah 1-39.

The other possibility is "Bible Perspectives." These sessions are designed for persons who have had courses in Bible in college or seminary or who have pursued private study. These more advanced courses for 1978-79 are: fall—Old Testament Stories and the Old Testament Story; winter—Introduction to Paul (Galatians); spring—The Bible and the Problem of Suffering; summer—Bible Study Helps.

Foundation Series

Content for the Year II courses of the *Foundation Series* is centered in the following areas:

—Materials for children up to two years old and for kindergarteners are the same each year. For ages 3 and 4, the Year II focus is on interpersonal relations, the congregation, creation, and growth. In grades 1 and 2, the theme of the family of God is continued with an emphasis on children during the Year II.

—For grades 3 and 4, the biblical story is picked up again where it was left at the end of the winter quarter with the Exodus story and ends with the stories of guidance in the wilderness. The spring quarter centers on Jesus as Savior. Love is the theme for the summer quarter based on 1 Corinthians 13.

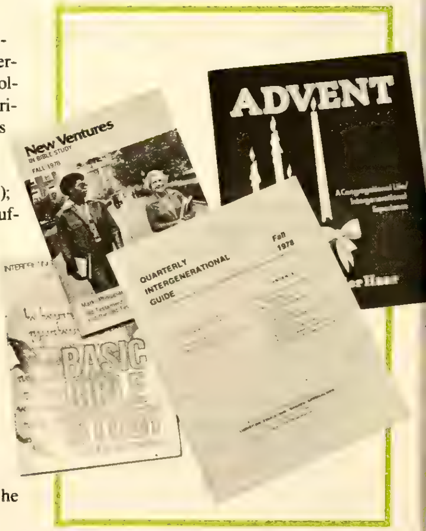
—The life of Jesus is the theme for the fall quarter for grades 5 and 6 followed in winter with an emphasis on the teachings of Jesus. Issues facing the disciples are considered in the spring quarter. The worldwide church is the content for the summer study.

—For grades 7 and 8, the survey course emphasizes covenant and law. The Old Testament is studied during fall and winter. The spring quarter centers on Jesus with an emphasis on Jesus calling people back to their covenant with God. The Ten Commandments are the study for the summer quarter.

Living the Word

Another part of *Christian Education: Shared Approaches* is *Living the Word*. This new series is designed to enable persons to participate in the life of the Christian community and in its mission in the world as disciples of Jesus Christ, Lord and Savior. To accomplish this purpose, persons should have the opportunity to:

—welcome and be welcomed into the community and form friendships.



—understand procedures of the church and become involved in its decision-making,

—participate actively in the mission of the church in neighborhood, nation and world,

—explore human relationships, live out theology, clarify values, and deal with ethical and social dilemmas,

—develop a sense of mutual enrichment with members of the whole community—across lines of generation, family, peer, and sub-groups,

—know who they are as the people of God and as Christian disciples,

—acquire a basic knowledge and experience of the Christian heritage and faith,

—understand the church's liturgy, practices, symbols, traditions, and use this understanding to plan and participate in a variety of acts of worship and celebration,

—prepare for significant events in their lives in relation to the community, such as baptism, church membership, ordination,

—build meaningful relationships within the Christian community,

—develop the ability to testify to their faith through word and deed, both to other members of the Christian community and to those outside it.

Materials for children to age three are permanent, to be used over several years. Included are a set of books for two-year-olds, a leader's guide and resource packet, and a set of birthday cards. Resources for age three through grade six are quarterly and include student's book, leader's guide, and resource packet. Resources for junior high and senior high include quarterly leader's guide and student's resources.

The resources for adults are developed around a three-year theme of "New Shape for Discipleship" with the focus for the 1978-79 on "Becoming Fully Human." Materials include a permanent process guide called "Becoming Effective Teachers" with quarterly leader's guide and a tabloid for participants called "Today's Word."

Resources for intergenerational experiences include a quarterly guide to be used with age-level material and a resource for congregational life experiences centering in a particular theme. The themes for 1978-79 are Advent, Mission, and Pentecost. The quarterly guide for fall 1978 uses the resources of Level 3 (kindergarten) and Level 4 (grades 1 and 2). The guide includes session plans for 13 sessions of intergenerational learning as well as ways of doing shorter studies or a one-time event.

For youth fellowship groups, *Living the Word* includes a "Youth Elect Series" (YES) with three units each year of four to six sessions each. For 1978-79, "Growing Up to Love—The Meaning of Sexuality" is offered for junior highs. Two courses are offered for senior highs, "A Matter of Life and Death," written by Shirley J. Heckman of the Parish Ministries Commission staff, and "Students' Rights."

Both an order form and a description of these and other resources for your congregation's education program was mailed to each congregation in April.—SHIRLEY J. HECKMAN

Shirley J. Heckman is consultant for educational development for the Parish Ministries Commission.

Brethren Bible Institute

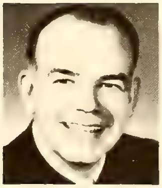
This year students may attend BBI for just one week, or for two weeks, or for three weeks.

Summer Term
Aug. 7-25, 1978
Elizabethtown College
Elizabethtown, Pa.

Galen R. Hackman

Courses

Week 1 (August 7-11)
Epistle of James (Hackman)
Studies in Jeremiah (Martin)
Teaching a Sunday School Class (Martin)
Book of Romans 1-5 (Weyant)
Message of Evangelism (Weyant)


Harold S. Martin

Week 2 (August 14-18)
Epistles of Peter (Hackman)
Studies in Colossians (Martin)
The Art of Sermon Preparation (Martin)
Book of Romans 6-11 (Weyant)
Methods in Evangelism (Weyant)

E. Myrl Weyant

Week 3 (August 21-25)
Epistles of John (Hackman)
Studies in I Timothy (Martin)
Studies in II Timothy and Titus (Martin)
Book of Romans 12-16 (Weyant)
Parables of the N.T. (Weyant)

Schedule—Morning: chapel and class; afternoon: class and study; evening: free for study and recreation. Classes conducted Monday through Friday.

Cost—total cost (including room/board/tuition) is $45.00 per week (or $135.00 for all three weeks). The cost for commuting students is $20.00 per week. The cost of textbooks is extra.

Goals—To study the Word of God under dedicated teachers. To come to know Jesus Christ in a more intimate way and to become more consecrated disciples of His. To grow together in fellowship with others.

Write—For an application form and for further information, write to: Brethren Bible Institute, Route 10, Box 49, York, PA 17404.

On acceptance, ERA, language, prayer, decency,

Joe Van Dyke

Accept all who want acceptance

Just as we are succeeding in raising American citizens who were born with colored skin from second class to first class citizenship, a strong movement is developing in the US to take equal rights away from another group of citizens; the homosexuals. Blacks are now accepted by the white majority as equals in every way; homosexuals, a much smaller minority, are beginning to have their rights taken away from them by the heterosexual majority. Homosexuals are being called a menace to society because they are different.

A similar movement is surfacing in the Church of the Brethren which would demote known homosexual members by taking away their right to hold offices, be pastors or teachers, etc. (I suppose we would not go so far as to expel them from membership!) In the March MESSENGER, David E. Ostrander writes: "I urge the Church of the Brethren to refuse acceptance to gay pastors, elders, deacons, etc., but do offer them love." In the same issue, four writers of letters to the editor agree among themselves that homosexuality is a sin, one which automatically separates the sinner from God. This sounds to me like a serious Brotherhood problem in the making.

I respect Brother Ostrander for telling about his homosexual experience and testifying to his changed life which has made him a happier man. He speaks from years of experience which were cruel to him, experience that in the end convinced him that his sexual deviation was, for him, sin. With this conviction in his life, he acted responsibly and wisely. But I cannot believe that this conclusion is shared by the sisters who earlier wrote in MESSENGER asking for understanding and sympathy; to them love between members of the same sex is natural and right, and for them it makes no barrier at all to their relationship with God or with their fellow Christians. Do we believe them?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

What I see in all of this is the difference between individual consciences. Each man and each woman who means to be a real Christian is responsible for the developing of a strong conscience which is the part of us (not inborn) which distinguishes between right and wrong. If one's conscience is healthy, it will not be the same from year to year, but as our understanding of the claim of good on our life changes, our conscience will demand that our behavior must correspond to our new understanding. The chances are that all of us are happily acting in ways that would be called sinful by some other Christians. We are simply not all at the same place; luckily we agree on the things that matter most.

It is disturbing to find so many persons asking others to conform to their insights. The history of Christendom is darkened by the evil done by good men against their brothers in the name of fighting heresy and evil. I would hate to have our church decide by majority vote at Annual Conference—since we are a democratic Brotherhood—to demote even a small segment of our brothers and sisters to a second class level should they express openly their convictions. To me that would be negating the spirit of love, not expressing it.

Let me offer an example of what happened in the past when we faced a parallel problem. This church of ours has been from its inception a peace church; we have condemned participation in war. But in recent wars the consciences of many young Brethren permitted them to become part of the army and serve in it. We weathered that crisis; we gave these deviants our respect for doing what they felt was right, the same respect we gave those who chose some kind of nonviolent service. We gave our love and understanding to both. Should we have condemned as sinful those who served in the armed services barring them from positions of leadership on their return? Do we really believe those who became soldiers then became a menace?

The principle involved here is at the root of all community in a pluralistic society. All Brethren do not think alike or believe alike or act alike on a number of issues, some minor and some closer to major, and they never have and never will. Must we then start condemning each other for believing false doctrine and acting in what we believe for ourselves would be sinful ways? There is, we know, a great diversity in heterosexual behavior, too; should we investigate the private lives of everyone and label sinful the practices of which we disapprove?

Does real love mean to make some in our fellowship second-class Brethren and merely tolerate them until their consciences match ours? Or does real love mean acceptance, as brothers and sisters in good standing, everyone who wants our acceptance?

I vote for that kind of love. ☐

Joe Van Dyke is a retired teacher, an outdoorsman, and free-lance writer from Alma, Mich.

Sarah Alexander-Mack

Practical? He'd rather be right!

It had been a year since I had seen Ralph Hernandez, also known in church circles as Shirley Beahm Brumbaugh. You may recall that Ralph had adopted a "good sounding Brethren name" when he believed that his less-than-Germanic last name kept him from being given due consideration in running for church office. (See "Balloting. It's All in the Name?" MESSENGER, April 1976, page 34).

While no malice was involved, Ralph felt that a birthright-Brethren name would have the proper appeal, and I had coached him on a change.

"Ralph, er, Shirley, how has it been going?"

"Terrific, thanks to you. Using a woman's first name and a couple of good Brethren surnames has certainly opened doors for me."

"Oh, in what way?" I asked.

"Well, for one thing I was elected to the General Board last year."

"Very good, Shirley. Has service on the General Board been what you've expected?"

"Well, I don't know. I haven't attended a meeting yet. You see I can't *find* the Board."

I thought my friend was kidding, for I

isarmament

knew the Board meets at least three times a year and two of those meetings are at the Elgin offices.

"Not so," my friend said. "You see, the Board decided not to meet in Illinois until that state votes to accept the Equal Rights Amendment. And I haven't been able to locate the Board meetings since."

Well, I had read that Illinois was one of 15 states which had not yet ratified the Constitutional amendment, and was a target of an economic boycott organized by the National Organization for Women.

"I'm really in favor of the ERA amendment," I told Shirley, "but just how much money do you think the Board is depriving Elgin in meeting out of state? You know, with our simple living and all that."

"But you're looking only at the practicality of the matter," Shirley insisted, "when it is the *principle* involved that is at stake. And Brethren are very big on principle, you understand," he said a bit patronizingly.

Ralph was worked up now. "Besides, we women have to stick together on this equal rights thing."

"Sure, Ralph, er, sorry, Shirley. Sure."

But I couldn't understand why Ralph wasn't at least getting the mailed notices and agendas of the General Board.

"Well, you haven't heard the latest, have you?"

"You don't mean . . . ?"

"Right. What was considered such a good idea for the Board meetings was even better for the general staff. The real way to hurt Illinois was to pull all those on the payroll out of the state. Disperse them elsewhere."

Ralph had apparently given much thought to this entire matter. "Besides," he went on, "you've heard the talk out in the churches over 'Elgin doing this' and 'Elgin doing that.' With this new decentralized staffing pattern, the staff are closer to the churches and parishoners. They are more responsive . . . accountable . . . all that good stuff."

Ralph went on to say that when last seen the Evangelism Team was regrouping somewhere in Oklahoma, the next issue of MESSENGER was being written in Pennsylvania, Maryland, *and* West Virginia, and Bob Neff was traveling west in a Winnebago looking for a pay phone to call the Administrative Council together.

I could see now why the mail was having more than its usual problem in getting through to Shirley.

"But isn't all of this costing the church a great deal more money?" I asked.

"Maybe a *bit* more," Ralph reassured me, "but can you put a price tag on conscience? Doing what is right isn't always popular or profitable," he reminded me, somewhat tartly.

"But suppose the ERA amendment isn't ratified by enough states before next March, and Congress decides it can extend

CLASSIFIED ADS

WANTED—Persons interested in a fellowship or house church in the Helena, Mont., area. Desire starting a Brethren group for worship and fellowship. Contact: Marilyn K. Bucher, P.O. Box 4076, Helena, MT 59601.

TRAVEL—a ten day pilgrimage to Israel and Greece, visiting Jerusalem, Sea of Galilee, Dead Sea, Mount of Olives, Gethsemane, Nazareth, Bethlehem, Jericho; and in Greece, visits to the Parthenon, the Acropolis, Mars Hill, the Agora, Athens, and the ruins of old Corinth. All first quality accommodations and travel facilities, including experienced tour hosts. Departure date, Oct. 2, from Kennedy International Airport, N.Y. Write Pastor William E. Walters, 1786 Mt. Pleasant Street N.W., North Canton, OH 44720. Tel. (216) 494-9920.

CHRIST IS GATHERING a community and leading it himself, as in the days of the early church. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

TRAVEL—Economy cruises. Credit/non-credit, history, anthro., cultural art, pol. sci., geol., music-dance, of areas visited. June 20—July 17: 16 ports, Baltimore-Los Angeles; July or Aug: 11 ports, Alaska. Also L.A.-Victoria. Coordinator, Ruth Lininger, Box 115, La Verne, CA 91750.

TRAVEL—with a purpose. Join Sister Anna Mow in the Missionary Journeys of St. Paul. Visit the Seven Churches of Asia—Visit Corinth—Visit Damascus—Visit the Garden Tomb—Visit Masada. Also included will be a stopover in Europe and Rome. All of this will take 15 glorious days leaving New York on October 23, 1978. The price is $1295.00 which includes air fare, first class hotels, 3 meals a day, full sightseeing, Bible Study, outstanding guides, transfers/baggage handling. For further information write tour hosts. Reverend Wendell Bohrer and Joan Bohrer, 96 Penrod Street, Johnstown, PA 15902. Tel. (814) 536-1811 or 266-2629.

TRAVEL—Juniata College Tours. 1978: Holy Land/Egypt (Fall). 1979: Alaska, following Seattle Annual Conference. Repeating highly successful Alumni Tour including Inland Water Passage Cruise. 1980: Oberammergau Passion Play, with Southern Germany and Austria. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

learning to love my special child

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the deadline to 1986?" I asked.

"Yeah," he said, "it would be like seven more years in the wilderness. Kinda like the wandering tribe of Mack, wouldn't you say?" Ralph reflected, with a far-off look in his eye.

Then he shot a quick smile at me and asked: "Isn't radical Christianity exciting?" □

Sarah Alexander-Mack is the nom de plume of a Brethren contributor whose name, upon request, is withheld.

Naoma Root Dean

Man language and the divine image

Sensitivity to language that ascribes masculinity to God and excludes females was a slow growing process for me. For a number of years I couldn't feel with my sisters who expressed their hurt at being excluded by masculine language in hymns, liturgies, sermons, and scripture readings. Growth has brought awareness. Awareness brings pain for me when our needs are largely ignored either through ignorance, lack of sensitivity, or deliberate determination not to change—possibly through conviction that such change is unneeded, undesirable, or inappropriate.

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Cogitating the use of masculine God language has brought me to some conclusions I'd like to share.

Language projects images and expresses concepts. Our attitudes take form around the words we allow ourselves to say, and the way we say them. The exclusive use of masculine references to God in the church promotes the impression that God is a finite being created in "the image of (a) man." While this is not likely to do much harm to God's self-image, I believe it does promote a limiting concept of God and an erroneous impression of male superiority. Such language denies God the wholeness of an Infinite Being and denies women an equal place with men as creations in "the image of God."

I assume some readers may conclude that I am "against men." The fact that I have been happily married for 32 years and consider this relationship my most valuable asset here on earth suggests the contrary. I have a husband whom I respect and like for his many admirable qualities. My father was a hard-working concerned citizen and my five brothers are all men of good reputation, and lovable. However, not one of these exemplary men with all his virtues can compare with the limitless All Being. But God is being limited in concept every time "man language" is used to project the Creator's image.

Surely we need to grow in our concept of the wholeness of our Creator and in our acceptance of the equality of God's creations!

Some effort has been made to use more inclusive language in our publications. However, much hurt was inflicted in many aspects of Annual Conference last year. Please remember the sisters in all aspects of the 1978 Conference!

The English language is difficult to use in this regard. It often entraps us. Our pronouns are awkward to use inclusively. Perhaps we need to adopt some new terms. However, much can be done; much must be done if aware sisters are to feel they are wanted as whole-hearted participants in services of worship and if God is to be worshipped in the fullest ways possible.

A recent letter to MESSENGER (February 1978) from a discerning Ohio brother, in which he points up the need for considering a less limiting name for our denomination, gives a tiny glimmer of hope. Think about it! Surely an inspired name including all the Creator's children can be discovered and adopted. □

Naoma Root Dean, a member of the Celebration congregation in Mid-Atlantic District, is a co-coordinator of the Womaen's Caucus.

Chester H. Thompson

Explanation of answered prayer

I do not wish to criticize the good article by Rev. Miller in the March MESSENGER, entitled "Does God Answer Prayer?" but I would like to suggest that his question may be wrong. It seems to me that the question is not "Does God answer prayer?" but "Can we *believe* that God answers prayer?"

From the standpoint of a practical world—and we are all members of this practical human race—the idea of God really answering prayer is, to begin with, a bit farfetched. It is reasonable, and perhaps even fashionable, to believe passively in the idea that God *can* answer prayer; but to actually believe that, at our behest, supernatural powers are being set in motion at this moment to do things beyond the natural is really so far out as to bring our credibility and judgment into question. Can we really believe that such an awesome thing as answered prayer is happening and would we bet our lives on it?

Understanding just how incredible a thing we propose is to better understand how serious is the matter of prayer belief.

Happily, we are not always called upon to advertise our prayers to the rest of the world. Often we pray in secret. But even if we are not placing our faith on the line with our contemporaries, it is always placed on the line with ourselves, and we must be conscious of the fact that we are asking the eternal creative Power to make Himself manifest to us in a manner which is nothing short of a miracle.

All promises of answered prayer in the Bible are predicated on the ability to exercise faith and we are promised that if the prayer is in the context of His will we can immediately know the joy of fulfillment. I have wondered many times whether there is a spiritual law of faith that says if you exercise faith a spiritual climate makes possible the working of the Holy Spirit. It may be, but I have concluded there is a more direct and simple explanation for answered prayer and that is God's promise to give us good gifts because he is our Father, Christ is our Lord, and because we simply ask him to.

In true prayer and communion, we ask our loving Father to first do the things that are closest to his heart, not ours. And what is closest to his heart? It is the daily building and adding to his Church, the Body of Christ, and working in the chambers of persons' hearts. It is one of the most beautiful truths in our faith that He calls us to participate in this task, and the most important way is through our intercessory prayers for the effective working of the Holy Spirit. This is a great privilege that we can all share in the enabling process of bringing His energizing presence to people's hearts.

Once we hold our prayers in this order or priority, all other prayer requests are dwarfed into insignificance in light of this great call to participate in the work of His kingdom through prayer. We can bet our lives on God answering these prayers and somehow this gives us a vital and growing faith, and a stronger ability to believe God in answering our many other requests. ☐

Chester H. Thompson is a businessman, and a member of the Ridgeway Community congregation, in Harrisburg, Pa.

Alfred Alling

Some thoughts on decency

I would like to say to Beverly Graeber (Letters, February 1978), and to others like her, that, as indicated by the editorial note, her idea of decency may not be the prevailing present-day perspective. Are the general Brethren standards of morality and decency improving, or deteriorating? I think it will be generally admitted that people like Beverly Graeber are a minority throughout the world. Yesterday I learned via tv that God created us in his own image, and that image was decent; but the tv speaker went on to say that the animals and birds were also created decent, and no one thinks we should clothe them. I don't know that Brethren generally agree that God made us on the same plane as the birds and animals.

But what is decent in our church paper should be decent in our churches, and I hardly think it would be proper for a congregation at worship to appear before God with the females in bikinis and the males in loin cloths. Some may think that I am straining a point to think that a congregation dressed like the people in the large pictured "work of art" in question would be more decent.

For instance, when I visited the art exhibit of the World Fair, I was uneasy in the presence of sculptured miniskirts of fig leaves. But when I got to the section of absolutely nude art I hurried out, and after that I understood something of the feeling of Adam and Eve when, after their fig leaf skirts were removed, God himself clothed them with more decent apparel.

I, too, have seen the time when nude art, regardless of the fame of the artists, was not approved by Brethren. I probably have no right to tell the Brethren generally that nude art is indecent; but I do hide any MESSENGER that carries such a picture, so no stranger will see it. The younger Brethren don't all live in the Ozarks.

Here in the southern Missouri Ozarks, nudity is not even allowed in the saloons. As of now, the authorities in our largest city are ruling against nude dancers and topless exhibitions of "art." A well-known nude dancer has just come from an adjoining state, and the city will not allow even her exhibition of topless dancing, although it is claimed to be art (that is, a branch of choreography). The news from some other states reports that such nudity is legally permissible as the moving part of an art. And in Wisconsin, a group of miniskirted women came into a court room and mobbed a judge who had said such lack of body cover might well tempt a certain 15-year-old retarded boy to rape. One of the women came to the court room wearing a bikini.

I doubt that Beverly Graeber would ask that the famous nude masterpieces of art which the world holds dear should be destroyed. As the MESSENGER editor notes, "We are unaware that traditional Brethren ideas of modesty in dress need to be imposed on other cultures. . . . " But I do admire the youth of any denomination who try to be decent in the permissive culture that our modern society has built up (without the help of traditional Brethren ideals and practice.)

From observation and conversation, my opinion is that some men who are tempted to lust by minimal female dresses still admire the long dresses which girls and women sometimes wear. Women don't know how to wear men's pants, but if all the women attended church in pant suits, I personally would neither admire nor object. They would be decent.

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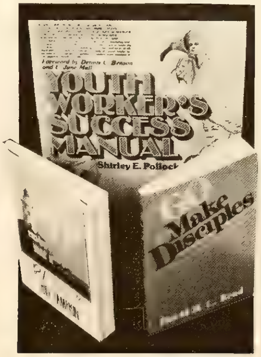

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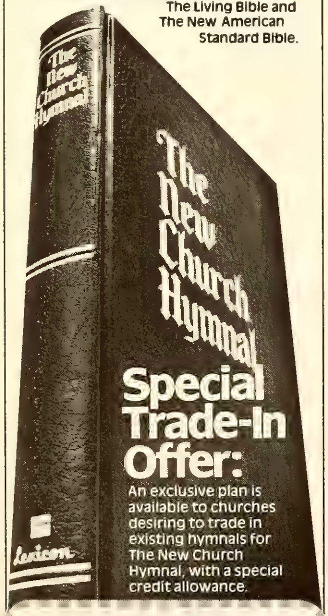

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Alfred Alling is a member of the Cabool, Mo., congregation.

Gene A. Burry

Would our world be any "safer"?

I am responding to two articles in the provocative April MESSENGER, one by Mary Jo Bowman, "Does This Make You Feel Safe?" and the other by Robert Johansen, "Moving Toward a Disarmed World." Both were highly stimulating and interesting.

However, I would like to respond to what I interpret, as an underlying assumption, an inference, that can be dangerously misleading. And that is the idea that "feeling safe" is somehow equated with the absence of war in a disarmed world. In my opinion, this plays fast and loose with the biblical concept of the "exceeding sinfulness of sin" in a fallen world, and may engender a false idea of security.

How so? For one, by focusing almost exclusively on outward and concrete issues, such as the escalating arms race and its impending fiery end, forgetting that for the Christian, our warfare is essentially spiritual. This becomes compounded when articles on the subject abound using lots of non-biblical wordage often more akin to humanism than theology. Attempts to justify these "modern-day prophetic pronouncements" on social injustices, are often patterned on Old Testament prophets, and this is fine, except that it is often forgotten that they spoke, under the monarchical theocracy of Israel's God. Judgments on other nation's injustices were centripetal to this fact. Yet, even laying aside the Old Testament, the New reminds us that our warfare is not with the outward, for we "are not contending against flesh and blood, but against . . . the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). As the spirit-demon lurked behind the Old Testament idol, making idolatry actually demon worship, so we are not to be misled into thinking our concern is chiefly with surface issues. The issue is not just "man's inhumanity to man," and it goes directly to sin and a Satanic-ordered cosmos that is opposed to all that God is.

A question I raise is this: Would our world be any "safer," would we "feel" it that way, if suddenly all arms and wars would stop the world over? Or suppose if people could be educated to the point where a disarmed world was possible, would human nature be checked sufficiently so that crime and drinking would cease? After all, drinking kills as many people as war does. If we could achieve this and we did "feel safer," then we would be deluded. Interestingly, it is just when people are crying out "Peace and safety" that destruction is forecast! (I Thess. 5:3.) Then there is the example of Emperor Constantine, who ended persecutions and caused the church to actually rule over the state. It looked good, but it never worked! Of course, the real issue here is with one's views on eschatology and Chiliasm. Hopefully, views of the future will be based squarely on the Word of God rather than on a disappointing global humanist approach.

According to Mary Jo Bowman, anyone, Brethren or not, who continues to pay defense taxes and who does not resist the arms race, is not only guilty of committing the sin of premeditated murder, but is guilty of "massive murder." I can't believe she really means this. We all know that no murderer will enter the kingdom of heaven. Quite a sweeping indictment, I would say! There is no question that things are out of hand defense-wise, but no responsible official would advocate the use of nuclear weapons in order to murder people. The theory has been that the only language hard-line communists will listen to is a strong, national defense posture, one which we intend to be a deterrent to aggression. As faulty as this idea is, I for one, would really not "feel" any "safer" knowing that we had no defense deterrent against the restless communist hordes.

Even with all his military power, the great general, King David, certainly not a pacifist, knew that true safety did not lay in his vast military machine. Horses and chariots, his deterrent defense, were not what his hope of victory clung to. His hope was in the Lord, who in time of war could give him victory, and so promote righteousness in time of peace.

One of the fascinating lessons of the Book of Revelation (20:7-8), is that even after a "thousand years of peace" the end result is another war—the battle of Gog and Magog. It seems that humanity refuses to admit that the course of all its problems is still the unregenerated human heart!

As Mary Jo aptly pointed out, genuine peace is only possible by the "message of the Prince of Peace." In my view, it is only when the Prince of Peace comes, that peo-

turning points

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Myron Samuel Dubble of Schaefferstown, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Eva Alice Meyers of Greencastle, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Donita Joy Shenk of Newport, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Marilyn Joy Wanner of Narvon, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Audrey Mae Weaver of Stevens, Pa., to Voice of Calvary Ministries, Jackson, Miss.

133rd BVS Training Unit

(Training completed Feb. 12, 1978)

Carol M. Edelen from Louisville, Ky., to European Program, Dublin, Ireland

Donald A. Fridley from Mount Morris, Ill., to Good Shepherd Home, Fostoria, Ohio

Vernon W. Hollins Jr. from Waynesboro, Va., to Camp Alexander Mack, Milford, Ind.

Scott H. Lecrone from Lewisberry, Pa., to Middle East Program, Jericho

Christine G. Renck from West Germany to Iowa ACORN, Des Moines, Iowa

Edwin L. Sell from Great Bend, Kan., to The Palms, Sebring, Fla.

Pastoral Placements

Sam Biser, from other denomination, to Beaver Run, West Marva

Kendal Elmore, from Newport, Shenandoah, to Mount Carmel, Eastern, Shenandoah

William H. Garber, from secular, to Little River, Shenandoah

Frank W. Isenberg, from Pleasant Hill, Tenn., Southeastern to Pleasant Valley, Tenn., Southeastern

James P. Jinks, from secular, to Mt. Grove Chapel Fellowship, Shenahdoah

A. Gene Knicely, from Mount Bethel, Shenandoah, to Wakemans Grove, Shenandoah

Duane A. Lewellen, from Canaan and Farmington-Bethel, Western Pennsylvania, to Johnstown, Morrellville, Western Pennsylvania

Kenneth C. Martin Jr., from Easton, Mid-Atlantic, to Long Beach, Pacific Southwest

Jim Merrifield, continuing at Glendale, Ariz., Pacific Southwest, adding Phoenix, Lynnhaven, Pacific Southwest, interim

Peter and M. Christine Michael from Bethany Seminary to Northview, Indianapolis, South/Central Indiana

Glenn Mitchell, from Bethany Seminary to Pleasant View, Mid-Atlantic

Jerry Naff to Saunders Grove, Virlina

David Radcliff, from Bethany Seminary to Pleasant View, Mid-Atlantic

Joe Rinehart, from Mill Creek, S.C., Southeastern, to Spindale, Southeastern

Glenn F. Timmons, from Brownsville, Mid-Atlantic, to Trotwood, Southern Ohio

Robert E. Walters, to interim, Rocky Ford, Western Plains

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Lloyd Roy Fahnestock, licensed Feb. 19, 1978, Dry Run, Southern Pennsylvania

David G. Moser, licensed Jan. 29, 1978, Broadfording, Mid-Atlantic

Louise Ann Baldwin Rieman, licensed July 24, 1977, Beacon Heights, Northern Indiana

Paul W. Roth, licensed Jan. 1, 1978, Carlisle, Southern Pennsylvania

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Mr. and Mrs. William B. Dilling, Everett, Pa., 57

Mr. and Mrs. Henry Ebersole, Winter Park, Fla., 50

Mr. and Mrs. Lowell Gassert, Lebanon, Pa., 55

Mr. and Mrs. Israel Gordon, Middlebury, Ind., 50

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Mr. and Mrs. Maxie Hodgin, Waterloo, Iowa, 58

Mr. and Mrs. Chester Hoover, Duncansville, Pa., 60

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Mr. and Mrs. George Houghton, Parsons, Kan., 55

Mr. and Mrs. George Larimore, Garrett, Ind., 63

Mr. and Mrs. Melvin Leheigh, York, Pa., 52

Mr. and Mrs. Clark Lichty, Waterloo, Iowa, 55

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Mr. and Mrs. Arch Rust, Cabool, Mo., 58

Mr. and Mrs. Charles Wolford, Emmaus, Pa., 54

Mr. and Mrs. Paul Wyles, Saxton, Pa., 50

Deaths

Baker, J. Donald, 39, Martinsburg, Pa., Jan. 24, 1978

Beck, Chester, 23, Duncansville, Pa., Jan. 28, 1978

Bell, Abraham Alexander, 89, Nokesville, Va., Oct. 27, 1977

Blickenstaff, David Jr., 18, Cerro Gordo, Ill., Feb. 21, 1978

Boone, Grace, 82, Roanoke, Va., Jan. 4, 1978

Brubaker, Ernest, 68, Duncansville, Pa., Jan. 24, 1978

Brubaker, Grace, 80, Portland, Ore., Nov. 10, 1977

Casseday, Mildred Horne, 83, Windber, Pa., Jan. 7, 1978

Cook, Mary L., 96, Fostoria, Ohio, Feb. 10, 1978

Cooney, Ted, 82, Qustin, Calif., Feb. 5, 1978

Cornell, Iva Klahre, 64, Clearville, Pa., Dec. 3, 1977

Crawford, Harold, 74, Everett, Pa., Nov. 13, 1977

Cripe, Russell J., 81, Goshen, Ind., Nov. 11, 1977

Deardorff, Orville, 77, LaVerne, Calif., Jan. 17, 1978

Dickson, Esther, 51, Mount Morris, Ill., Feb. 14, 1978

Diehl, Kenneth W., 56, Everett, Pa., Jan. 16, 1978

Dilley, Ruby E., 60, Kansas City, Mo., Jan. 10, 1978

Dilling, Martha Miller, 77, Everett, Pa., Feb. 2, 1978

Dishong, Merle A., 67, Windber, Pa., Jan. 28, 1978

Divers, Lula, 85, Roanoke, Va., Nov. 27, 1977

Donahey, Carl E., Lewistown, Pa., Jan. 29, 1978

Falconberry, Anna, 92, Tampa, Fla., Jan. 18, 1978

Faust, Estella, 84, Chambersburg, Pa., Feb. 20, 1978

Faust, Robert Sr., 82, Everett, Pa., Mar. 5, 1978

Fitzwater, Oather J., 68, Nokesville, Va., Feb. 25, 1978

Flinchbaugh, Paul H., 69, Lebanon, Pa., Dec. 29, 1977

Flora, Clarence, 79, Roanoke, Va., Dec. 27, 1977

Foor, Rolland E., 76, Everett, Pa., Sept. 11, 1977

Forman, Pearl, 94, Oakland, Md., Feb. 10, 1978

Forney, Rueben, 85, Dixon, Ill., Feb. 21, 1978

Franklin, Effie Pendleton, Roanoke, Va., Jan. 21, 1978

Freese, Clarence, 74, Omak, Wash., Jan. 27, 1978

Frydenger, William O., 59, Cerro Gordo, Ill., Jan. 27, 1978

Fuhrman, Lillie, 84, Brodbecks, Pa., Feb. 15, 1978

Fultz, Ruth, 49, Hollidaysburg, Pa., Feb. 25, 1978

Furry, M. Prudence, 75, Martinsburg, Pa., Mar. 11, 1978

Fyock, Annie, 89, Penn Run, Pa., Oct. 16, 1977

Gay, Clarence C., 78, Delaware, Ohio, Jan. 11, 1978

Goggin, James, 55, Roanoke, Va., Sept. 28, 1977

Gottshall, Hannah M., 80, Collegeville, Pa., Feb. 17, 1978

Gould, John, 81, New Springfield, Ohio, Jan. 20, 1978

Grim, Mrs. John, 99, Hanover, Pa., Feb. 14, 1978

Hammer, Warren P., 78, Albany, Ore., Oct. 31, 1977

Heeter, Emma, 92, N. Manchester, Ind., February 1978

Heiny, Alma, 74, Noblesville, Ind., Dec. 10, 1977

Heisey, Sue, Fostoria, Ohio, Feb. 13, 1978

Helser, Berta, 97, Thornville, Ohio, Feb. 3, 1978

Hendricks, Alice, 70, Harleysville, Pa., Oct. 25, 1977

Hertzog, Minerva, 60, Ephrata, Pa., Feb. 17, 1978

Himes, Lucille, 91, Indianapolis, Ind., Dec. 1, 1977

Hinton, Kenneth R., 48, Roaring Spring, Pa., Jan. 10, 1978

Hollinger, Laura, 92, Lititz, Pa., Jan. 24, 1978

Kauffman, Clarence N., 90, York, Pa., Feb. 8, 1978

Kruger, Helena, 76, Annville, Pa., Jan. 1, 1978

Ladage, Elra, 69, Parsons, Kan., Jan. 13, 1978

LaVelle, Nettie, 82, Roanoke, Va., Dec. 13, 1977

Linsenmaier, Karoline Haegele, 90, Royersford, Pa., Feb. 3, 1978

Lunkley, John, 81, Ottumwa, Iowa, Feb. 21, 1978

Martin, Ira, Ephrata, Pa., Dec. 26, 1977

Meador, Nonie, 94, Roanoke, Va., Dec. 2, 1977

Mellott, Nellie Clingerman, 59, Everett, Pa., Jan. 10, 1978

Miller, Clem O., Falls Church, Va., Jan. 20, 1978

Miller, Effie Pence, 80, Port Republic, Va., Dec. 23, 1977

Miller, J. B., 92, Modesto, Calif., Feb. 19, 1978

Mintmier, Ralph, 66, Johnstown, Pa., Feb. 13, 1978

Myers, Delmar E., 57, Modesto, Calif., Feb. 21, 1978

Oberdick, Ruth L., 75, York, Pa., Feb. 6, 1978

Ogg, Sara Edith, 102, Nobles County, Minn., Jan. 29, 1978

Parrett, Sam A., 60, Flora, Ind., Mar. 4, 1978

Pritchett, Ethel Griffith, 80, Nashville, Tenn., Feb. 8, 1978

Replogle, Frank, 88, Lafayette, Ind., Jan. 28, 1978

Settle, Pearl Huntsman, 78, Martinsburg, Pa., Mar. 7, 1978

Shearer, Hattie M., 75, York, Pa., Nov. 30, 1977

Sherfy, Lucille Marie, 50, Huntington Beach, Calif., Feb. 8, 1978

Shimer, Raymond, 89, Washingtonville, Ohio, Jan. 23, 1978

Simpson, Jennie W., 88, Wilkinsburg, Pa., Oct. 27, 1977

Solka, Elizabeth, 61, Harrisonburg, Va., Feb. 21, 1978

Taylor, Carolyn, 76, Coatesville, Pa., Jan. 1, 1978

Tracy, Carroll, 77, Brodbecks, Pa., Dec. 22, 1977

Updike, Isobel, 69, Elkhart, Ind., Jan. 21, 1978

Vannorsdel, Ella Iva, 87, Kingsley, Iowa, Feb. 27, 1978

Vincent, Earl, 89, Tampa, Fla., Jan. 5, 1978

Wagenman, Ira M., 82, Westmont, Ill., Oct. 26, 1977

Wanger, John, 79, Myerstown, Pa., Feb. 14, 1978

Warner, Pearl, 87, N. Manchester, Ind., Feb. 7, 1978

Weaver, Cletus Knavel, 82, Windber, Pa., Feb. 11, 1978

Welty, Duff, 72, Ashland, Ohio, Feb. 14, 1978

Whitmer, Frank, 72, Mount Solon, Va., Jan. 25, 1978

Wingert, Mary Elizabeth, 73, Kingsley, Iowa, Feb. 19, 1978

Wise, Mattie, 90, Bridgewater, Va., Feb. 20, 1978

Wisely, Charles R., 62, Roanoke, Va., Feb. 1, 1978

Woodhurst, William, 45, S. Bend, Ind., Feb. 21, 1978

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ple will be able to "beat their swords into plowshares." It was with this message that Christ sent out the early Christians, into a world much like our age—immoral and war-torn.

The beautiful symbol of the dove was never intended to become an Augustinian utopian concept. The dove and serpent are always seen as tempering each other. We are not just to be as "harmless as doves," but as "wise as serpents." Our theology and Chiliasm should not be used as a cop-out from social involvement, but neither should it overlook the deeper issues with which it should be inherently capable of dealing on a permanent basis. ☐

Gene A. Burry is pastor of the Garrison and Robins congregations near Vinton, Iowa.

people & parish

Sebring: One congregation stages a major community Bible conference

While many congregations to the north are competing with winter snows for attendance, the Sebring, Fla., Church of the Brethren is gearing up for its biggest week of the year! Now in its 61st year, the Annual Bible Conference held the last full week of January has become a highlight of the life and activity of the Sebring community.

Begun in 1918, shortly after the Sebring congregation was organized, the Bible Conference is eagerly anticipated by the large number of Brethren people who vacation or spend their winter in Florida. Top-notch denominational pastors and leaders are tapped as conference speakers, who preach or lead Bible study as many as 18 times during the eight-day event. Speakers are secured five years in advance.

This year's attendance totaled over 1,000 persons for the three Sunday sessions and well over 400 for each of the weekday meetings. The Sebring Church itself has an active membership of 493, which indicates the interest and support the Bible Conference receives from the community at large. Pastor John Middlekauff estimates that there are as many as 1,000 Brethren who vacation or spend a large part of their winter in the Sebring area.

A side feature to the Bible Conference has been the organization of college and seminary alumni dinners during the conference week. Former students and friends of Bethany Seminary, Bridgewater, Elizabethtown, Juniata, and Manchester colleges hold their annual alumni chapter gatherings in conjunction with the opportunity to attend the conference sessions. The Sebring church prepares the meals for the alumni meetings.

A considerable number of the congregation's members are involved in the planning, hosting, and details of the conference, making it one of the major events of the church year. Even though the neighboring Churches of the Brethren are all some distance from Sebring, many of their members share in the sessions. Offerings are sufficient to care for the week's expenses.

Dean M. Miller, pastor of the Hagerstown, Md. Church of the Brethren, was the 1978 conference speaker. Reflecting on the experience he writes: "It was an exciting week in Sebring. A most unusual setting with an estimated 200 congregations from across the Brotherhood represented by persons spending some time during the winter months in central Florida . . . . It was a demanding task to prepare seventeen presentations for the eight day period . . . (but) there was attentive involvement in the congregation and many probing questions were asked. The hospitality was gracious and I was excited to see their emerging concerns to integrate the arts into worship. The worship arts committee provided helpful and profound symbols for each service as a visual center for the Biblical exposition."

A perusal of the list of Sebring Bible Conference speakers is like having an outline of 20th century Brethren activity. A.C. Wieand, founder of Bethany Seminary, was the first resource leader in 1918. Successive events have included such denominational stalwarts as J. H. Moore, Eva Trostle, Otho Winger, Rufus P. Bucher, D. W. Kurtz, C. D. Bonsack, Paul H. Bowman, Harper Will, Desmond Bittinger, Chalmer Faw, William Beahm, and nearly every Annual Conference moderator of this century. ☐

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Myerstown: Bringing the community together through an annual auction

A 29-year tradition of the Myerstown, Pa. Church of the Brethren has become a major event for this small Lebanon County community. The annual Myerstown Auction Sale, held the last Saturday in March, was begun by the Brethren in 1949 as a fund-raising project. Persons were invited to donate items or have them sold on a consignment arrangement. One of the organizers of the sale, John Gibble, donated a cow, indicating that the church could keep all proceeds above the first $100.

From these humble beginnings the Myerstown Auction has grown to an all-day extravaganza approximating a county fair. More than 5,000 people attend from surrounding Lebanon and Lancaster counties and additional visitors come from as far away as neighboring states. One couple from New Jersey brings a camper.

Six professional auctioneers, all volunteers, sell simultaneously, watching for the quick hands or nodding heads of more than a thousand registered bidders. Nearly 300 lot numbers are recorded including household goods, farm machinery, cars, and even fence posts. The sales, which are almost entirely on commission now, amount to more than $30,000 of which the church nets approximately 15 per cent.

Supplementing the auction sales are food stands and baked goods and items unique to the Pennsylvania Dutch. In preparation for the day the Myerstown congregation stocks up on 1,000 hotdogs, 30 pounds of barbeque, 70 dozen ham rolls, 300 quarts of soup, and 1,000 cups of coffee. Other

groups in the Myerstown area are invited to sell their wares and one of the most popular merchants is a Jewish itinerant known as "Cousin Jesus." His stand includes the material from which many of the plain clothes people of the area make suits and dresses.

The Myerstown Church is well aware of the implications a project such as the auction could have for the regular stewardship of its members. To guard against undermining the level of giving, all proceeds from the sales are used for capital building expense or ministries beyond the congregation. In addition to accelerating the rate of liquidation of church and parsonage mortgages, the sales profits have supported such programs as the Mud Lick (Ky.) ministry, the Emergency Disaster Fund, Camp Swatara, and Brotherhood and District Funds.

Glenn O. Hassinger, Myerstown pastor, sees the primary benefits of the sale day as intangibles. "I think it is one of the most exciting times of the year," he says. "It is a time when folks really work together." He notes that over 100 members of the congregation share in the arrangements and coordination of each year's event. Some even take a week of their vacation to help.

It is also an ecumenical occasion for the Myerstown religious community as persons of all faiths have an opportunity to fellowship with each other. And Pastor Hassinger notes there is an evangelistic opportunity for the members of the congregation as they go to collect the items people in the community want to sell.

While the sale was first held on members' farms, the Myerstown congregation is now fortunate to have a two-acre grove just north of town, not only for the auction site, but as a church picnic and day camping grounds in the summer. Already plans are underway for next March's sale, the 30th anniversary of the big event. It is our hope," projects Pastor Hassinger, "to expand our outreach ministry through this unique medium." ☐

Together, Arthur Copenhaver (left) and John Gibble managed the Myerstown auction for 26 years. The event took place on the Copenhaver farm for the first three years and then on Gibble's for about 10 years.

Dayton: A happy corner becomes happier as the two become one

Things are happier than ever at the Happy Corner Church of the Brethren, Dayton, Ohio, since the notable merger of the former congregation with the Fort McKinley Church a year and a half ago. It is not as though the two groups were complete strangers, however. Separated by five miles, the fellowships were originally two meeting points of the Lower Stillwater congregation of Southern Ohio District. The congregation, founded in 1811, met in members' barns until two plain meeting houses known as the "upper house" and the "lower house" were erected. From this humble beginning evolved two congregations, later separated, by choice, in 1911.

As the city of Dayton blossomed into a metropolis the "lower house," Fort McKinley, found its environment converting from residential to commercial property. After several years of working at developing goals for future direction and mission, the congregation elected to approach two neighboring Brethren churches in the Dayton area about merger possibilities. Glen Shively, then pastor of the Fort McKinley congregation and now, along with Ivan Gascho, co-pastoring the consolidated fellowship, reflects upon the decision: "We saw it as a positive growth opportunity for the future. The church wanted to do something constructive as opposed to just closing its doors. We saw the possibility of merging with another group as our taking people and resources to strengthen a new congregation. One thing that added to the attractiveness of our offer was our proposal to use the meeting place of the other church."

The Happy Corner congregation was very receptive to the Fort McKinley idea. Consolidation "talks" began February 10, 1976, and a Cooperative Planning Committee was officially recognized to work out the details of the marriage. "The largest initial task for the CPC and the (new) congregation was one of 'old-fashioned' getting acquainted," says Pastor Shively, "and, as with newlyweds, that task is not completed even after nearly a year of being together."

The Happy Corner church agreed to the suggestion of the Planning Committee that the new fellowship be reorganized with a constitution and bylaws superceding either of those followed by the previous congregations. A team ministry job description was worked out for the pastors, and a church board with representation from both congregations chosen. It was agreed to sell the Fort McKinley property with the stipulation that a tithe from the sale be applied to outreach ministries. The name "Happy Corner," which has local geographical significance was retained as that of the new congregation.

January 1977 became the month of celebration with special services of worship bringing the groups together in commitment and unity. Charles Bieber, then moderator of Annual Conference, was speaker for one of the union services.

The new Happy Corner congregation has 319 members and a $60,000 operating budget. Significantly, ground will be broken soon for a completely new edifice to be built across the street from the present white frame building. Using the counseling services of the American Baptist Extension Corporation, with whom the Brethren have a working relationship, Happy Corner will build a multi-purpose building to yield a maximum use of space. It is hoped the old building can be converted to a center for community ministries.

"I am personally most gratified with the way these two congregations have become one," writes Pastor Shively, "with the determination and vigor with which we have moved ahead upon our chosen goals and programs, and with what seems to be increasing excitement about our plans for a new building to house our activities. To me that indicates real maturity; to not let the fear of the new and untried incapacitate us, but using the best knowledge and wisdom we can garner to guide us, walk on in faith with God's guidance and in the courage of his presence in our midst." ☐

—FRED W. SWARTZ

Fred W. Swartz is editor of Agenda *on the Communication's Team.*

Bridging the Brethren gap

"The floor of a denominational assembly is the world's worst place to decide by vote the character of loving relationships and the complexities of homosexuality. It is the world's *best* place to confuse issues, divide churches, (and) give factions opportunities to exploit vulnerabilities."Martin Marty said that in the May 15 issue of *Context*, in reference to the United Presbyterians' General Assembly showdown on ordination of practicing homosexuals.

The inevitable impulse (to which I succumbed) upon reading that is to check its applicability to our own Annual Conference. To be sure, we have not debated the issue of gay ordination *yet*, but Marty's observation in the latter half of the above quote, sadly enough, does ring as true for Brethren as for United Presbyterians.

One need look back no further than the 1976 and 1977 Conferences to find issues such as the Panama Canal statement, the Marriage and Divorce paper, or the Women's Equality report that fanned fires of passions the coals of which are still smoldering today. Not that divided Brethren are a phenomenon of recent times—witness the schisms of the 1880s which actually tore the Brethren asunder.

The Indianapolis agenda looks promising for a lively debate on "Violence and the Use of Firearms," with its report exposing Brethren as a bunch of gunslingers instead of the blessed peacemakers we are touted as being. And it does not require particular discernment to suggest that 1979 will be remembered for the human sexuality debate.

Why the disparity between the Brethren "image" and the reality of our struggle, which leads to unhappiness with "Elgin," to congregations following renegade pastors into secession from the Brotherhood, or to "special interest" groups that hold their own conferences and institutes? Well, partly, it is human nature to disagree, to quarrel, to block out opposing views, and to take umbrage and action when communication fails. Brethren just aren't that different from anyone else.

But we thought we were, didn't we? General Board member Karen S. Carter wrote in MESSENGER in December 1975, in a plea for mutual accountability, "There is an enormous discrepancy between what the official church—let's say Annual Conference through its delegate body—propounds to be the faith of the Brethren and what the local parishioner believes and practices."

Can we lessen that discrepancy and bridge the gap? I believe we can. The remedy requires action on the part of both Carter's "official church" and her "local parishioner."

The General Board, staff, and the Annual Conference Central Committee should work harder than ever to educate Brethren on the issues before them. Before an issue comes to debate and vote at Conference, there should be a virtual blitz of information flowing to the districts and local parishes and ample opportunities for everyone to dialogue. While consensus should not be insisted upon, it is better to be "prophetic" with a more solid base of denominational support than to pass a statement with a slim vote and *then* attempt to rally followers.

What is required then of Brethren in the pews? Plenty. Read your MESSENGER (Only 30,000 Brethren reading their church magazine? Sheesh!). Read your *Agenda*. Read your district newsletter. Talk to your pastor. Talk to your commissions. Attend district meeting. Meet your General Board members. Write to Elgin staff persons related to your concerns. Order the Annual Conference booklet and study it. Read up on the issues on the agenda of Conference. Attend Conference. Speak up in the hearings and in floor debate. Hear what the opposing viewpoints are really saying. Exercise ownership in Brethren decisions.

Let's face it. There will always be a sizable group of nominal Brethren who will sit on the sidelines and not raise their voice until (in their view) the church has slipped one over on them again. But all caring Brethren, both in positions of leadership and in the ranks need to be ready for bridge building when gaps appear on the road to witnessing to our faith.—K. T.

A WORTHY HERITAGE

as seen through the eyes of *Anna Elizabeth,* a young woman in colonial America; Virginia Wine, teen-ager on the Nebraska prairie in the 1890s; and Clayton Gehman, who recalls his boyhood in eastern Pennsylvania.

Introducing a new reprint and two new paperback originals from The Brethren Press.

Anna Elizabeth—Seventeen, by Lucile Long
Her mind was her own. She could match wits with anyone—the plain people whose values and ways she loved, or her German and English neighbors in eighteenth-century Pennsylvania. She could read people as well as books, but did she know her own heart? A reprint of a thirty-year-old favorite among Brethren readers. Can be read as a sequel to *Anna Elizabeth* or as an entirely separate novel $3.95; $2.25 plus 35¢ p&h.

* * *

A Bonnet for Virginia, by Evelyn Frantz
This is Virginia's own story of her growing-up years in a farm family, years when the excitement of singing schools, May baskets, revival meetings, Civil War stories, lively buggy rides and the warmth of a large and loving family—over-shadowed the hardships of life on the prairie. Virginia's granddaughter, who heard the stories at first hand and who had access to her grandmother's memoirs, presents them in the form of fiction. $3.95; $1.95 plus 35¢ p&h.

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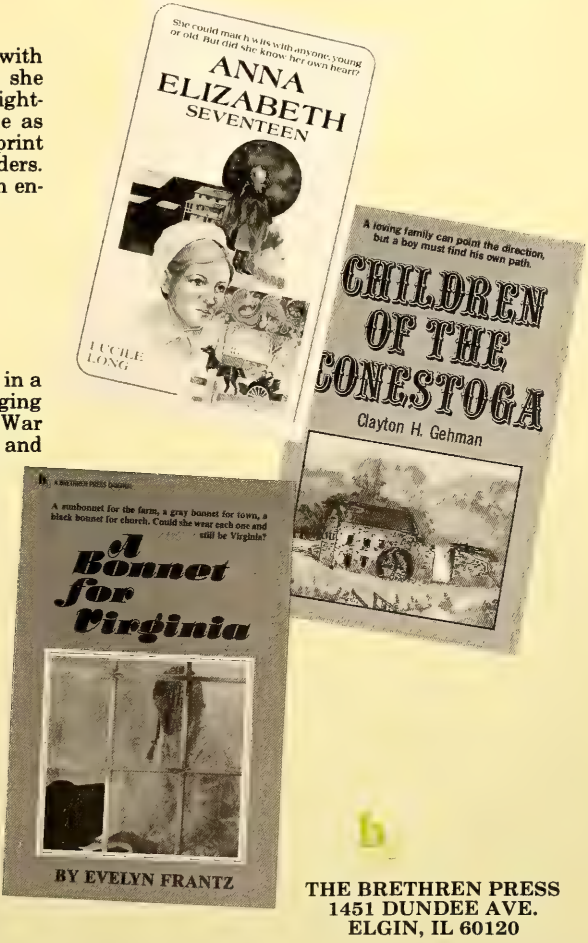
Children of the Conestoga, by Clayton H. Gehman
Take the children of a Mennonite farm family, add neighbors and friends who came to their mill on the Conestoga, mix well—and you have the ingredients for a fascinating story, which happens to be true, not only true to fact, but true to life in its richest sense. The author writes with discernment as well as affection about the "golden shafts of memory" that can enlighten every generation. $3.95; $1.95 plus 35¢ p&h.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SEVENTEEN
LUCILE LONG
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The spirit
of the Lord
is upon us

The General Board is charged by Annual Conference with the large task of administering the program made possible by the churches. Your congregation's strong support of the Brotherhood Fund is essential to the witness we make as Brethren in this country and beyond. I urge you to give generously to your own church so that, in turn, it can undergird our shared ministries. But would you also consider a gift directly to the General Board?

When we bear the image, we reflect Christ's living presence among us. Even our checks or gifts bear Christ's signature for all the world.

Bob Neff

Bob Neff, General Secretary

messenger

CHURCH OF THE BRETHREN
JULY 1978

OUR YOUNG PEOPLE
DECEMBER 9, 1944
Number 50
Church of the Brethren
Gospel MESSENGER
1961
MOVE IN OUR MIDST
Looking at worship in the life of the church
KENNETH MORSE
THE HOLY SPIRIT
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Move in Our Midst
Kenneth I. Morse, b. 1913
PINE GLEN. 9 9 9 9
Perry L. Huffaker

Ken Morse: Still kindling our hearts

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17 **Ken Morse: Still Kindling Our Hearts.** Ken Morse retires July 1! This gentle, urbane editor, author, poet, and hymnwriter—best known for his famous hymn, "Move in Our Midst"—has touched the hearts and lives of all Brethren. Story by Kermon Thomasson.

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letters

A PLEA FOR INTOLERANCE

Usually one who shows intolerance i religious matters is considered narrow and uninformed, but is there not an intolerance in ever age that is just and necessary?

There is a religious intolerance and a hol jealousy for the honor of God and the spiritua welfare of humankind. Notice the denunciatio of the Pharisees by Christ.

According to Galatians, a Christian is to hav no compromising association with anyone alie to God. The Christian must have an attitude o protest. It is no pride or scorn but the voice o Christian experience and knowledge to rejec evil.

The Bible claims to be divinely inspired in it totality and should be so considered. However we observe many theologians, so called, who ar attempting to improve on the works of th Almighty. They propose to tell the Lord what h should have said.

We recognize that a person who slander within the church, if an enemy, is mor dangerous than an enemy without. The Protestant churches of long ago were built by thos who believed the entire Bible.

The Interpreter's Bible is being widely circulated. The editor of these books has long bee known for his infidelity. Many of the other contributors attack fundamental doctrines such a the miracles, the virgin birth, the atonement, an other teachings of the Christian faith.

These books will undoubtedly do great har and the only reason for reading them is to expose their infidelity.

OTTO BALDWIN
Greenville, Ill.

VITAL MESSAGE FOR OUR TIME

I just wanted to tell you how much I appreciated Stewart Hoover's review of the film *Oh, God!* in the February MESSENGER. I als read a review of the same film in *Christianit Today* (December 30) and I wish that they could have printed *our* review instead. As Stewart said in his third paragraph, "we shouldn't be too terribly critical on biblical or theological grounds because it will wilt under the scrutiny. Yet, the basic message of the film is sound."

It is a fun film which reaches the usual non-church-going segment with a vital message.

DOROTHY F. SHOEMAKER
Piqua, Ohio

ON DISARMAMENT STRATEGY

Robert Johansen's article, "Moving Toward a Disarmed World" (April), is excellent because it points to inadequacies of past strategy and it attempts to outline a national strategy that might attract and generate sufficient support and action to achieve solid results.

I am greatly interested in seeing any and all efforts devoted to precisely those two points. If we use poor strategy we waste effort and achieve few useful results.

JULIAN GRIGGS
Tippecanoe, Ind.

DISARMAMENT ISSUE A MODEL

The April Messenger is a model of religious journalism in response to the arms race, and an arms race in which religious values have been among the main casualties.

I was glad to see the compassionate attention you gave to one family whose job depended on military contracts. This should help readers to understand the importance of not only the negative job of protesting militarism but of supporting conversion of military industry to constructive purposes.

A question that needs more attention is whether there are alternatives in national defense that are essentially non-military and that could be accepted not only by those whose religious faith inspires non-participation in killing but those who have no such faith. The World Council of Churches consultation on disarmament, in this connection, noted the studies now in progress in several European countries, among them Holland, exploring the possibility of non-military defense methods. The method centers on the possibility of training a nation in kinds of noncooperation.

Jim Forest
International Fellowship of Reconciliation
Alkmaar, Holland

THANKS FROM JIMMY CARTER

After years of difficult negotiations and months of Senate debate, new treaties between the United States and Panama were recently approved.

I want to thank you for Church of the Brethren participation in this deliberative process. The active interest that you and many other Americans took in this vital issue resulted in a broad public discussion of the treaties.

It is part of the greatness of America that people everywhere can have an influence over the great decisions which face our nation. Your willingness to take the time to be involved sets an excellent example for all Americans. I hope you will continue to let your voice be heard on other issues in the near future.

Jimmy Carter
President of the United States
Washington, D.C.

(See "Church Leaders Discuss Treaties With Carter," May, Page 5.—Ed.)

HELLO SUNSHINE

The members of the Clovis, N.M., Church of the Brethren extend a warm welcome to anyone wishing to find a church home in a friendly, thriving city of about 30,000 people.

If you have been battling cold weather and high fuel bills, then Clovis is the place for you. We have mild winters and lots of sunshine.

The Church of the Brethren here has a full-time pastor, good church facilities, and a small congregation. We need you!

For more information write Rev. Stanley Barkdoll, 103 Acoma, Clovis, NM 88101.

Mrs Darrel Holland
Clovis, N.M.

THE MODERN TRINITY

Jim Stenzel, in *Sojourners* (March 78), said that in the USA maybe 50 million avowedly-saved people rely on our modern trinity of—1) the tube, 2) the prophet (whether true or false), and 3) the saved celebrity (whether actually a new creature in Christ, or not).

This suggests that

—You can have a fine experience, without actually changing or being truly born again. (See King Saul, etc.)

—It may not pay to preach all of God's word.

—You may get fewer love gifts if you tell it like it is

—"God's people" in Jesus' day were off the track

—False prophets use the right words, and may have the biggest crowds. (See Elijah.)

—Jesus said that most people would never make it. Where? Why not review all the New Testament and find out?

And where does this leave me? With *you,* pal, brother.

Roy White
Citronelle, Ala

AS OTHERS SEE US

Sometimes it is a pleasant surprise to hear what some non-Brethren think of our church.

Recently, at a conference for persons working against the death penalty and the proliferation of prisons, I met a woman from Lewisburg, Pa. When I introduced myself as a member of the Church of the Brethren, her first response was, "Then you must be a draft resister."

It was so good to hear that association of our church with a strong peace witness. I want to express my appreciation to those Brethren whose lives have led this good woman to think so highly of the Church of the Brethren. I do hope that in the future her assumption will be more universally true of Brethren than it has been so far in this century.

Bob Gross
Athens, Ohio

WHAT ARE CHILDREN FOR?

It appears the writer of "Protection at All Levels" (March Letters) believes the problems of neglected, abused children will be greatly lessened by supporting abortions. I often wonder, just how many of these problem children were actually unwanted while intro-uterine?

A recent study showed much higher incidences of child abuse and neglect among premature infants, probably because the bonding process between mother and infant has been interfered with. Maybe energies spent in education and support for parents, enabling them to better meet their babies' needs, would be more beneficial than money to snuff out tiny lives.

Doesn't God give us children to love and nurture into loving, caring adults? Is supporting abortion an appropriate way of saying "Thank you"?

Sharon Wicks
Minburn, Iowa

page one

It is a joy to lift up in our cover story the life of such a dedicated servant of the church as Ken Morse. But it is with sadness that we run his name for the last time on the masthead of the magazine. Our consolation lies in the knowledge that while Ken will not be performing his customary role for us, he will be freer to wield his pen in projects he has stored up for his retirement years.

Part of Ken's job as associate editor these past seven years has been to prepare our Book Review and In Touch features. As we were shifting those responsibilities it occurred to us that the time was opportune to discuss some guidelines with our readers who may want to share material with us.

Ken Morse

Take In Touch for instance. Often readers suggest the persons we treat in that popular feature. We prefer to profile persons of all ages who are currently involved in some interesting hobby or experience, or are making some unique contribution to the church or community. In Touch is *not* a Brethren "hall of fame," mere tributes to persons for long careers of faithful service, laudable as that service may be. So if you want to suggest a person to us, bear that in mind—put us on the trail of a personality story with an "angle" to it.

Other Messenger features in which we welcome reader contributions are Letters, Opinions, People & Parish, and Turning Points. The first two are quite similar—readers reacting to Messenger items or expressing concerns on some issue. In both, you should—as the editor used to instruct us—"be brief and brotherly" (or "short and sisterly," as the case may be!). Be careful to stick to one concern.

People & Parish items are welcomed from congregations that have tried new ideas that work, which would be helpful to other groups. Information for Turning Points is partly gleaned from local and district newsletters, but feel free to send in your own information.

It is important to you to know that Messenger is prepared *two months* ahead of publication date. If you want something in October, for example, have it to us by mid-July. We'll be waiting to hear from some of you!—The Editors

in touch

Lovina Ziegler Clemens: Zest for living

"I'm 80, and I just love to visit old people. I like old people and little people."

The speaker is Lovina Clemens, who expresses her interest by visiting in the Peter Becker Home several days a week. "I just do whatever I can. So many people are so lonely. I believe the men are more lonely than the women because they are more shy. Even those who are well are lonely."

She also spends a day each week at the day-care center sponsored by the Hatfield Church of the Brethren. She always has a story ready for the children. In this she is continuing a mission she shared with her husband, Leroy, during his last years. One of her most precious memories is seeing him surrounded by children when he returned to the center after a stay in the hospital.

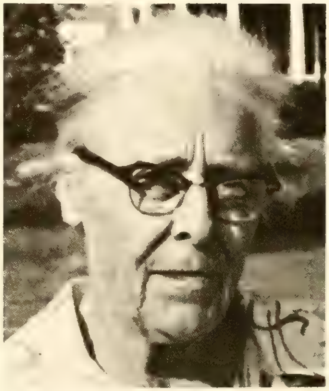
Another joy she shared with her husband was running a SERRV shop in their home. She has had to give that up since his death, but she is still interested in this program.

Her own seven grandchildren and many grandnieces and nephews are not forgotten. She has a hooked or braided rug in process or in planning all the time, since she began giving them for wedding gifts. "I use wool; it holds the color better. And they can't be shaken; they must be vacuumed. No, I never wash them; I put them where they won't get dirty!"

Lovina still enjoys gardening, although she no longer does home canning for bazaars, such as the year when she contributed 100 jars of beets.

Although she has lived in the Hatfield congregation most of her life, she visited Europe when her daughter, Fran Nyce, was in Geneva, directing work camps and working in the church office there. "I was scared to death, since I'd never been on a plane."

Her service in the Hatfield congregation has been in teaching Sunday school and an estimated 50 years in vacation church school. She was always active in the aid society, as she also enjoys working with quilts and has worked with relief clothing "ever since we started doing it."



She enjoys good Bible study groups. "We had just the greatest session at last year's Women's Conference! We pretended we were women from the New Testament and told how they felt. I was Timothy's mother, and I got carried away!"

Lovina's real zest for living impresses all who meet her and contributes to her winsomeness. "Some people fear old age, but I don't. I am doing things now that I've wanted to do all my life. I have real freedom; I can go to bed when I want, get up when I want, and eat when and what I want. I am interested in eating the right food because I want to stay healthy all my life!"—EVELYN M. FRANTZ

Evelyn M. Frantz is a free-lance writer from Harrisburg, Pa.

Linda Faw Neher: Maki

Linda Faw Neher's recognition as an artist spreads far beyond her small rural community of Quinter, Kan.

One of her paintings currently hangs in the rotunda of the Kansas state capitol in Topeka. Two more paintings, having survived a highly competitive juried show, were selected to appear in an exhibit at the Wichita Art Museum.

Last summer Linda was one of three Kansas artists chosen to discuss personal philosophies and techniques of art on a Wichita television interview program.

Linda's reputation as an artist also spreads beyond her small Quinter congregation. She has frequently put her talents to use for the enrichment of the entire church family: exhibitions of her paintings have been regular features at Annual Conference; she has written articles for Church of the Brethren publications, including one on Marc Chagall which appeared in last November's MESSENGER; and she is active in the Association for the Arts in the Church of the Brethren.

By using her artistic ability to its fullest, Linda believes that she is fulfilling a life mission. "All persons" she says, "have the responsibility to develop the talents they have been given, as illustrated in the parable of the talents."

Her paintings, mostly watercolors, are her reactions to the world around her—to the sky and landscape in particular—and are therefore abstract. Painting is an emotional outlet for Linda; she does not approach the paper with a precise plan, but lets the plan develop as she paints.

She also likes to integrate the several media with which she is familiar—painting, photography, ceramics, and jewelry.

Linda lives with her husband,

he most of gifts

Leon, and their four children on a farm on the flat Kansas plains. "It is good for my family that I develop my art," Linda states. "As the children got older, I realized that I would be a better mother and wife if I were to develop my talent and become a more complete person."

By managing both a career and a family, Linda feels she provides a good model for her children. They consider her art work important and respect her talent. Through her example, she hopes her children can learn that a woman can be a good wife and mother and have a career at the same time.

To convert an idle farm building into an art studio and a center for area artists is Linda's dream. She would like to provide the atmosphere and encouragement artists need to fulfill their potentials—to carry out their missions, as in the parable of the talents, and make the most of their gifts.—SUSAN KLINGLER

Susan Klingler, from North Manchester, Ind., is a 1978 graduate of Manchester College.

Harry W. Diehl: Of mice and pain

Harry Diehl is a deacon in the Flower Hill Church of the Brethren in Maryland, where he has taught adult Sunday school classes for 24 years. But he is also a laboratory technician and inventor, whose most recent US patent may provide his most effective means of serving humanity.

Observing that "rheumatoid arthritis has been one of the most painful crippling diseases affecting mankind," Harry began in 1964 his study and search for a method of immunizing against inflammatory rheumatoid arthritis in mammals. He accidentally noticed many years ago that mice did not get arthritis, but rats did. Then he started his efforts to isolate the "mouse immunity factor" that is present in mice, but not in other mammals.

Over the years he obtained hundreds of mice, prepared extracts from their bodies for injecting into rats, and observed the results. Of his final compound (previously unknown, called cetyl-myristoleate) which when injected into rats prevents them from developing arthritis, Harry says, "My hopes and prayers are that this same compound will work in human beings to relieve the torture and suffering that people have been enduring since the dawn of history. My belief is that the synthetic mouse immunity factor, when injected or taken orally by humans in the correct dosage, will give them immunity for life.

"I believe with all my heart that humans will be relieved of all pain and suffering caused by many kinds of arthritis. My hope and faith lie in this compound, although I know that this is not the last of research on arthritis. I do thank the Lord for letting me be the first to isolate this natural immunity factor from the mouse for the most painful and oldest disease known to mankind. I give my Lord all the credit."

Harry retired in 1974 after working for 40 years as a physical science technician in the Laboratory of Chemistry of National Institute of Arthritis, Metabolism and Digestive Diseases, a unit of the National Institutes of Health in Bethesda, Md.

As his pastor, I join Harry in praying that in the near future his compound may be taken as a project by some research firm, and from it may grow a vaccine or oral pill that will prevent,. and possibly cure, arthritis in humans. But Harry is more than a dedicated lab technician. He is a warm human being, a dedicated Christian, a friend. Committed to caring for his wife, Rachel, who has suffered several strokes over the past five years, Harry still cooks and keeps house, invites the pastor and family in to meals, visits others in the hospitals of the area, and makes his daily witness of the power of the Holy Spirit in his life. It is indeed a life of committed service to God and to all God's children.—WENDELL FLORY

Wendell Flory is pastor of the Flower Hill congregation in Gaithersburg, Md.

"Human Liberation One" educates the Brethren

Human Liberation Conference One was the occasion for two days of preaching, special musical presentations, and workshops on the Bethany Seminary campus in early spring.

Sponsored by the General Board's SHARE program, the conference was part of a three-year emphasis to help sensitize white Church of the Brethren students and faculty at Bethany to the problems and concerns of non-white persons through interracial experiences.

Leadership for the conference was provided by representatives of a number of Chicago-based liberation agencies. Among the leaders were the Rev. Iberius Hacker of the Alternative Christian Training School, Chaplain Clarence James of Statesville Prison, and cook-for-the-poor Gertrude Snodgrass. Also providing leadership were Bethany faculty members.

Pastors and choirs from the Kingdom and Mars Hill Baptist Churches and musicians from the International Workers of the World also gave leadership to the gathering.

Workshops stressed liberation themes as they relate to hunger, preaching, the Bible, mass media, the coffee house movement, and the phenomena of gospel music and the black church.

Attending the conference were students and faculty from Bethany and neighboring colleges and seminaries, interested church members, and members of the groups helping to provide leadership.

Wilfred E. Nolen, director of SHARE, explains that sponsorship of such programs is part of the SHARE II focus to educate and sensitize white Brethren to the needs of minority and disadvantaged persons in the United States.

The Mars Hill Baptist Church choir provided music at Human Liberation Conference One.

Pleasant Valley dispute settled out of court

An out of court settlement has resolved the controversy which had surrounded the Pleasant Valley Church of the Brethren in Northern Indiana District several years.

Two groups had evolved within the Pleasant Valley congregation: one, of about 120 persons, wished to separate itself from the Church of the Brethren; the other, of about 20 persons, wanted to remain with the denomination.

The dissenting group held in its possession the church building, the parsonage, and the financial assets of the congregation, although Church of the Brethren polity states that the group remaining with the denomination shall retain the property in such cases.

A district mediation team attempted to effect a reconciliation between the two groups. When these efforts proved unsuccessful, the district filed suit against the dissenting group, the Pleasant Valley Community Church, and an April 1978 court date was set.

Before the case came to trial, however, an out-of-court settlement was reached. The loyal group was awarded the church building and the cemetery, and the building and cemetery funds. The dissenting group received the parsonage, its two-and-a-half-acre lot, and the general account.

During the winter months preceding the scheduled court date, the district board had been in prayer for the two groups and had requested that individuals and congregations throughout the district pray for reconciliation between the two parties.

A representative of the board says that the "mood of friendliness" which now exists between the two groups "could not have been possible with litigation." The board attributes the successful reconciliation to the prayers offered for the parties involved.

The agreement specifies that the church building will be turned over to the Pleasant Valley Church of the Brethren July 10. The district board has expressed its desire that, even after this date, prayers for healing will continue to be offered by individuals and congregations for both church groups.

McPherson-Kansas State program fights hunger

Students at ten private liberal arts colleges in Kansas, including McPherson College, now have the opportunity to experience the best of two worlds—the technical expertise of a land-grant university like Kansas State and the broad world view of humanity offered by small liberal arts colleges.

The program which combines these two is a dual-degree program in which students meet the requirements of both Kansas State and the liberal arts college to earn a degree in a specialized field of agriculture or vocational agriculture education.

The program is designed to prepare students for career opportunities that will help them to work at some of the basic issues of hunger and food production. McPherson has long offered a degree in agriculture so the dual degree program is a natural undertaking.

The creators of the program hope it will help prepare persons for service in developing nations by equipping them with the necessary technical skills while also instilling in them a sensitive world view.

The basic principle behind the program is the commitment to have the private liberal arts colleges teach as many of the required and elective courses as possible. Only those courses not offered by the liberal arts college or not approved for transfer are taught at KSU.

Because of the great need in the Third World and in the US for vocational agriculture teachers, a vocational agriculture curriculum was developed for the first cooperative program.

Life-after-death study provokes controversy

What do people experience after death? And what do their experiences mean in the light of the Christian understanding of life and death and salvation?

These questions are at the heart of the controversy surrounding recent research into the experiences of persons who have been resuscitated after having been pronounced clinically dead.

The research of such persons as Dr. Raymond A. Moody, Jr., and Dr. Elisabeth Kübler-Ross, has turned the light of scientific investigation onto a field long the private domain of scripture experts, theologians, and philosophers—the mystery of life after death.

Moody, who holds a doctorate in philosophy and a medical degree, is the author of the book *Life After Life*. He has developed a model of the "typical near-death experience" which includes the patients encountering a loving, warm spirit of a kind never before met, who helps the patients evaluate their lives.

Apparently this figure neither condemns nor condones the patient's life. "In this state," Moody says, "the subjects seemed to have seen for themselves what they should and shouldn't have done and to have judged themselves accordingly."

Kübler-Ross, a University of Chicago psychiatrist and a pioneer in the study of death and dying, concurs with Moody's findings and says that, on the basis of research, she is convinced she has scientific proof of life after death.

Christian reaction to Moody's and Kübler-Ross's research has been mixed. Some theologians and clergy applaud their efforts. Others, however, contend the research is inconsistent with, or flatly contradictory to, biblical teaching.

The sharpest criticism is aimed at Moody's claim that "in most cases (of near-death experiences) the reward-punishment model of the afterlife is abandoned and disavowed."

Says Stephen Board, executive editor of *Eternity*, an evangelical magazine, "If there is no judgment, but only a welcoming 'Being of Light' at the end of the trail, the death of Jesus Christ was superfluous."

In other research into the subject, two experts in parapsychology, Dr. Karlis Osis and Dr. Erlendur Haraldson, have studied the death-bed visions of 877 persons in the United States and India.

In his review of their book, *At the Hour of Death*, a Jesuit theologian, Father John J. Heaney, S. J., comments that the authors make a good case in support of their conclusions that the evidence strongly suggests life after death.

Says Heaney, "Their thesis is that there is a . . . core of phenomenon that suggests something objective beyond cultural differences and that the most coherent hypothesis is that the dying are experiencing a phenomenon of transition to another life."

New statistical report shows fewer Brethren

Figures recently published in the 1977 statistical report of the Church of the Brethren *Yearbook* reveal church membership down by 623 to a record low of 177,534 members. The number of members lost, however, is far smaller than in 1976 when membership was reduced by 1,179.

The Oregon-Washington district experienced the greatest loss (363). But traditional Brethren strongholds were also hit hard. Among those districts losing significant numbers of members were Northern Indiana (302), South/Central Indiana (226), Southern Ohio (225), Virlina (175), Atlantic Northeast (169), and Illinois and Wisconsin (100).

Anne M. Booth, *Yearbook* editor, says it appears from the available data that where churches have experienced a significant drop in membership, it is due to the churches removing the names of inactive members from their membership lists. In only one or two instances are large decreases attributable to transfers of letters of membership.

Among districts which gained in membership, Mid-Atlantic led the way with an increase of 349 members. Other growing districts include traditional Brethren areas like West Marva (247), and Northern Ohio (126) but also include districts such as Florida and Puerto Rico (169), Pacific Southwest (82), and Idaho (52).

Other figures in the statistical report show average worship attendance at 94,255 with average Sunday school attendance at 73,243. And, within the church family's 1,042 congregations, 3,733 persons were baptized into the Christian community.

Booth cautions that the figures are less complete than in past years since a larger number of congregations did not submit statistical reports.

Brethren staff members honored on campuses

Three members of the Church of the Brethren General Board staff were honored in May during commencement festivities at Brethren colleges.

Robert W. Neff, general secretary of the denomination, was awarded an honorary degree, Doctor of Divinity, during graduation ceremonies at Juniata College, Huntingdon, Pa., May 28. Cited as "a man whose dreams are infused with such intense energy that he makes hope seem not naive," Neff was honored as general secretary of the Church of the Brethren and for his accomplishments as a churchman and educator. He gave the baccalaureate address, "Whatever Happened to the Stars at Midnight?" on Sunday morning.

The evening before, at Juniata's alumni dinner, Kenneth E. McDowell, associate general secretary and executive secretary of World Ministries Commission, received the Juniata College Alumni Achievement Award for 1978. The annual award is given to a graduate who has reached a pinnacle of professional achievement. McDowell was cited for his role in the development of Nigeria's Lafiya community health program and his appointment as World Ministries executive.

Joel K. Thompson, associate general secretary/executive General Services Commission, was one of five persons awarded an Alumni Award by the Alumni Association of Manchester College on May 20. The award was presented in recognition of his significant achievements and services which reflect honor upon Manchester College.

Kenneth E. McDowell

Robert W. Neff

Joel K. Thompson

Brethren study Christian unity at CIR workshop

Keynote speaker Warren F. Groff, president of Bethany Theological Seminary and Annual Conference moderator-elect, called the recent Workshop on Christian Unity in the Atlantic Northeast District "an experience in learning both the posture and language of unity."

The event, planned and conducted by the Committee on Interchurch Relations and the district board, may serve as a model for future workshops to help Brethren grapple with the biblical exhortation to make priorities of unity and reconciliation.

Assuming major responsibility for the workshop, and addressing the participants on "Biblical Teaching on Unity," was DeWitt L. Miller, executive secretary of the Committee on Interchurch Relations. Citing several New Testament texts, Miller stated that "our mission is to proclaim to all people that they are one in Christ and one in redemption. The word 'reconciliation' is an empty word so long as we remain separated from one another."

On the topic, "The Nature of Christian Unity," Groff cited three biblical words as definitive: promise, person, and power. "It is God who promises to make a people out of persons who are no people (i.e. covenant)," he said. "It is only in a community in which justice is rendered to all that the promise is fulfilled . . . and the promise is real and attainable through the power of God's love in Christ."

Groff pointed to Christian unity as a unity that the world neither gives nor takes away because its God-given nature is deeper than any earthly example of unity.

Participants struggled with such issues as how to keep congregational self-will from hindering Christian unity and how to maintain unity with other communions without glossing over unique and meaningful denominational beliefs.

One discussion group noted with approval that the current emphasis in ecumenism is that of interdenominational cooperation and joint venture rather than organizational unity.

The one-day workshop at the Akron, Pa., church ended with a panel of five persons sharing insights and experiences on the question, "How Do We Witness to Christian Unity." Fred Swartz, author of the study guide, *All in God's Family*, and General Board Agenda/book editor, moderated the discussion.

DeWitt L. Miller, executive of the Committee on Interchurch Relations, addressed the Workshop on Christian Unity. Sharing worship responsibilities were Robert A. Hess (center), former district board chairman, and James F. Myer (right), board member.

Peace group gets action on atomic test victims

Another Mother for Peace, the peace activist group which popularized the saying, "War is not healthy for children and other living things," is tangling with the US government on a new issue—the welfare of the armed forces personnel and civilians who took part in atomic tests made by the government since 1946.

According to the group, several hundred thousand servicemen and uncounted numbers of civilians took part in those tests. Leukemias and cancers which doctors say take 15 to 20 years to develop after radiation exposure, are being reported from persons all over the country. However, veterans have been largely unsuccessful in getting benefits to assist them in their fight against the diseases. Further, the government has not located the persons involved, all of whom may not be aware of the health problems they could face.

In two actions, Another Mother for Peace has called the attention of the public media and the government to these problems.

A press conference with Pat Broudy, the widow of one of these victims, was carried on the national wire services and appeared in many newspapers. People who thought they had been fighting alone discovered allies in their common cause.

Additionally, hearings on the subject were called in Washington by Representative Paul G. Rogers (D-Fla.), chairman of the House Subcommittee on Health and Environment. Another Mother for Peace was asked to testify and Rogers instructed the Department of Defense, the Department of Energy, and the Veterans' Administration to answer each point of its testimony in writing.

Since the hearings, the government has launched some efforts to reach a few persons exposed to radiation in the tests and has reopened the cases of persons who had previously been denied benefits.

Another Mother for Peace reminds its members (and others) that although some progress has been made on this one issue, it is only one other "horrifying aspect of the nuclear threat that hangs over all of us."

Nigeria church, culture seminar plans finalized

The World Ministries Commission of the General Board is sponsoring a Church and Culture Seminar in Nigeria Jan. 14 to Feb. 7, 1979. (These dates are one week later than those previously announced.) The group will spend a day and a half in Geneva, Switzerland, on the way and approximately 24 hours in Amsterdam, The Netherlands, on the return trip.

The seminar is planned to enable participants to experience themselves as global citizens and to consider what it means to be in mission in today's world. In addition to major contact with Nigerians and the Nigerian church, brief interchange in Europe and ongoing dialogue among the participants will enhance the opportunities for growth.

A maximum of 19 participants will be selected for the tour directed by J. Bentley Peters. The cost will not exceed $1,900 per person from New York to New

York. This includes all costs except personal items.

Seminar brochures with registration information and forms are included in the July *Source* and are available in district offices. Persons who have not received one or who have additional questions may contact Peters at the General Offices.

Conflict in education target of workshop

Concerned about the increasingly competitive and non-cooperative atmosphere in school classrooms and believing that teachers need to learn skills for fostering cooperation, a group of people at Bethany Seminary sponsored a workshop on "Conflict in Education" last spring.

Three workshops were offered during the day-long gathering. Stephanie Judson, former coordinator of the Non-violence and Children Program for the Friends Peace Committee in Philadelphia, now a teacher consultant, offered one session on "The Cooperative Classroom."

Judson claimed the elements of the cooperative classroom include a spirit of affirmation, an atmosphere which allows students to share their feelings, a sense of community, and creative alternatives in resolving conflict.

She contended students learn better in such a classroom and feel less isolated as they share their feelings. Most important, she believes the classroom, like life itself, should express joy and celebration. These elements enable that expression.

Carol Cory, a Christian educator, provided a workshop on "The Shalom Resource," a new curriculum developed by the United Methodist Church and the United Church of Christ. The curriculum seeks to teach the global dimension of peace and, further, how to integrate shalom into any curriculum being used.

Persons with questions about JROTC, counter-recruitment, and disarmament were able to talk with David Frantz.

David Hendricks, the Bethany student who coordinated the workshop, said he wished more educators—teachers, principals, guidance counselors—had taken advantage of the day to consider other approaches to education. He invites correspondence with persons having questions about any of the workshops or ideas discussed. He may be contacted at Bethany Theological Seminary, Oak Brook, IL 60521.

underlines

CHANGING JOBS ... *Robert C. Johansen* has been appointed the new president of the Institute for World Order where he has served for the past year as director of the Grenville Clark Project on Disarmament. A former teacher at Manchester College, Johansen has authored a number of important publications on world order and disarmament. . . . *G. Wayne Glick,* director of the Moton Center for Independent Study and an ordained Brethren minister, has been appointed president of Bangor Theological Seminary, a graduate school of the United Church of Christ in Bangor, Maine, effective Aug. 1

MAKING RECORDS ... *Andy* and *Terry Murray* have recently recorded their second album entitled *Goodbye Still Night.* The title cut is the theme song of National Youth Conference '78. Other songs featured include "Sister Anna, Beauty Queen," "Work, Don't Weep," and a ballad about Ted Studebaker, "Brave Man From Ohio." The album will be available at Annual Conference in Indianapolis. Their first album, *Summertime Children,* is also available through The Brethren Press.

RECEIVING HONORS ... At the annual convention of the Religious Public Relations Council in Houston in April, winners were announced in the 1978 DeRose-Hinkhouse Communications Awards competition. *Kermon Thomasson,* acting editor of MESSENGER, received an Award for Excellence for his June 1977 story, "Black Brother," about Samuel Weir, the Virginia slave who became the first black Brethren elder. *George Keeler,* a graduate student at the University of La Verne and former volunteer with the Communications Team, was awarded a Certificate of Merit for his October 1977 news story, "Johnstown III--The Flood That Wasn't Supposed to Happen." . . . *Kenneth Stanley,* design coordinator for The Brethren Press, recently was received into the prestigious Chicago Artist's Guild. His work enhances many Brethren Press publications, including MESSENGER. . . . Among Manchester College alumni honored during the graduation weekend festivities May 20-21 were *Lucy West Rupel* and *Donald Durnbaugh.* Both received Alumni Awards for "significant achievement and services which reflect honor upon Manchester College."

GETTING MARRIED ... General Board member *Dan Petry* and *Marjorie Felton* were married June 3 in Pennsylvania. Petry was elected to the Board as a youth representative at the Wichita Annual Conference in 1976.

CREATING A SCHOLARSHIP ... The Church of the Brethren Womaen's Caucus Steering Committee has announced the creation of the *Mary Blocher Smeltzer Leadership Development Scholarship* to honor a pioneer of the Womaen's Caucus. (Smeltzer is now teaching math in Botswana, Africa, with the Peace Corps.) The scholarship is designed to help women attend leadership development opportunities of their choice. Guidelines are being developed with initial awards to be made in the fall. Letters of application may be sent to 729 Stewart Ave., Elgin, IL 60120. Donations to the fund may be made payable to the Womaen's Caucus and marked "scholarship." They may be sent to Peggy Mason, 9333 Limestone Pl., College Park, MD 20740.

update

FIGHTING HUNGER ... When members of the *Lick Creek* church in Bryan, Ohio, stirred up 24 gallons of apple butter for sale last fall, the proceeds went to CROP/CWS. The apple butter sold so quickly at $3.50 per quart that members came back the next week to prepare another batch. . . . Members of the *Antelope Park* church in Lincoln, Neb., are fighting hunger a little closer to home by preparing, planting, caring for, and harvesting a garden at the local city mission. Not only will the garden provide fresh produce for the destitute of the community but working in it also provides opportunity for families to fellowship.

MAKING A START ... A new fellowship has begun meeting in the *Lampeter*, Pa., area. The Atlantic Northeast District Commission on Witness and the *Mechanic Grove* church are cooperating in starting the fellowship which is currently meeting in the fire hall with between 40 and 70 regular worshippers. . . . A different kind of beginning for the *Happy Corner* church in Clayton, Ohio, was undertaken on May 7 when the congregation approved plans for a new building. The plans call for a sanctuary designed for worship-in-the-round.

CAMP SPECIALTIES ... When the cooks at Northern Ohio's *Camp Inspiration Hills* put maple syrup on the table this summer, it is likely to be from the camp's own maple trees. More than 54 gallons of syrup were produced at the camp this spring. . . . A new camping program in Southern Ohio is aimed at gifted children. The board of *Camp Woodland Altars* is planning four weeks of camps for these children out of the conviction that gifted children are frequently as neglected as the handicapped.

SOMETHING FOR EVERYONE ... During the first week of June, every member of the *Plymouth*, Mich., church was urged to attend evening sessions. Children attended vacation church school and adults attended five seminar sessions on marriage, loneliness, contemporary issues, the media, and family recreation.

CELEBRATIONS ... The *Rockhill* congregation in Middle Pennsylvania burned the mortgage on its church in a special afternoon service May 21. . . . *Trinity* church in Sidney, Ohio, held a mortgage burning ceremony on its building May 7. . . . April 2 was the date of a mortgage burning service for the *Friendship* congregation in North Carolina. . . . Members of the *Mount Hermon* church in Virlina dedicated their newly enlarged sanctuary in an afternoon service May 21. . . . A new carillon system at the *Lakeview* church in Brethren, Mich., was dedicated April 23. . . . *Central* church in Roanoke, Va., celebrated its 53rd anniversary May 7 by worshipping with Nigerian churchman Boaz Maina.

READING IN CIRCLES ... In an effort to increase use of the church library, the Library Committee of the *Lititz*, Pa., church began a number of reading circles. Persons in each circle are expected to read one book a month from a list provided by the committee, then pass the book on.

outlook

Southern Plains finds new district exec

Glenn Harris of Jennings, La., began service May 1 as the executive of Southern Plains District. He accepted the position, on a part-time volunteer basis, after Jim Abe resigned to accept the co-pastorate of the Rock Run church in Northern Indiana with his wife, Marla Bieber Abe.

Harris, a graduate of McPherson College, retired from farming in 1977. He had served the Roanoke (La.) church as a self-supported minister for 20 years and has held a variety of district offices.

He and his wife, Ethel Sherfy Harris, live at 1810 N. Cutting Ave., Jennings, LA 70546

In another personnel announcement, Carol Sherbondy, secretary to the associate general secretary/executive Parish Ministries Commission, will not be resigning from the Elgin staff as had been reported earlier.

Glenn Harris

Tax proposal may reduce giving, Congress told

The president of the National Council of Churches has urged Congress to protect charitable giving against reductions he believes are likely if Carter Administration tax-reform proposals are adopted unamended.

In testimony before the House Ways and Means Committee in April, William P. Thompson said a proposed increase in the amount a taxpayer can earn and still take the standard deduction would diminish one incentive for giving, unless those taking the standard deduction are allowed to deduct charitable contributions as well.

Thompson suggested that charitable contributions should be treated differently from other deductible expenses because they do not benefit the spender.

"The charitable contribution is not like the other deductions allowed to taxpayers who itemize," Thompson argued. "It is not a 'loophole' for avoiding taxation, since the gifts deducted do not remain under the control of the giver but go to benefit the whole community."

He charged that five increases in the

standard deduction over the past eight years have cost public charities $5 billion. He said the proposed increase, which is expected to induce 83 percent of taxpayers to use the standard deduction, would cut back further the incentive for making charitable contributions.

Thompson noted it would "behoove Congress to stimulate and encourage charitable giving throughout the nation for the general good of the commonwealth."

The National Council of Churches supports H.R. 11,183 which would permit persons taking the standard deduction to also deduct their charitable contributions.

New drought in Sahel threatens 7 million

A new drought in Africa's Sahel region currently threatens the lives of seven million people in eight countries and has prompted Church World Service to ask $150,000 from US churches to purchase and ship 425 tons of food.

In a meeting in late April, Church of the Brethren officials allocated $5,000 from the denomination's Emergency Disaster Fund to the urgent appeal.

Church World Service officials stress that although the drought conditions in 1978 may be as severe as those of 1972-1974, relief agencies have been alerted much earlier to the scope of the emergency and have had far more time to implement relief measures.

The CWS shipment will help to build a food reserve in Ghana, one of the eight countries affected by the drought, in anticipation of famine there during this year.

Plans are being made by private agencies and governments to stockpile thousands of tons of food and to arrange effective methods of distribution to prevent widespread famine. Famines occur in the region not only because of drought but also because of the encroachment of desert on lands previously used for food production.

In addition to Ghana, the nations comprising the Sahel region are Mali, Chad, Upper Volta, Cape Verde, Senegal, Togo, Mauritania, Niger, and northern Nigeria.

The YMCA Conference Center, site for NYC 78, is surrounded by the Rocky Mountains.

NYC offers youth many opportunities to grow

In only a matter of weeks, the fund-raising projects will be over, the bags will be packed, and youth from across the church family will be trekking to Estes Park, Colo., for National Youth Conference '78.

What awaits the 3,000 Brethren teens who will gather for a week of fellowship and learning under the theme, "Out of the Mountain, Power to Fly"?

Dave McFadden, NYC 78 coordinator, outlines a busy schedule of worship, presentations, seminars, recreation, meals, and fellowship.

Early risers will be invited to participate in a morning celebration at 7 o'clock but the whole group will join in singing and worship, and hear a presentation later each morning.

Each afternoon will provide the opportunity to attend two seminars. With more than 50 different seminars offered during the week, there will be plenty of choices. Among the topics will be Bible study, meditative prayer, art, drama, non-violent resistance training, being Brethren today, women in the church, television awareness, and many others.

Evening worship, singing, and presentations will be followed by late evening activities. Again, youth will be able to choose from a number of offerings—square dancing, movies, talent show, recreation, a drop-in center, and several special events.

Free time for recreation is scheduled throughout the week. Activities available will include swimming, tennis, basketball, volleyball, softball, hiking, miniature golf, and horseback riding.

Each day will be full but will end with a time for reflection as small groups of 10 to 15 young people gather in dorm clusters to think about the week's impact on them.

Churches help raise bail for indicted Vietnamese

The Church of the Brethren was among eight Protestant denominations which agreed to post $25,000 toward bail for David Truong, a Vietnamese indicted by the US on espionage charges.

Truong was held in lieu of $250,000 bond in Washington, D.C., charged with having transmitted classified diplomatic cables to the current Vietnamese government.

Also indicted in the case was Ronald L. Humphrey, an employee of the United States Information Agency who passed the cables on to Truong. Judge Albert Bryan, Jr., reduced Humphrey's bail but refused to reduce Truong's.

The Ecumenical Minority Bail Bond Fund, the agency through which the money was posted, did not take a position on Truong's guilt or innocence but called the required bail "excessive."

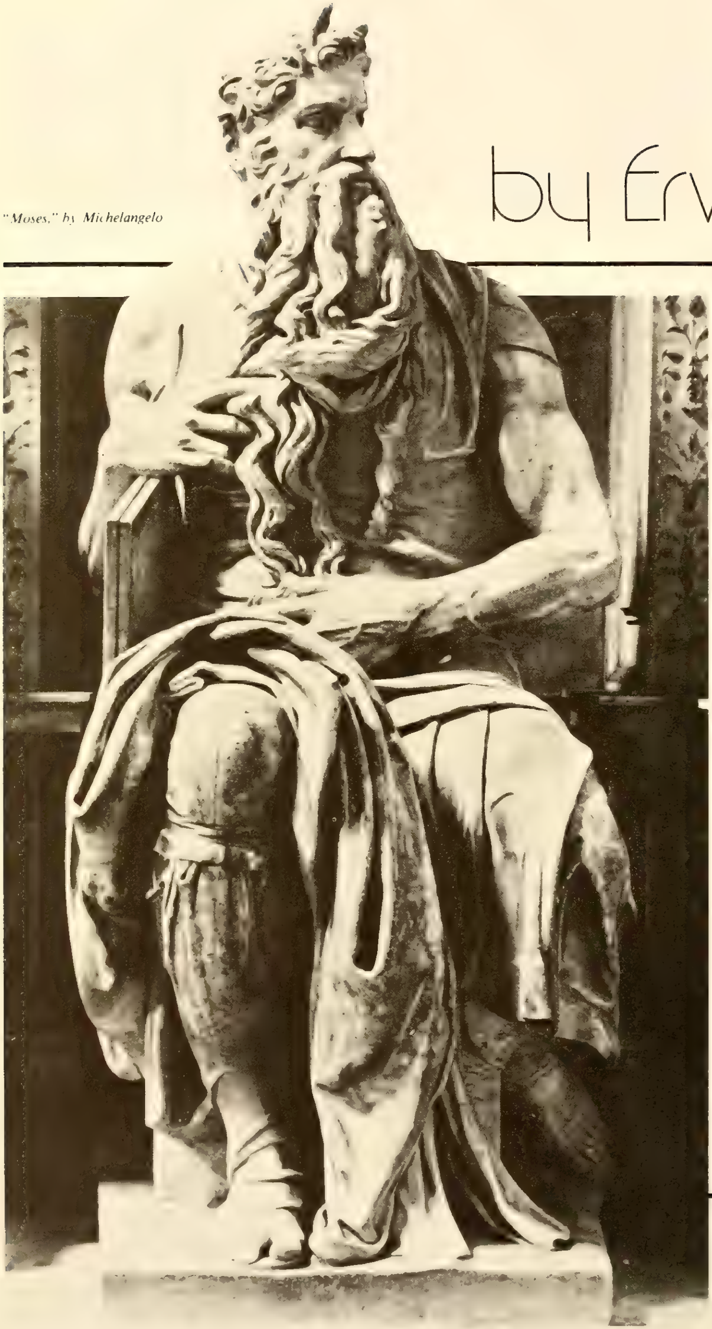
The Rev. Joel N. Martinez, the United Methodist Church executive who chairs the bail fund, said Truong "was an active opponent of the Vietnam war and has recently been working for reconciliation between the US and Vietnam. Our fund tries to assist those who have been politically active and whose bail sometimes reflects that."

Talking recently with Ruby Rhoades, Brethren Washington office representative, Truong thanked the church for helping make possible his release.

Truong and Humphrey were convicted May 19 of spying for Vietnam.

Truong, a graduate of Stanford University, has lived in the US 14 years. He is the son of Truong Dinh Dzu who ran as an unsuccessful peace candidate against General Nguyen Van Thieu of South Vietnam in 1967 and was later jailed by Thieu.

Other churches cooperating in posting the bail are the United Methodist Board of Global Ministries, the American Baptist Churches, the United Presbyterian Church, the Episcopal Church, the Lutheran Church in America, the Presbyterian Church in the US, and the Reformed Church in America.



"Moses," by Michelangelo

by Ervin L. Huston

Read: Ephesians 5:21-33 (Good News Bible).

In Ephesians 5:1 we read "Submit yourselves to one another because of your reverence for Christ." The key to understanding Paul's writing concerning husband and wife relations, is in this verse. When we talk about submission we usually think along the lines of a military chain of command. When you are told to do something by the one above you, you respond without questioning the why behind the command. But within the life of Paul and within the Old Testament, you discover an entirely different kind of tradition concerning submission that is mutual.

Let us start our looking at submission with the call of Moses in Exodus 3 and 4. In verse 10 of Exodus 3 the Lord says, "Now I am sending you to the king of Egypt so that you can lead my people out to his country." Moses response is less than submissive by the military chain of command definition. "But Moses said to God, 'I am nobody. How can I go to the king and bring the Israelites out of Egypt?'"

Many would look at this passage and say that Moses had not submitted himself to the Lord. But I don't believe this is the case if we look at the entire third chapter, for in verse 6 we see that Moses responds to God's call by hiding his face for he truly knows the greatness of the living Lord. No, Moses *had* submitted.

The trouble is with us—we don't understand that biblical submission is much greater than responding positively to everything from those over us, but rather it also includes commitment, we must be committed to stay with one another until

Biblica

Mutual submission

reconciliation occurs.

This is the case with Moses and Yahweh's call upon him. After disagreement and honest doubts, Moses is set free to serve as reconciliation occurs. He was submitted to God and stayed with the struggle to let God answer his questions about the impossible task to which God had called him. God was committed to Moses to the point of letting him have the freedom to ask questions freely. Their mutual submission was much deeper than what passes as submission today.

There are many other biblical passages where this type of mutual submission is a dominant theme. In Jeremiah 12:1 the prophet acknowledges the righteousness of God and then continues by saying, "Yet I must question you about matters of justice." Jeremiah raises many questions that can and need to be raised today. He is willing to let the Lord answer his questions rather than coming up with his own answers. He is free in his submission not only to raise questions but to wait and listen for the response. The Lord is submitted to Jeremiah enough to let honest questions be asked. His despair and frustration with current realities doesn't cause him to reject the living Lord, who is the source of his freedom.

There are many other examples of mutual submission in the Old Testament, such as the confrontation of David by Nathan, but let us turn to the life of Paul for another example to further expand our understandings. In Acts 16:35-40, we read of an account where Paul, who has been thrown in jail, is told he can leave by the authorities in power. He responds not by quietly obeying the order of the authorities, but by demanding an apology for being mistreated, In this story Paul was acting out another aspect of mutual submission, the mistreated or oppressed have the obligation to call the plight of their situation to the attention of those with whom they are in relationship. They are to be aware that the failure to do so keeps them from being in a relationship which is mutually enhancing. To fail to call the other to accountability is to fail to be mutually submitted, to fail to recognize that relationship is ordained by God to permit growth in all concerned.

The type of mutual submission Paul is talking about can only come about because of our reverence for Christ. In order to explain this point, Paul writes that wives are to submit themselves to their husbands. He then writes, "For a husband has authority over his wife just as Christ has authority over the church . . . ." The reason we don't understand the role of authority in mutual submission can be traced to our misunderstanding of the fact that Christ is to have authority over the church.

Paul is telling us that the most important thing for the church to understand is that Christ is to be central, the point from which all growth is to occur. In essence, Paul is telling us that the church cannot be the church unless we are in relationship with Jesus Christ. By definition, the church is the church only as long as we remain in a growth relationship to Christ. Likewise, by definition, a wife can be a wife while she remains in a growth relationship to her husband—a relationship which is based upon mutual submission.

To accentuate this concept of mutual submission being dependent upon Christ, Paul writes that husbands are to love their wives as Christ loved the church and gave his life for it. This type of love doesn't weaken when the going gets tough, but rather it deepens, and seeks to give all for the sake of the other. This is the complete opposite of the image of husband that our society says is acceptable. This love is to be so strong that nothing is to be more important to the husband than his relationship to his wife, as ordained by Christ. He is to look at his wife as being the one who completes him and helps him to move toward fulfillment; in the same way that Christ completes and cleanses the church.

Paul affirms the promise that comes to us from Genesis 2:24: "A man will leave his father and mother and unite with his wife, and the two will become one." The oneness Paul talks of here is not the oneness of carbon copies, but rather the oneness of creativity. A creativity that allows each person to enrich and enhance the other. The oneness of putting aside one's own ego, and letting the spirit of God guide us into a relationship of mutual submission, a submission that calls for every husband to love his wife, and every wife to respect her husband. A submission that enhances and enables us, as children of a living Lord, to live in light of the promise of oneness that comes to us from the creation account. Praise God for the freedom that comes to us as we submit ourselves "to one another because of our reverence for Christ." ☐

Ervin L. Huston is associate pastor of First Church of the Brethren, Baltimore, Md.

submission includes commitment

Living

If we had to live as our forebears lived, we wouldn't have a choice. But we are affluent and we do have a choice. We must choose to conserve our God-given resources, share them, and stretch them out as far as they will go.

by Vernon M. Tryon

From two years of life and work in Nigeria, I find it apparent that one of the differences between "bush" living and affluence is *choice*. That is, being affluent, we have options over our life-style that people in developing countries do not have. We have many more choices available to us than does much of the world. That leaves us in a very important, responsible position.

Six percent of the world's population, those living in the US. consume over one-third of the world's energy. As responsible Christians, we need to change that—we do have a choice. We *must* become more energy-aware in our consumption habits. We must be good stewards of energy, and that should start in the church. The New Testament radiates a concern for others and our energy wastage should cause us all to feel great concern. It will effect the future of all peoples.

Lifeline. As a concern for people, the Public Utilities Commission in Colorado recently decided to institute "Lifeline" rates which cut gas bills in half for elderly and low-income users at the expense of regular natural gas customers. A district judge then ruled that it was unconstitutional, under Colorado law, for the PUC to take such a step. Can you see the handwriting on the wall? The elderly and low income people are going to hurt first as rates go up. If we conserve energy significantly, we will be helping, we will be showing concern.

Simple living. One of the emphases that impresses me with the Church of the Brethren is that of simple living. Just think of how comparatively simple life used to be, but materialism has overcome us and, with that, more energy consumption. In the US our energy requirements *double every 20 years!* And as we have more energy at our disposal we use this to do our chores. Energy helps us mow our lawns faster, clean the snow from our walks faster, wash the dishes, dry the clothes whenever we want, and prepare our food (not to mention the energy used when we go out to dinner or buy processed and frozen goods).

We can change our energy "wastage" habits but first we must become more aware and start by changing our thinking. This is where we must all make the choice and commit ourselves to a change in our consumption habits.

Teaching by example. When I was a boy, I remember being reminded to turn off the light each time I left a room. And now in the summer I mow the lawn with a push mower and shovel the walk in the winter. The energy conservation I was taught as a child is ingrained in me today. We must teach our children today, by example.

Turn down the temperature at home and wear two lightweight sweaters during winter. The sweaters will add five degrees of warmth. Recently I've been wearing "long johns" inside on those chilly afternoons when I would otherwise be tempted to turn up the heater.

Outside of the home, eliminate unnecessary trips with the car. If every automobile in the US took one less 10-mile trip per week, our nation could save almost five percent of the total passenger car demand for gasoline. Also, car-pool with friends to the market—think of the added fellowship you would have. Do not let your car's engine idle for more than one minute—it takes less gasoline to restart it. Think about walking the short distances or riding a bicycle. Also, use the telephone to find wanted products before setting out to shop. Don't be like the person who spent 50 cents to drive to a place to use a 25-cent coupon!

Turn down the heater at church in the

simple and solar

winter and wear coats during the services. Leave some or all of the lights off during the morning service, especially if you are blessed with beams of sunlight radiating through the windows. Plan activities so as to drive only once to church rather than twice for Sunday morning service and an afternoon meeting. Hold meetings in homes if the church is not central to the committee members or car-pool to the meeting place. For all activities at church, think about minimizing energy usage.

The church: A center to recycle. Twenty aluminum cans can be recycled for the same energy required to make one new can from aluminum ore. Also, recycled newspapers can be made into insulation for buildings, a product that is very difficult to even buy in some areas.

Use the church as a recycling center (In five Sundays recently, people brought enough materials to our church to raise $70 and we are a small congregation!). I was surprised to learn that we could get $30 a ton for newspapers and 17 cents a pound for aluminum. In some places $70 a ton is common for newspapers.

It is important that we look everywhere to find energy wastes. Let's not give, as gifts, or use, unnecessary electrical appliances such as electric can openers, and battery-operated cellophane dispensers.

Before solar heat: Keep the heat. When planning new buildings, it makes sense to consider solar heating for them. That may not be economically feasible immediately, but there is still much we can do. First, insulate the building very well. Someone recently said that if we would have thought that way from the turn of the century we wouldn't have an energy crisis now. When it comes time to insulate, get expert advice about possibilities. Insulation is rated in "R" values. The "R" is the resistance a material has to heat passing through it. Obviously the higher the "R" value, the better. R19 for walls and R30 for ceilings is quite good where I live in Colorado. That will vary around the country. To a certain point, money is better spent on insulation than on solar collectors.

At your local church, have volunteers from the congregation stuff fiberglass insulation around window and door frames. Furthermore, the extra money spent to avoid aluminum windows in cold climates is well worth it. Heat will pass out through the aluminum frames almost as if they weren't there. Again, with volunteers, caulk and seal the building as much as possible.

Let the sun shine in. "Solar and weather orient" new buildings. Keep in mind the path of the sun throughout the year. Minimize north windows since they are virtually useless for taking in heat from the sun (in the northern hemisphere). Plan large south windows to allow winter sunlight to warm the inside. Build overhangs to shade out the summer sun. Let the building's interior be the solar collectors. That is, design a *passive* solar system as part of the building before thinking of *active* systems. A passive system uses the physics of heat transfer to automatically keep temperature fluctuations at a minimum. This is done by placing massive materials in the building, inside the insulation. For example, build the floor with bricks, insulated from the ground. The sunlight will warm them in the winter and they will hold the heat for slow dissapation. In the summer the bricks will stay cool because the overhang prevents the sun from shining on them. Weather-orient the building by protecting it from prevailing winter winds. This can be done with trees, earth berms, fences, storage structures, or garages (buildings which are not heated).

Vent the building at the apex of the gables to get rid of hot air in the summer or place windows to take advantage of cooling summer breezes (obviously, local conditions might demand compromise with protection from winter storms). Larger vents are necessary if the heat is to naturally flow out, but this will avoid use of electric fans. If air-conditioning is necessary, set it to only cool the room to a tolerable level.

Now for the solar system. Only after you have used all the "passive" solar heating tricks should you think about using "active system" solar collectors. An active system is basically one that uses electricity and automation to pump, move, and store heat for use at another time. If an active system cannot be installed during construction, add enough plumbing, wiring, and ducting now, so that the later addition will be less trouble and cost. But you may not even need that active system. I believe that if the first two steps are well planned then an active solar collection system would not even be necessary in much of the country.

Planning for applicances. Buy energy-efficient applicances. A self-cleaning oven may seem wasteful but its extra insulation makes its normal operation more efficient. Think "energy efficiently" when building and equipping churches and homes.

Conserve or choose not to care. If we lived in the African bush, or if we lived as our forebears lived, we wouldn't have a choice. But we *are* affluent and we do have a *choice*. We must choose to conserve our God-given resources, share them, and stretch them out as far as they will go. The elderly and low-income people will feel the pressure first as prices go up. If we choose not to conserve, we choose not to care.

Recently I found a prayer in a Mennonite hymnal which appropriately states our Christian responsibility: "We acknowledge that the world and its resources are not ours but *Yours* and that You have put us in charge as Your trustees. Help us to exercise responsibly the authority You gave us in Your world." To this I say Amen! ☐

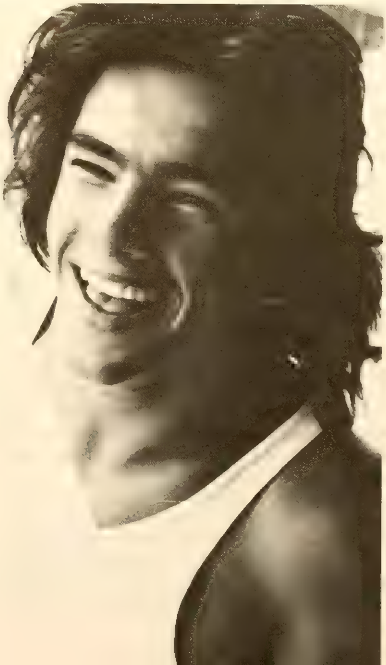
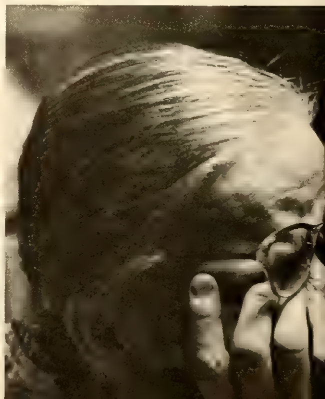
Vernon M. Tryon, a former United Methodist mission pilot in Nigeria, is a member of the Northern Colorado Church of the Brethren. He is chairman of the Solar Energy Association of Northeastern Colorado and is working toward a Master's degree in solar energy education.

Love your body

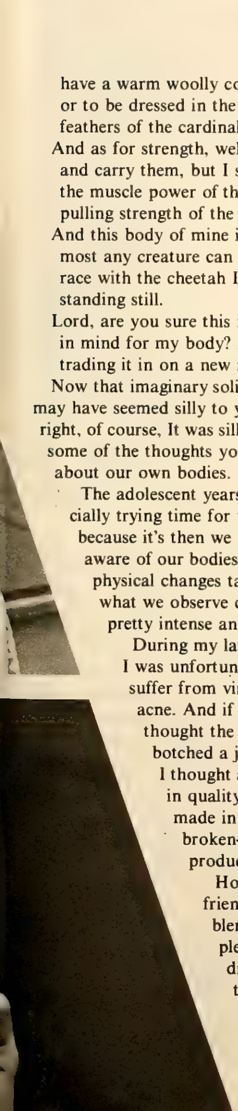
by Ken Gibble

What do you suppose Adam (the very *first* Adam) thought when he got his first good look at himself? There weren't any mirrors back then, of course, so no doubt it wasn't until he saw his reflection in a clear lake that Adam had any idea what his whole body looked like. And Adam, being the very definition of what was human, probably responded to that first glimpse of himself in much the following manner:

"So, there I am.
I'm not a bad looking sort, really.
Good set of choppers. Nothing nearly as good as the teeth on that tiger though.
Pleasant enough looking face. Of course, I'm hardly what you'd call a beauty.
Sure is a lot of skin showing too. Golly, I've got less hair than any of the creatures. It would have been nice to

"God has given you your body to serve you and to be you during your lifetime on this earth. And I believe—though, like Paul, I can't begin to prove it—that when our lives here are ended, that God will have another kind of body waiting for us."



have a warm woolly coat like the sheep or to be dressed in the beautiful red feathers of the cardinal.

And as for strength, well, I can lift rocks and carry them, but I sure don't have the muscle power of the elephant or the pulling strength of the horse.

And this body of mine is so slow. Almost any creature can outrun me; in a race with the cheetah I feel like I'm standing still.

Lord, are you sure this is what you had in mind for my body? Any chance of trading it in on a new model?"

Now that imaginary soliloquy of Adam's may have seemed silly to you. And you're right, of course, It was silly. Just as silly as some of the thoughts you and I have had about our own bodies.

The adolescent years are an especially trying time for us humans, because it's then we become acutely aware of our bodies. We feel and see physical changes taking place, and what we observe can cause some pretty intense anxiety.

During my late adolescence I was unfortunate enough to suffer from virulent attacks of acne. And if ever in my life I thought the Lord had botched a job, it was when I thought about the slip-up in quality control he had made in letting my broken-out face off the production line.

How I envied my friends, they of the blemish-free complexions. How I dreaded the job of trying to shave off my newly-sprouting whiskers, whiskers strategically placed, by some malevolent power, among the unwelcome eruptions on my face. Trying to use a razor blade in such circumstances was to flirt with unintentional suicide from loss of blood. And whereas my non-pimpled friends considered their wallets to be the most valuable possession worn on their persons, I thought differently. If, in a crowd, I suspected pickpockets lurking about, my hand instinctively darted to that tube of Clearasil in my pocket, which was both constant companion and balm in Gilead.

I suppose all of us have had times when we doubted the Almighty's judgment in designing our bodies. There's probably not a person in the world who is perfectly content with their body. While men wish for broader shoulders or better arches on their feet, women long for longer lashes, tresses that are darker (or lighter), more of themselves at some places and less of themselves at other places. And this state of affairs continues throughout life; if anything, it gets worse the older we get. Our hair changes color or it departs altogether. We begin to experience aches, pains, and diseases which remind us that our bodies are running down, getting old, wearing out.

And even in our advancing years there are people to envy. We wish we could be in the same good condition as that of our neighbor who's exactly our age, but whose body seems 10 years younger than our own. We see a picture in the paper of a 90-year-older who goes for a swim every morning and jogs a mile each afternoon. And we think to ourselves: "Why is it that I've never been truly happy with my body?"

That question has troubled human beings at every time in history. One way of dealing with it has been to devalue the body, to regard it as unimportant, or at best, a nuisance. Of importance in church history was a philosophy quite widespread in the first centuries of the Christian era. This philosophy was known as Gnosticism, and it held that only the realm of the intellect and the spirit were important. The merely physical was to be despised. Christians who were attracted to Gnostic philosophy began to teach that Christ had not really been human; he only looked human. They believed the human body was too corrupt for God ever to appear in such form.

But the New Testament writers repudiated the Gnostic view. So in John's Gospel we read: "The Word became *flesh* and dwelt among us" (John 1:14). And Paul the Apostle did not accept the Greek view that at death, the soul is freed at last from the body which is its prison house. Paul believed that when we leave our physical bodies behind we are given a "spiritual body" (1 Cor. 15:44). Exactly what this "spiritual body" was like, Paul did not say. But like the other biblical writers, Paul subscribed to the Hebrew understanding that the human body was an important part of God's creation, that like everything else in creation, God saw that it was "good." Genesis says, "God created man in his own image" (Gen. 1:27). And the phrase, "in his own image," refers to the *totality* of "man." In Hebrew thought, the body means the self, the personality, the whole person.

Therefore we discover that the Bible, far from regarding the body as corrupt or despicable or insignificant, actually teaches that the body is to be honored as an indispensable element of a good creation. Martin Luther was reflecting this view of the human body when he said, "The fact that Adam and Eve walked about naked was their greatest adornment before God and all creatures."

Coming across that quotation from Luther, I was reminded of the humorous scene in the movie *Oh, God!* where the Lord comes into the bedroom of Jerry, the man God has chosen as his messenger. Jerry is taking a shower at the time, and he is embarrassed at the thought of stepping out of the shower without any clothes on. Sensing his embarrassment, God says to Jerry, "What's the matter? You think I don't know what you've got?" Although that's a somewhat mundane way of saying it, that line from the movie is in perfect keeping with the biblical understanding of the human body. God shaped us, and felt good about it when he finished.

Thus we do well to take a fresh look at the feelings we have about our own bodies. True, neither your body or mine is perfect, exactly as we might wish it could be. But, on the other hand, our bodies are not merely nuisances which get in the way of the really worthwhile things of life. Like so much of what we have, our bodies are gifts—gifts from God. And so the real question for us ought not be, "Why isn't my body stronger or more beautiful than it is?" but rather, "What will I do with this gift I have from God?"

As with all gifts, we can either neglect and abuse the gift of our body or we can offer it in service to our Lord.

Let's consider the first option. The abuse of the human body is nothing new but it seems to have reached new extremes in our day.

In some sense, we can speak of a "new-gnosticism" today. Recall that gnosticism was a philosophy which downgraded the physical in favor of the spiritual. One evidence of this old idea in modern form came with the growth of the drug subculture of the 1960s. Learned professors and their disciples began advocating the use of drugs in the quest for spiritual enlightenment. The effect these drugs might have on the body was considered inconsequential in relation to the spiritual truth to be gained. For the most part, that kind of "trip-taking" has been discredited, but one result of the whole movement was an aura of respectability given to drug-taking. It came out of the back alleys, onto the college campus, and into the suburban living room.

In reality, it was nothing more than a sophisticated version for the same tired old reasons people have always given to justify their usage of every kind of drug—alcohol, nicotine, "nerve pills," caffeine. "It helps me relax." "It makes me feel more at ease in a social setting." "It helps me get more work done." We've heard them time and again; we've used them ourselves; and we conveniently ignore the statistics which tell us that every drug, to a greater or lesser degree, produces harmful effects on the human body.

Another way in which we often abuse the gift which is our body is in the matter of diet. And here it's not so much a matter of deliberately choosing to consume what we know to be harmful as it is habits formed out of ignorance. Our living patterns have changed in the last few decades: More and more we eat so-called "convenience" foods, the pre-mixed, pre-cooked, instant foods adapted to suit our busy schedules. Convenience is one thing; good nutrition is something else. Most of us aren't eating very well. Our diets are high in sugars and fats and preservatives. Without knowing it perhaps, we are mistreating our bodies and those of our children.

But enough emphasis on the negative. For there is another choice we have. Instead of mistreating the body, we can offer it to God "as a living sacrifice," to use a biblical phrase.

It's obvious that the work we can accomplish, whether its purpose be that of providing for our own or our family's needs or of doing acts of good will and helpfulness to our neighbors and loved ones, is dependent to a large degree on our bodily strength. So good health is not just something that's nice to have for its own sake, It is requisite for the fulfilling of our calling as Christians.

Paul, writing in 1 Corinthians, went a step further. He asserted that our bodies were temples in which God's spirit could dwell. As Christians, we are free to do anything we choose, said Paul. But not all things we choose are helpful; some of our choices can enslave us. Your bodies are limbs and organs of Christ himself, said the Apostle (1 Cor. 6:12-20).

So what we use our bodies for should honor Christ. We can not separate physical acts from the rest of our activity. What we do with our bodies will have psychological and spiritual consequences. And the opposite is true as well. Our mental and emotional state affects our physical well-being.

We know this to be true in our own experience. But usually we never go beyond an intellectual acknowledgement of this truth.

I would like to commend a more ambitious step. I want to encourage you to start *loving* your body. That may sound strange to you. It may even strike you as repugnant. If that is so, then it's because we've been brought up to admire only the bodies of the beautiful people: the lithe, tanned limbs of the young Adonises and Venuses on the tv and movie screens.

But I'm not talking about envious admiration of some ideal. I'm talking about learning to love your own body—flat feet, myopic eyes, warts, wrinkles, and all!

Love it for the miracle it is—a flesh and blood machine of incredible resilience and adaptability, an organism so complex that medical doctors are baffled by it far more often than they're willing to admit.

Love it because you've been through an awful lot with it in your lifetime.

Love it because it has enabled you to learn and love and experience life.

Love it and forgive it for the times it has kept you in bed with a wretched cold or the flu.

Love it because it's held up remarkably well considering how you've treated it.

And love it because it is God's gift to you, and it is the place where his Spirit may dwell if you will allow it; and from that dwelling place, the Spirit may smile with your eyes, may speak lovingly with your voice, may offer the hand of friendship and love.

How will you love your body? By caring for it, by treating it with respect, by not placing unreasonable demands on it. God will bless your care, for he has given you this body to serve you and to *be* you during your lifetime on this earth. And I believe—though, like Paul, I can't begin to prove it—that when our lives here are ended, that God will have another kind of body waiting for us.

And though I've learned to be reasonably happy with the body I have now, I have a feeling that my next body is going to be something fantastic.

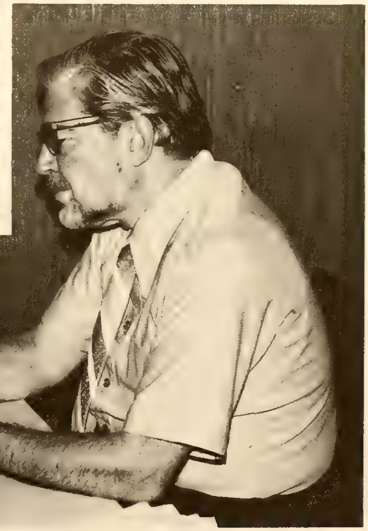
So will yours! ☐

Ken Gibble is pastor of the Ridgeway Community congregation in Harrisburg, Pa.

Ken Morse: Still kindling our hearts

Ken Morse retires this month, but in his 35 years on the Elgin staff, he has, through articles, editorials, hymns, and poetry, helped us all to keep the faith.

WORD FINDER


To Serve the Present Age

by Kermon Thomasson

"I have not, in all the past 35 years in Elgin, ever thought of leaving to do something else. When I first came to Elgin, to be youth editor, I knew this was what I wanted to do. And I knew when I became MESSENGER editor I wasn't the brilliant biblical scholar that Edward Frantz was, or the world statesman and missionary—with all that attendant aura—that Desmond Bittinger was. But I saw myself as a career journalist. And I felt my job as MESSENGER editor was *not* to be a front man for the denomination, although that's the role some people felt the editor of MESSENGER should play—and some editors did. Rather, I saw my job as staying home and working on the magazine. Oh, I went to maybe a couple of district meetings each year, but I never traveled, never addressed Annual Conference as editors before me had done."

This is the image which Kenneth Ivan Morse projects, both in speaking about himself and in going about his work since 1943 as youth editor, as MESSENGER editor, and, most recently as book editor for the Church of the Brethren General Board. The youthful editor of 1943 is a 65-year old grandfather now. His full head of handsome hair is silver and matches the beard he has added in recent years. (He confesses he used to be awed by photos of early Elgin staffers such as Galen B. Royer, whose youth was belied by their luxurious Dunker beards.) Dressed usually in tweedy grays and browns, Ken projects the visual image of a literary figure at home with leatherbound books and paneled studies. Except for his not unexpected abstinence from tobacco, a briar pipe would seem in place in his hand.

Quiet, urbane, self-effacing, Ken has

CHURCH OF THE BRETHREN

Marking Messenger's *100th birthday in 1951, the new editor was at Poland, Ohio, when a great-great-great grandson of Henry Kurtz, Charles C. Ellis III, unveiled a monument to the founder of the magazine.*

kept a low profile in the Brotherhood. His years as editor have not been marked by the sorts of pronouncements in the church magazine that used to settle doctrinal disputes or sway the course of denominational life. One can say, of course, that Ken served as editor in a different time from his predecessors, and that the role of editors, like, for instance, that of Annual Conference moderators, has changed as the church has changed. Yet this same gentle man has left his mark on the denomination he has loved and served. For 21 years he was editor of Messenger, and aside from other writing in the magazine, his more than 1,800 editorials have inspired us Brethren to live up to our highest principles, glorifying God and serving our neighbor. He kept us Brethren on our agenda.

In the last editorial Ken wrote as Messenger editor, he said of that agenda, "Here on earth we always go back to earth (after opportunities to withdraw and ponder). Back to questions without answers. Back to illness and pain and discomfort. Back to hopes that aren't always rewarded. Back to the milieu where imperfect people strive blindly with each other and seem seldom to find the paths that could lead them to peace. Back to earth after each heavenly vision, for that is where God has placed us and that is where we can serve him best."

Beyond Messenger, Ken, for the last seven years, has served as book editor, bringing to Brethren readers stimulating works on Brethren life, history, thought, and service. Not the least of those books is Ken's own book on worship in the life of the church, called *Move in Our Midst*.

That book title was not casually chosen, for it is also the title of one of six Kenneth Morse hymns in *The Brethren Hymnal*. And besides those hymns, others by Ken appear in *The Brethren Songbook* and in other hymnals.

Ken's poetry is known through Messenger and other magazines and he has written worship programs for Brethren, Methodist, Baptist, and interdenominational publications. How many readers have recognized Ken's short, meaningful messages on the backs of their Sunday bulletins? And how many have read the tracts and pamphlets on Brethren beliefs which his hand has produced or edited?

Yes, Ken Morse is a quiet man and he would be the last to blow his own horn, but in his years in the editorial offices in Elgin Ken has moved in the midst of all of us and touched our lives.

Ken's early years in Altoona, Pa., hardly seemed to suggest the career he would ultimately have. I have often heard Ken jokingly refer to his not having a "Brethren" name, and he's right: "Morse" is not a name one encounters in Brethren genealogies. But Ken's parents were Brethren before him and he was raised in the strict, conservative climate of the Altoona congregation of the 1920s.

Ken likes to tell how, as he was growing up, members of the Altoona congregation were given to understand that no good could come out of Elgin—thought to be a hotbed of "modernism" (we would call it "liberalism" today). "They actually prayed for Marjorie and me and our spiritual well-being when we left for the wicked city of Elgin in 1943," Ken remembers with amusement.

The preaching on which Ken was nurtured in his formative years was geared to the premillennial viewpoint. The Book of Revelation was the source for most sermon texts, and Christ's impending second coming was heard about most Sunday mornings. Mussolini and Hitler, villains of that era, were seen as forerunners of the antichrist and the final battle of Armageddon was assumed soon to be fought. In such a climate, it is easy to see that Brethren activity in peace and social action—at least as represented in The Gospel Messenger and by such radicals as Dan West and M. R. Zigler—seemed futile exercises.

From the narrow strictures of Altoona, Ken went in 1930 to the more liberal environment of Juniata College, just 35 miles away. There the youth caught a glimpse of another side of the Brethren. In 1930, Juniata was in transition from the years of President Martin G. Brumbaugh to those of C. C. Ellis. Freshman Ken pumped the reed organ in Stone Church for the inauguration of President Ellis. Juniata, under that Brethren statesman and educator, was still a conservative school, but the opportunities were there for hearing something besides Calvinistic railings against "modernism."

The quiet boy from Altoona, who had felt "lost" in the large high school back home, "found" himself in the small close-knit Juniata student body. He made friends fast—with youths from all over Pennsylvania. He joined musical groups and traveled on "deputation trips" to many Brethren congregations. He saw a new and different world from the conservative, urban sphere of bustling Altoona.

Ken had, he considers, an excellent freshman English teacher in Miriam Fackler, who stimulated and encouraged him in creative writing. Ken loved journalism and took all the courses related to it that Juniata offered. His senior year he edited the weekly college newspaper, *The Juniatian.* Succeeding Ken as editor was Paul M. Robinson, the future president of Bethany Seminary. And a year after Ken's graduation found Paul and Ken roommates at Princeton, where Ken studied philosophy.

The 1930s were depression years and jobs were scarce. It was 1937 before Ken found permanent employment—as a junior high school teacher back in his home town. There Ken found he no longer shared all the religious viewpoints of his community. He kept searching for a group that would give him the feelings he had fleetingly enjoyed when he had been out in churches during his college years.

In the fall of 1939 Ken was invited to a "hilltop" weekend (we would just call it a camp leadership workshop now) at Camp Harmony, although he had not yet been a camp leader. It was at this hilltop weekend that he first met persons such as Perry Huffaker, Brethren leaders beyond the local area. The warmth, appreciation, and acceptance Ken felt at that "hilltop" made a lasting impression on the young teacher—the next summer he gave three weeks as a leader at Camp Harmony. Through that experience he met other church leaders, including Raymond Peters.

Ken was already keeping steady company with Marjorie Hanawalt—a girl from his home congregation at Altoona. In the summers of 1941 and 1942 (they were married December 1941) Ken and Marge spent several weeks as camp leaders and appreciated the opportunities to discuss broad concerns with church leaders like Dan West and M. R. Zigler. An exciting new dimension of their Brethren faith was opening for the youthful couple.

By now Ken knew he enjoyed working in two areas—youth and journalism. The time was ripe for a fateful call. In the summer of 1942 Ken was mentioned as a possible successor at Elgin for Inez Goughnour, Brethren youth editor, who was about to leave that post for married life with John Long. In the summer of 1942, Ken talked to Raymond Peters about the job and came to Elgin for an interview. The next February Ken began a seven-year stint as youth editor, editing *Our Young People,* writing uniform lessons for intermediate and senior quarterlies, working on interdenominational curriculum committees, and serving on the committee that produced *The Brethren Hymnal* of 1951.

In July 1950, Ken was tapped as successor to the editor of The Gospel Messenger, Desmond W. Bittinger. That colorful former Nigeria missionary, anthropologist, and college professor had come to Elgin just months after Ken, and was, in 1950, leaving to become president of McPherson College.

After 21 years as Messenger's *editor, Ken, holding forth as usual at the press table, graciously bows to a round of applause from the 1971 Annual Conference delegates.*

Desmond Bittinger had been innovative with The Gospel Messenger, as one usually needs to be upon succeeding a long-term editor whose style has stood the test of time and become, if not stale, at least ready for change. Under Bittinger, the magazine had become more ecumenical in outlook. Photographs became more common, and photographs on the cover with an editorial caption became standard. Bittinger established a letters column, and began to commission writers for special issues, deliberately shaping the material in The Gospel Messenger rather than depending largely on unsolicited material from readers. He dwelt at length on economic and social issues, peace, and race.

Because of his brief tenure, Bittinger's model was still fresh when Ken took over in 1950. Sharing the Bittinger outlook, he saw no need to immediately reshape the magazine. Through the 1950s and early 1960s, Ken largely kept the style and format he had inherited.

Meanwhile The Gospel Messenger continued to be a weekly magazine, devoted in large part to "canned" news from Religious News Service and to local church reports. Pastors sent in sermons and Annual Conference speeches were regular fare. Agents in local churches, usually women, regularly sent in reports on local doings, and these were edited by Ken's long-time assistant, Bess Weigle, who also did the layout and paste-up for the magazine.

In the early 1960s, Ken and Bess began to feel a great strain. They were interested in using more feature stories with illustrations and in becoming less dependent on unsolicited material. This took a great deal of Ken's time just generating the desired material—writing letters, seeking authors, developing themes. Still the heavy weekly regimen continued as before.

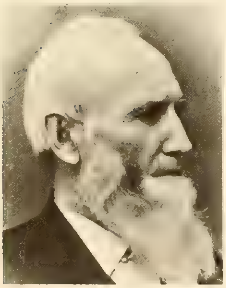
Then that strain became complicated by

(Continued on page 22)

MESSENGER'S

Henry Kurtz

H. R. Holsinger


James Quinter

Eleven men have served as editor of MESSENGER and its forerunners. The title of editor has meant, for those who bore it, different things through the years and not all the men pictured here would have been considered "editor-in-chief." But it was these 11 who did the most to make the magazine. A summary of their tenures necessarily follows the journalistic thread that ties the MESSENGER of today to *The Monthly Gospel-Visiter* of 127 years ago.

Henry Kurtz began that *Gospel-Visiter* in April of 1851 on a press in the loft of his springhouse in Poland, Ohio. In 1856, as the magazine won cautious acceptance, caught on, and expanded, Kurtz hired two assistants: Henry Ritz Holsinger and James Quinter.

Holsinger, an impatient young Dunker progressive, stayed with Kurtz only six months before moving on to enterprises that led in 1864 to his own magazine, *The Christian Family Companion.* Quinter, however, stayed on with Kurtz and succeeded him as editor of *The Gospel Visitor* in 1865. In 1874 Quinter bought out Holsinger, who was feeling conservative pressure upon his "progressive" journalism. Quinter merged his two magazines and published the new one as *The Christian Family Companion and Gospel Visitor,* changing its name in 1876 to *Primitive Christian.*

Dissatisfaction growing out of Holsinger's progressivism meanwhile had led H. B. and J. B. Brumbaugh of James Creek, Pa., to begin their own magazine, *The Pilgrim,* in 1870. In 1877 Quinter and the Brumbaughs consolidated their two magazines and began publishing *The Primitive Christian and the Pilgrim* at Huntingdon, Pa. In 1880 the name was simplified again to *Primitive Christian.* Henry Holsinger continued in "progressive" journalism, although he never again was connected with any of MESSENGER's forerunners. He had begun a new magazine, *Progressive Christianity,* and it was this inflammable journal's transgressions of conservative sensibilities that led, in 1882, to Holsinger and his followers being drummed out of the Church of the Brethren.

In 1876 J. H. Moore, Jacob T. Myers, and M. M. Eshelman were publishing, at Lanark, Ill., *The Brethren at Work,* a magazine which had succeede one started the year before as a German language piece, *Der Brüderböte.* In 1883 *The Brethren at Work* joined the *Primitive Christian* and *The Gospe Messenger* logo was born. James Quinter and H. B Brumbaugh edited the new magazine from two offices, Mount Morris, Ill., and Huntingdon, Pa. J. H Moore temporarily left journalism for pioneering i orange growing in Florida.

In 1888, at Annual Meeting, James Quinter expired dramatically at the podium while leading a prayer. D. L. Miller, a successful businessman and foreign missions enthusiast, had become office editor in 1885. In 1891, Miller became editor and J. H Moore was persuaded to return as office editor.

The following years were spectacular for *The Gospel Messenger.* In 1896 the magazine, long sinc the unofficial voice of the Brethren, was acquired b the General Mission Board, and in 1897 Annual Meeting accepted *The Gospel Messenger* as its official denominational organ. In 1899 the magazine and the Brethren Publishing House moved from Mount Morris to Elgin, where it was closer to the Chicago railway hub.

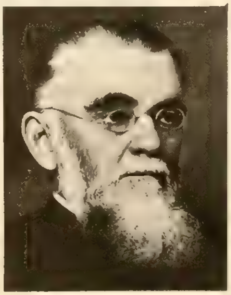
The team of Moore and Miller made *The Gospe Messenger* that elderly grandparents of today so fondly remember. In those years the editors wielde influence far beyond their official charge—their writings virtually amounted to today's Annual Con ference resolutions and statements . . . and beyond Inquiries to "Brother Moore" were almost like Con ference queries and their answers untangled knotty doctrinal dilemmas in many a Dunker mind.

Death alone stilled the editorial hands of Mille and Moore. One of the 89-year-old Brother Moore last articles—in 1935, 20 years after his retirement— was about the exciting possibilities for a Brethren radio ministry!

In 1915 the first editor who had not been a pioneer in founding Brethren journals—Edward Frantz—came on the staff. He would serve until 1944, beginning in one world war and ending in another. His tenure provided the magazine its

H. B. Brumbaugh

J. H. Moore


D. L. Miller

Edward Frantz

eleven editors

longest period of consistent format and content. In 1924 Harry A. Brandt joined *The Gospel Messenger* staff as assistant editor. While he was never given the title of editor, in the latter years of Edward Frantz' editorship, Brandt carried heavy editorial responsibilities—from 1942 to 1944 Frantz was designated only as "advisory editor."

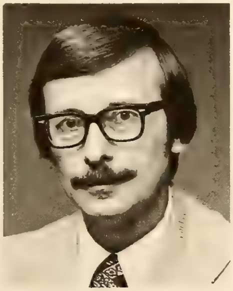
In 1944 a former Nigeria missionary and McPherson College professor, Desmond W. Bittinger, became editor, signaling a change from the shape of the magazine as molded by Edward Frantz. The new editor made waves with his strong pacifist stance in a war in which many Brethren men had fought. Bittinger continued to preach peace as the victors of World War II picked up the pieces and formed the United Nations, and as Brethren Service came into its own.

Called to the presidency of McPherson College in 1950, Bittinger, after six short years, turned over his editor's chair to Kenneth I. Morse, for the past seven years youth editor for Brethren publications. The Morse years of MESSENGER's history were highlighted by a continuation of a long-familiar format, with insightful editorials the trademark of the editor. In 1965, though, dramatic change came—the magazine became a biweekly (and monthly in 1973), took on a completely new look, and shortened its name—in keeping with practice among its modern counterparts—to simply MESSENGER. The changes delighted some readers and dismayed others. Mixed with those reactions were reactions to the explosive issues of the 1960s, particularly civil rights, campus unrest, and the Vietnam War, issues with which Morse courageously grappled.

In 1971, in a major shuffle of the publications portfolios at Elgin, Morse became book editor, retaining his name on MESSENGER's masthead for the next seven years as associate editor. Succeeding him was Howard E. Royer, who had come to the Elgin offices in 1953 as an alternative service volunteer. Later he, like Morse, had edited youth publications, including *Horizons*, and most recently had been director of news services for Church of the Brethren communications.—K. T.

The men who made the MESSENGER *were more than ordinary journalists and their achievements reached far beyond their magazine. Most were leaders of the church; Bittinger and Miller each served twice as moderator. Holsinger went one better—he founded his own denomination, the "Ashland" Brethren! D. L. Miller has been called the "father of Brethren missions" and Bittinger was a distinguished missionary in Nigeria. As might be expected, the editors have been writers; almost all have produced books—doctrinal works, theology, travels, novels, biographies, poetry, and history. Kurtz was a musician, but it was Morse who made a real contribution in music. Quinter, Miller, Frantz, and Bittinger were Brethren college presidents. Thus it is quite likely that had they not been editors, the men of* MESSENGER *would still have made their marks on the church.*

Howard Royer



H. A. Brandt

D. W. Bittinger

Kenneth Morse

HENRY KURTZ
1796—1874
Editor of *The Gospel Visitor* 1851—1864

HENRY RITZ HOLSINGER
1833—1905
Editor of *The Christian Family Companion* 1865—1873

JAMES QUINTER
1816—1888
Assistant Editor of *The Gospel Visitor* 1856—1864
Editor of *The Gospel Visitor* 1865—1873
Editor of *The Christian Family Companion and Gospel Visitor* 1874—1876
Editor of *Primitive Christian* 1876—1877
Editor of *The Primitive Christian and The Pilgrim* 1877—1880
Editor of *Primitive Christian* 1880—1883
Editor of *The Gospel Messenger* 1883—1888

HENRY B. BRUMBAUGH
1836—1919
Editor of *The Pilgrim* 1870—1876
Editor of *The Primitive Christian and The Pilgrim* 1877—1880
Editor of *Primitive Christian* 1880—1883
Editor of *The Gospel Messenger* 1883—1908
Corresponding Editor of *The Gospel Messenger* 1909—1916

J. H. MOORE
1846—1935
Editor of *The Brethren at Work* 1876—1879
Managing Editor of *The Gospel Messenger* 1883—1884
Office Editor of *The Gospel Messenger* 1891—1915

D. L. MILLER
1841—1921
Office Editor of *The Gospel Messenger* 1885—1891
Editor of *The Gospel Messenger* 1891—1921

EDWARD FRANTZ
1868—1962
Office Editor of *The Gospel Messenger* 1915—1921
Editor of *The Gospel Messenger* 1921—1942
Advisory Editor of *The Gospel Messenger* 1942—1944

HARRY A. BRANDT
1885—1974
Assistant Editor of *The Gospel Messenger* 1924—1942
Managing Editor of *The Gospel Messenger* 1942—1946
Associate Editor of *The Gospel Messenger* 1946—1948

DESMOND W. BITTINGER
b. 1905
Editor of *The Gospel Messenger* 1944—1950

KENNETH I. MORSE
b. 1913
Editor of *The Gospel Messenger* 1950—1964
Editor of MESSENGER 1965—1971
Associate Editor of MESSENGER 1971—1978

HOWARD E. ROYER
b. 1930
Editor of MESSENGER 1971—

Grandfather Ken beams at son Steve's daughter, Ember, at a Christmas reunion. Other Morse children are David, Paul, Betsy, and Mary. Paul lives in Paris, necessitating Ken and Marge honing their French before each visit with their grandchildren Sebastian and Sonia. Below: Ken and Marge admire tulips in the yard of their Elgin home.

(Continued from page 19)

pressure from without—pressure to make the venerable magazine more contemporary. This led in 1965 to a veritable face-lifting of The Gospel Messenger. After a period of exploration and much deliberation, the magazine went to a biweekly schedule, streamlined its name to Messenger, and took on a fresh, contemporary appearance, augmented by new features such as articles on the arts and reviews of films and books. Largely designed by Wilbur Brumbaugh, new on the magazine staff, Messenger was bold with color, and a parade of fresh type-faces and layouts. Readers were exposed to a "new" magazine, full of the unexpected.

This new Messenger met with mixed reviews and the letters poured in: Many people were delighted with the change and considered it long overdue. Others were shocked and dismayed and longed for the familiar, homey magazine of the past. Where were the little paragraphs of local church doings? Where were the extensive obituaries? And, above all, why had they "taken the *gospel* out of Messenger" (unaware that in 1883 oldtimers fumed when the magazine's name *became* The Gospel Messenger)?

Ken confesses that the years of his editorship after the 1965 changes were his most interesting and, in some ways, challenging years. For one thing, he recalls with gratitude the good co-workers with whom he served—people like Wilbur Brumbaugh, Howard Royer, and Linda Beher. Then, too, the 1960s were a time of ferment for Brethren, as well as for the country: Young people were set on fire by the young US president, John F. Kennedy, and his torch was carried after his death by his brother Robert. The Vietnam War escalated during the Johnson and Nixon years. General campus unrest and radical student movements affected Brethren youth. The civil rights movement involved Brethren, who largely supported it. Within the church the move to ecumenism was a red-hot issue.

Through it all, Ken and the Messenger kept involved and the late 1960s made for exciting journalism. Courageous editorials were written, bold articles were run, and sometimes unpopular stances were espoused. Ken recalls the irony of the political fights of 1960 and 1964. In 1960 the Messenger editor was taken to task by some readers for not telling Brethren "how to vote" in the presidential election (Remember? A Catholic was perhaps going to be elected and sell us out to Rome.). But in 1964, Messenger carried a listing of Johnson and Goldwater positions compared with official Brethren statements and Ken was raked over the coals again—this time accused of actually telling Brethren "how to vote!" (Ken smiles as he goes on to say that Johnson's positions in the campaign compared with Brethren positions more favorably than Goldwater's on the same issues, so there was some embarrassment when, after winning the election, Johnson out-Goldwatered his opponent!)

Another memory Ken shares is of the flak he caught in 1968 when Messenger carried Martin Luther King Jr. on the cover and editorials inside honoring the slain civil rights leader. Then, with another Morse chuckle, Ken goes on to say that the unpopularity of that cover was matched only by that of another cover that featured, in garish pink color, a much made-up, aged resident of the Farhney-Keedy Home singing a Broadway song in a road show produced by the Home's oldsters!

Aside from Messenger, perhaps Ken's greatest satisfaction has come from his work in Brethren hymnology. He is proud to have served on the 1951 hymnal committee with persons such as Nevin Fisher, Ora Garber, Al Brightbill, and Perry Huffaker. The genius of the present hymnal, Ken insists, was the committee's testing of every single hymn in that hymnal—not just for accuracy but for what Ken calls

In recent years, Ken has given leadership in worship workshops across the Brotherhood, promoting the hymnal's resources.

"singability." He recalls, "We did not hesitate to change the order of words or the music to make a hymn more singable." Other features, particularly the helpful indexes, made the 1951 hymnal a worship resource treasure store.

Ken has six of his own hymns in that hymnal. His favorite of those is not hard to guess—it is "Move in Our Midst," number 225. That hymn had its source in Ken's experiences at Camp Harmony in the early 1940s. Going with campers down from the vesper hill, Ken was moved in 1941 to write the first two stanzas as a poem, catching up the feelings one experiences in a vesper service under open skies.

The next summer Ken showed his poem to fellow camp leader and composer Perry Huffaker. Perry wanted to set the poem to music, and wrote what is essentially the present tune. Once, Ken recalls, the poem was included at Camp Harmony in a collection of poetry by campers and leaders.

In 1948, at the Colorado Springs Annual Conference, Perry, who had worked some more on the music for the hymn, had "Move in Our Midst" sung by a mixed quartet, adding, himself, a third stanza. Ken confesses he was not excited by Perry's stanza, and was prompted to write, as a replacement, two more of his own to make the original two stanzas into a hymn that was a complete unit.

Ken and Perry submitted the new hymn to the hymnal committee on which they were serving by then. The committee liked it and Al Brightbill and Nevin Fisher worked some more with Perry on the music. In 1950, "Move in Our Midst" was included in a selection of hymns for use at the Grand Rapids Annual Conference.

Then the new hymnal itself was introduced at San Jose in 1951. Every Annual Conference booklet since then has carried the instantly popular Morse hymn, and it moved not only in our midst but into Brethren hearts.

Ken attributes the popularity of "Move in Our Midst" to the appeal it has to the multitudes of Brethren who remember the vesper services of their camping days. He also credits Perry Huffaker for popularizing the hymn in the legions of music institutes he has held throughout the Brotherhood.

Ken, of course, has written more hymns than the six in *The Brethren Hymnal.* There are Morse hymns in *The Brethren Songbook,* and in five or six other hymnbooks. Others have been published only in MESSENGER. Of his hymns outside the six of the hymnal, Ken's favorite is "Mine Are the Hungry," with music by Wilbur Brumbaugh. Ken recalls—with some emotion, for his friend's recent death touched him closely—how he and Wilbur worked seriously together on "Mine Are the Hungry" to come up with what Ken feels is "a tune that is a perfect match for the words."

In his recent hymns Ken has tried to move away from a strict hymn form with its rigid meter, and to write more in the ballad form, although he restrains himself from too much form freedom. Ken promises that more hymns will flow from the Morse pen in the freer time of his retirement years.

What else will occupy Ken in those years ahead? Writing of course will be a big thing. Off the press now is his latest book, *A Is for Angels,* a delightful "alphabet book for Christmas," illustrated by Joyce Miller. Ken has ideas for several future books, including one on the European roots of the Brethren, utilizing photographs taken by Wilbur Brumbaugh while the pair traveled together in Europe last summer. An article from that experience with Wilbur, "A Stroll Through Schwarzenau," was written by Ken and carried by MESSENGER last March.

Ken has already arranged to give some volunteer service in the Brethren Historical Library at the General Offices in Elgin. He plans to bring together there all the available material—some from his own files—on hymns in the present *Brethren Hymnal.* He also wants to transcribe and edit a nine-hour tape of conversations held about three years ago when he, Ora Garber, Raymond Peters, Nevin Fisher, Al Brightbill, and Perry Huffaker spent a day in Sebring, Fla., talking about their work on the 1951 hymnal. This work will be a valuable help to a future hymnal committee as well as a historical record.

Then there are worship workshops in which Ken wants to continue participating (in the area of hymnology), MESSENGER articles to write, slide sets to develop, worship resources to compile, and more trips to Europe ("after we see how it goes, living on Social Security," Ken says with a smile).

Looking at the accomplishments of Ken's career, one sees no need for embellishing them with future projects, but the same urge to create and desire to serve that sent him to Elgin in 1943 still burn in Ken Morse's soul and we may expect him to continue kindling our hearts with the output of his pen through his retirement years. Ken, have you ever noticed that old MESSENGER editors have tended to lead long lives, all into their seventies, many into their upper eighties, and one into his mid-nineties? Carry on! ☐

In his retirement, Ken hopes to continue to indulge his interest in church history in Europe. Sorting his collection of books on European church architecture and art, Ken converses easily in the jargon of one familiar with cathedral styles and features.

Child abuse: Caring makes a difference

Parents who hurt their child feel very guilty. No couple, unless they are sadistic or psychotic, plan to abuse their child, If, at the first incidence, help can be gotten for such a family, the parents are usually receptive.

by Dorotha Winger Fry

"I am a child abuser and I need help." This call came to our Fort Wayne, Ind., SCAN (Suspected Child Abuse and Neglect) office last year from a young middle-class mother. Since caring plays such a vital role in solving and preventing child abuse and since Brethren are a caring people, I share this problem to help us understand its wide-ranging effects. For it really does affect us all.

Child abuse is the second leading cause of death in children under three years of age. Nationwide figures suggest that about half the reported abuse incidents involve school-age children. There is also a high rate of abuse to adolescents, especially among girls.

How can this happen? How can parents hurt their children? Look at yourselves for a minute. Anyone who is a parent or who deals with children recognizes that we can all get angry or uptight at times with children. Frustration is natural. Most parents find healthy ways to cope with these feelings; other parents lose control.

Some parents are very lonely and isolated. They literally have no friend and they feel "boxed in." When people are "boxed in" and seemingly have no outlets, they begin to lash out at the closest thing available and usually it is a child who suffers the brunt of the fury.

One of the root causes of child abuse and of other forms of violence in the family is a low self-image. If people do not like themselves, it is very difficult, if not impossible, to reach out to someone else.

Some parents have unreal expectations of their child. Many young unwed girls feel that if they just have a baby, their needs (loneliness and rejection by society) will be met by the child. When the baby cries, they, as parents, feel they are a failure and the baby doesn't love them. One young father admitted he knew nothing about babies and that the baby's crying drove him "up a wall." When he began to understand that it is natural for a baby to do some crying, he was better able to cope with his parent role. Parental expectations can be modified through child management classes or parent study groups.

Many parents who are abusive were abused themselves. In visiting with the mother who called and so succinctly identified her need for help, I found an attractive 23-year-old, above average conversationalist who interacted in a positive way with her three-year-old son. On the surface everything looked good, but she had obviously voiced a deep cry for help in her telephone call. At times this mother actually wanted to make her son cry. Boiling inside her were mixed emotions of love and hate. Her husband, his family, and her family did not want to look at her feelings and brushed them aside. When she left marks on her son, her husband became very angry with her, threatening to leave her and take their son where she would never see him again.

This young mother had been removed from her home at age three because of an alcoholic mother and placed with her paternal grandparents. The grandmother, when angry, would shake her by the roots of her hair. The girl's father, a wrestler, was in and out of the home and loved to get her down on the floor and wrestle. When she cried, "Daddy, stop," he would laugh and keep on. She never knew when he would be home, or whether he would talk to her, wrestle with her, or beat her. Her grandfather was the "kind" one in the family. But she did not know until she was a teenager that other young people's fathers and grandfathers did not fondle teenagers or use their bodies as her grandfather used her body. She felt betrayed again.

Child abuse is a part of the family violence syndrome. It is an ugly symptom of our time. It is linked with a great deal of stress, loneliness, isolation, depersonalization, with parents who don't know how to parent, with parents who have poor self-images, and with miserable living conditions. The cycle is self-perpetuating, but the cycle can be broken.

While child abuse is ugly there is hope in dealing with the problem. Nationwide—and we bear this out in Fort Wayne—it has been found that 80 percent of parents who physically abuse their children can be helped. Of the 43 parents we have worked with intensively in Fort Wayne through our parent aide program, only two have reverted to abusive behavior. We have found, if people know there is someone they can count on for help anytime, they don't feel so isolated or trapped.

The parents who hurt their child feel very guilty. No parents, unless they are sadistic or psychotic, plan to abuse their child. If, at the first incidence of abuse, help can be gotten for such a family, the parents are usually receptive. If help is not received, the parents rationalize their behavior and it becomes easier to abuse each time. The cover-up becomes deeper. Suspected abused children who are hospitalized the first time have a 75 percent chance of being returned to the hospital within a year with more severe injuries if the parents are not helped.

At one time the answer to this problem of abused children was to remove the children from their homes. Over the years it has been found that this solution is not always the best. In fact it has many times created more problems. What is being tried now, unless the child's life is in danger, is to work within the homes to make them better.

What can we do to help? If you have read this far you have taken the first step toward stopping and preventing child abuse by being aware it does exist and by trying to understand some of its causes.

The second step as caring Christians is to care enough to take time to listen when parents are hurting and accept those persons where they are. The young mother who called for help belonged to a church, but felt the church people would be horrified and reject her if they knew how she felt and what she was doing. Becoming sensitive and responsive to the needs of others is simple, but it is hard to carry out in our busy worlds. Parenting is a demanding job and, as we have seen, some parents have no training or equipment for the task. Our society must help support and encourage floundering parents. If you are willing to become more involved, check with your County Welfare Department to see what services are available in your location.

In many communities throughout the United States community groups, such as SCAN, CANCO, CALM and others, have sprung up to help with this vital issue. Out of this concern have grown: 1) speakers' bureaus which help in community awareness and which also speak with school classes to help students appreciate the fact that parenting is a responsibility; 2) hot lines where people can call anytime, day or night; 3) parents-anonymous groups for parents who have deeper and more intense feelings than the average occasionally frustrated parent and who need to share with others who have similar feelings; and 4) parent aides who work on a one-to-one basis as a friend to another parent who needs support, caring, and understanding.

Volunteers are needed in many of these programs. This work may involve disappointments, frustrations, time, and infinite patience, but, when a parent makes a small bit of progress, it is rewarding.

There is much yet to be done in working with the children and in working with their parents. We have just begun to scratch the surface in solving and preventing violence in the family. Our experience shows that caring makes a difference.

If we can assume that children who are recipients of love and care are likely to render love and care to others, then the whole society becomes the beneficiary when children are loved and cared for. David Bakan, Professor of Psychology at York University in Ontario, Canada, writes, "A society which cares for its children and thus also teaches those children to care for their children in turn thrives indefinitely. A society which neglects or abuses its children exists precariously. Indeed, if, as some economists have cogently argued, the quality of human beings is becoming increasingly important for the well-being of the total society, the rearing of quality human beings may be society's most important task."

The young mother calling for help and the young father who found his baby's crying drove him "up a wall" may be in your community. Don't minimize your skills as a parent or as a friend. Your caring may make a difference in a child's life. ☐

Dorotha Winger Fry, a member of the Beacon Heights congregation in Fort Wayne, Ind., for five years supervised the Allen County welfare department's services to families and children.

John Engelsinger goes to council meeting

John had sat all evening wondering if Amos Knacker would bring up that matter of his questioning the very existence of hell.

by James H. Lehman

The meeting was to begin at 7:30. People began to arrive at 7:15. They came into the vestibule, stamping the slush off their feet, and shaking the wet from their coats, for a cold rain had begun to fall. After hanging up their wraps, they went up the stairs to the sanctuary. As the clock moved toward the half hour, the front half of the sanctuary began to fill. The older folks, especially those who were still plain, sat on the very front benches. There were perhaps 25 or 30 of them. The women wore dresses of dark, plain material or subdued gray or brown prints, and over their tightly pinned hair they wore bonnet-shaped prayer coverings. The men wore the traditional plain coat of dark cloth with small standing collar, no lapels, and no necktie. Three or four of them were bearded.

Behind them were the middle generations and the younger adults, those in their forties, thirties, and twenties. They wore conventional dresses and coats and ties, though conservative in color and cut. The men did not have beards.

Folks sat in couples, where both husband and wife had come, talking quietly. There was expectancy and a slight tension in the air. The clock on the wall ticked noticeably. The first half of the church was almost full. Scattered in the back half were a few who wanted to keep their distance. Outside, the car doors of several latecomers could be heard faintly. The rain spattered against the plain, uncurtained windows, beyond which loomed the night sky, broken here and there by a street light whose pale gleam scattered dimly on the wet glass. The damp gloom seemed to make its way inside. Though the electric dimmers were turned all the way up, the white walls, varnished benches, and gray carpet looked dull, and the light itself seemed to stay up near the ceiling and not make its way down among the gathered Brethren.

Elder Stottle sat on the front bench conferring with the other ministers. When the clock reached 7:30, he got up and went to sit at the table that had been placed in front of the pulpit. He wore his usual gray plain coat; only the top two buttons were fastened, so that the lower part of the coat flared out around his hips, leaving a triangle of shirt showing above his belt. Gerald Hostetter, the church clerk, sat down beside him, and they passed some papers back and forth. Then the elder stood up and announced, "Brethren, will you turn to hymn number 298, 'Take My Hand and Lead Me, Father.' Brother Gerald will lead us." The clerk stood up and called the congregation to rise. After the hymn, Elder Stottle lifted his hands to indicate they should remain standing and said, "Brethren, let us come to the Lord in prayer." Heads bowed and the elder prayed, "Almighty God, Lord and Master of us all, come into our midst tonight and give us wisdom to decide rightly, patience to disagree kindly, and obedience to do your will as we find it. In the name of your Son whose blood was shed for us, Jesus Christ, our Lord. Amen."

"I think maybe I am one of the bad things Amos is talking about."

All sat down, and Elder Stottle took the gavel that lay before him, brought it down on the table once, and said, "I call this Council Meeting to order." He turned to the clerk, "Brother Hostetter will read the minutes of the fall Council." The minutes were read and approved, and the Council moved into its first item of business. George Bricker, the deacon who had opposed Amos at the January Official Board meeting, brought a recommendation from the trustees of the Cemetery Association to macadamize the road through the cemetery; this had been tabled at the fall Council. Leonard Stehman, the deacon who had supported Amos on the Official Board, stood and opposed the recommendation because, he said, the blacktop was expensive and unnecessary. He added that he guessed if he was going to return to dust anyway, a little more dust from the road beside the grave wouldn't hurt him any. Normally, the comment would have drawn a chuckle, but not tonight. Folks wondered if Leonard was just being contrary because George made the recommendation. A few brief comments followed and a question about the breakdown of the expense. Then one of the brethren made the recommendation into a motion, and a sister seconded it. It passed.

Next came the report from the stewards, who asked that money be voted to replace the roof over the annex and to retile the men's room. Following that came a request from the Music and Worship Committee to enlarge by $400 the fund voted in the fall to replace worn choir robes and hymn books. Action on both of these was taken quickly and easily. The old business was finished, and people were beginning to relax a bit, thinking there might not be trouble after all.

The first item of new business was to appoint a committee to plan the fall revival meetings. The Nominating Committee had done a careful job of putting together a slate that represented all parts of the congregation, so the slate was accepted and voted on with no trouble. Folks eased, thinking maybe the worst was past.

Next was a routine item—the replacement of the pulpit Bible, which was badly worn and properly deserved restoration and storage as an heirloom. Everyone was agreed that this should be done and that the restored Bible should be placed in a glass case in the vestibule. Then Ralph Nissley stood and suggested that the new Bible be the Revised Standard Version.

Rufus protested immediately. He no sooner sat down than Clyde Burkhart stood up and said that if the King James language was good enough for the Lord to write the Scriptures in, it was good enough for him to read it in. This brought Miriam Rutt—timid, sensitive Miriam—to her feet. Nervously twisting her handkerchief, she begged to correct Brother Burkhart and to explain to him that the King James Version was made in 1611. She added that she favored the Revised Standard Version because its language was plainer. Then she sat down, her hands shaking. What Wilbur thought about it all as he sat beside her was lost behind his inscrutable face.

Old Henner spoke up and thought it might be worth giving this new version a try. He said he figured that God could get his truth through a few new words just as well as the old. Then Sarah Graybill stood and shook her head and said, "Mark my words, our church is slipping. It's not for us to tamper with God's Word. He saw to it that it got to us in the plain English of King James. Brothers and sisters, we must pull back, for we are nearing the brink." Her eyes got a startled expression in them; she looked suddenly embarrassed and sat down without saying where the brink was.

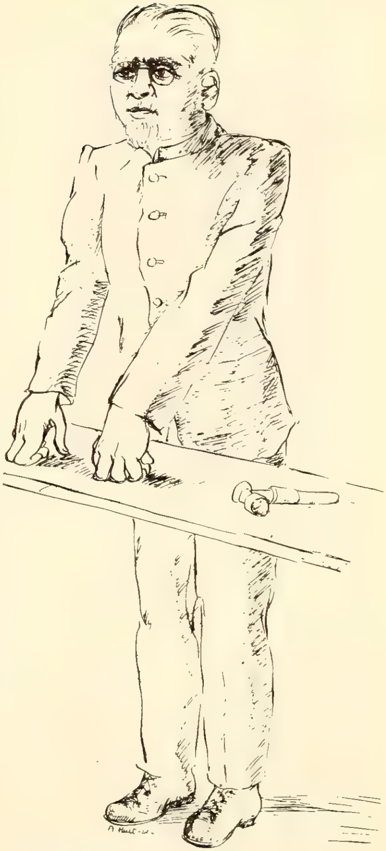
George Bricker, who was a schoolteacher, rose to speak. His words were measured and articulate. "The Revised Standard Version was carefully done. It does not differ in substance from the King James Version, but some of its language is clearer. I like to read the King James for its beautiful language, but the Revised Standard Version helps me when I want to understand the scripture better. I think we should use both versions on the pulpit."

Amos then stood, "Brothers and sisters, I disagree with Brother Bricker. The Bible is fine as we have it. We don't need the words of some newfangled Bible scholar or wordmonger to make God's Word clear. We have all that we need right here in this book." He held aloft his Bible. He brought the Bible down and paused. "Now, what I want to ask you is this. What are we doing? First it's a piano we drag in from the dance halls." He began to raise his voice and held up his Bible again. "Now, it's a new kind of Bible. As if there was more than this one pure book! What will it be next, brethren? Will we bring a brass band into the house of God or put books of false doctrine by professors and wordmongers on the pulpit? Or will we forsake the Word altogether?" His voice dropped and he raised his eyebrows, "Or, brothers and sisters, will we tell our children to ignore the Scriptures and listen only to their own weak wits?"

Angry exclamations broke out. Many people moved restively in their seats. Some just shook their heads. Three rose to speak.

But Elder Stottle spoke first, "Yes well." He paused, and those standing waited to see what he would say. He looked directly at Brother Knacker; his voice was quiet and deliberate, but there was an edge to it. "That all very well might be true, Amos, and then again it might not be." He scanned the congregation. "But, brethren, I believe Brother Nissley made his recommendation to the Council in good faith and meant no harm to the church. Now, I believe I should remind you that it was a recommendation, not a motion. It seems to me that before we go further with this discussion, a motion would be in order. Do I hear a motion?"

The elder's slow, firm speech had the desired effect; the members calmed down, and the three who were standing took their seats. Ralph Nissley rose and said, "I didn't want to upset anyone. I move that we repair the old Bible for now and ask the Music and Worship Committee to find out from our people what they want and report to the fall Council." This was quickly seconded and passed.


"That's enough!" he shouted. "Let me hear no more!"

Only one item remained. That was a transfer of some money from the general budget to the building fund. This passed easily and without discussion. The meeting was over and everyone was relieved. Elder Stottle said, "If there are no more items of business, do I hear a motion to adjourn?" He began to raise the gavel when Amos Knacker stood up.

"There is something that I want to say now that our business is over," Amos said. "Brethren, our church has been moving slowly down the wrong path. I don't know what to do," he shook his head, "but I feel deep in my heart that something is wrong." He spoke slowly and less stridently; he seemed genuinely sad.

He was about to go on when George Bricker rose, "I too believe that we have been on the wrong path, but," and he turned to Amos, "I believe you are partly the cause of it. You have stirred up whispering and anger where there were none before. That is the wrong path we are going down, Amos—the road to strife and bitterness."

"No, George," Amos replied. "That's not true. I have tried to correct someone who has fallen into error and then to keep that error from spreading. I have not caused the disagreements. They were there already."

"Maybe so, Amos. It's true we have often hidden our differences and pretended our unkind thoughts were not there. I don't see, though, what good you have done by forcing them into the light with divisive talk. Can't they be brought out in a spirit of understanding?"

"Brethren," Amos spoke to everyone, "how can there be understanding between good and bad? The things I have spoken out against don't need to be understood; they need to be put aside."

John Engelsinger had been sitting two benches behind the main group, wondering all evening if anything would be said about him. Now he stood. He was nervous, for he had never spoken in Council Meeting. The words came easily enough, but they seemed to him slightly unreal. His voice seemed high and uncertain. "I think maybe I am one of the bad things Amos is talking about—or at least the things I say. I don't want to do the church any harm, and I don't want to influence anyone else." He paused. "But I guess I do want the right to have my own thoughts without being told what to think. I am sorry if the things I blurted out in Sunday school way back last fall started all this. I really believe if I had thought this would happen, I wouldn't have said anything. But I must say one thing more." Here his hands shook a little, and people could see he was angry. "I still don't know whether there is a hell or not somewhere else, but there sure is one here among us sometimes."

Several people nodded their heads in agreement, and Dorothy Pieffer began to speak, but Amos broke in, "John, once again, I have to—"

"Brother Knacker," Elder Stottle cut him off, "I believe Sister Pieffer had the floor." Amos sat back down.

Dorothy turned to John and said, "John, it took courage to say what you said. I don't agree with everything you are supposed to have said in Sunday school that day, but Lord knows there ought to be room for some friendly disagreement in this congregation."

Old Henner rose and began to speak after Dorothy sat down. Amos had whispered something to his wife and missed the chance for the floor. He jumped to his feet and interrupted Henner too. He hadn't two words out before Elder Stottle said, "Amos, Henner spoke first."

This time Amos stayed on his feet. Old Henner hooked his right thumb in his suspenders, put his left hand on the bench back in front of him, turned halfway toward the congregation behind him, and said. "John's a good boy, so it don't surprise me that all this here talk hasn't made him sour on the church. But I tell you, brethren, it has almost made me sour!" Here he glared at Bessie and paused. "Well now, it's high time this here nonsense stopped." He pulled his thumb out snapping the suspender and brought his right fist down on his left palm. "I've had my fill of it! It won't sadden me none if I never hear another word about fiery furnaces and dance halls and monger-worders!" He sat down.

Elder Stottle looked over to where Brother Knacker stood. "Now, Amos, you may have the floor."

"Thank you, Brother Milton." He surveyed the congregation and said, "Brethren, I sorrow for us. We are losing our way." He gripped the bench back before him; his voice grew. "Can you not see that? Look at the changes in this church just in our lifetime. Where will it all go, brethren? Where will it all go?" He stopped; then went on, pausing between each sentence, his voice growing louder and louder. "I know where it will all go! Not where you might expect, though in your heart of hearts you may fear it! We are on the road away from God, and that road goes to only one place! That's where it will all go, brethren! That's where it will all go!"

"Go easy, Amos. Go easy," said Elder Stottle.

"I'm not finished, Brother Milton. Now, some of you have probably thought I am cruel—badgering a boy about the small doubts and wonderings of his unformed mind. But that is not so, brethren! It is never too early to be vigilant for the Lord. The small thoughts of the boy grow into the large sins of the man. It is not against John only that I have spoken, but against all that he might think or say or do, now and in the future, and all whom he might influence. And," he paused, "against the laxness in this church that allows him to go on as he does. No, it's not against John I speak. It's against those who let him go on his willful way without discipline or supervision!"

Elder Stottle rose slowly from his chair. He pulled himself up to his full height and then seemed to grow taller yet. There he stood for a moment. A red flush began at his beard and rose across his face. "That's enough!" he shouted. "Let me hear no more! For four months I have endured the strife you have caused! Now I have had enough!" There was dead silence. The people were thunderstruck. The elder stood breathing so hard that the congregation could see his shoulders rising and falling. He stood for a full minute that way, slowly mastering his anger. No sound was heard but the ticking of the clock and the splash of the rain. No one had ever seen Elder Stottle angry. Amos sat down, embarrassed in spite of himself, and like a punished child looked down at his hands.

It was a long minute, and when it passed, Elder Stottle was again master of himself. He said quietly, "Brothers and sisters, I believe I have spoken out of order." He turned to Herman Snavely. "Brother Herman, you had better conduct the rest of the meeting." He handed the gavel to Herman and sat down on the front bench and bowed his head.

Herman walked behind the table and remained standing. "Vhy—uh—brethren, I believe *ve* have had enough too. Brother Stottle has the patience of Job. If I had been him, vhy I believe I vouldt have said long ago to myself, 'Herman, this has gone far enough!' Of course, I see vhy he let it go on. But now I do believe it has gone far enough. Chust before Brother Milton handed me this gavel, I vas saying to myself, 'Herman, maybe you oughta say something.' So now that I have the gavel, I chust believe I vill. I say enough, brethren. I believe I'll chust call this meeting achourned. Yes, that's vhat I'll do. This meeting is achourned." ☐

"John Engelsinger Goes to Council Meeting" is excerpted from James H. Lehman's serialized novel, John Engelsinger, *being published by Brotherstone Publishers, Elgin, Ill. Inquiries about the book should be directed to the publisher at 450 Hoxie Ave., Elgin, IL 60120.*

media

Weeding out the bad

by Stewart M. Hoover

Regardless of the year or season, it seems there is some issue of great import and concern regarding television. This past season has found networks scrambling to get on top in the ratings through whatever means necessary, while broadcasting income and profits have never been higher. Network predictions of an increase in sexually-oriented material have proven valid.

This season saw the introduction of the controversial program *Soap,* with much public outcry and the resulting decision of a number of stations not to carry the program, or to carry it at a later time. Seeing this development, the first time that local stations have balked at a single network program in great numbers, has caused people to look at the responsibility of their local broadcasters to act in the public interest in programming decisions.

There is good reason to expect that local stations should exercise choice over what they air. They are licensed by the FCC to serve the needs and interests of their local communities, regardless of the economic forces that might come to play on them. The communications act of 1934, which established the system of American broadcasting, holds that the airwaves are a precious public resource. There is a limit to the number of channels available in any given community, and thus a decision must be made on who gets to operate them. These choices are based on who promises to do the best job of serving the " . . . public interest, convenience, and necessity. . . . " Thus, broadcasters become public trustees, licensed to serve the public.

Their trusteeship involves selection. Broadcasters have a responsibility to choose programming (and produce programming) which serves their community. They cannot surrender their decision-making to anyone else: Not to a local city council; not to a citizen's committee; not to a network; and not to an advertiser. They, alone, must make those decisions. But those decisions must be based on the service needs of their communities.

Most people who have investigated the situation in their communities have found that local stations, in practice, rarely refuse to show a network program because it fails to meet this local service standard. This is because the situation is not favorable for a station to say no to a network program without losing money. The network *pays* a local station to carry its programs. The contract the local station has with the network must allow it to refuse to show a network offering, but it must reimburse the network payment if it does so. The local station also loses advertising space it has available to sell in the network program if it doesn't show it. Thus the station would be financially penalized for making a responsible decision, and therefore often avoids doing so, hoping that the public outcry will be minimal.

A solution to this dilemma would be for the network to offer stations the opportunity to evaluate ("pre-screen") network shows far enough in advance so that, if the program were not appropriate, the station would have time to find a better show to take its place, and could sell advertising on the replacement show, thus limiting the financial burden.

One major broadcaster, Westinghouse Broadcasting, has already suggested to the Federal Communications Commission that it might establish a rule requiring pre-screening at least a month in advance.

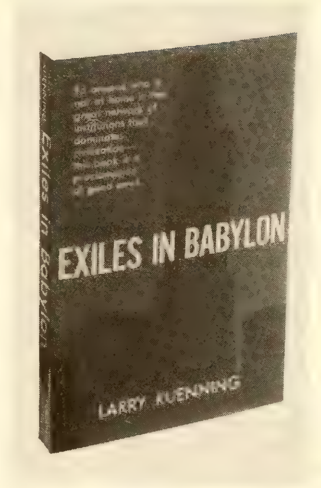
Out of a concern for local authority, and in response to Westinghouse's suggestion, a number of church groups, spearheaded by the Brethren, are approaching networks to ask them to institute such a policy as standard procedure. The General Board holds stock in CBS, a number of other churches hold stock in the other networks, and as shareholders, these contacts can be made directly with decision-makers.

The result of widespread pre-screening activity by local broadcasters would surely be some increase in diversity of programming. However, the amount of pre-screening and decision-making would depend on interest and awareness expressed by local groups of concerned people.

Brethren and other groups found this shareholder-based route to be quite successful last year in approaching the question of violence on television with advertisers, and some success is expected with this issue as well.

Persons interested in more information on the issue and how they can become involved in their own communities, should write to the Brethren Media Project, 1451 Dundee Avenue, Elgin, Illinois 60120. ☐

Stewart M. Hoover is consultant for Media education/advocacy on the Communications Team.



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because it seemed more important to let people know about a kingdom of peace and justice, which is not for the utopian future but is available right now, to anyone who wants it more than the false security of death-leagued systems and institutions.

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On consensus, justice, youth, witnessing,

Jeff Johnson

Take the time to get consensus

I am writing concerning the February MESSENGER article, "Brethren and Carter: Is the Bible-Totin' President our ally in the White House?" As a pastor and member of a local church, I'm aware of a great gulf between what we as a total body claim we support, and what the people in the local churches *really* believe and support. There may always be some differences. However, if the gulf becomes too wide, such statements such as "The Brethren believe" are rendered meaningless.

Some things may help to narrow the gap. First, the General Board and Annual Conference should take time to seek more of a consensus on issues. The Panama Canal Treaties issue came up as a last or near to last item at Wichita Annual Conference, and passed by only a 60-40 margin. There was not a harmonious feeling concerning this decision, nor was there adequate time for discussion. On the other hand, suppose we had spent another year discussing this issue in our churches, seeking guidance and insight concerning this issue. The next year we might have come to a decision that had 99 percent of the delegates behind it. I believe it would be better to speak out on fewer issues, but be more united in voice when we do speak. Besides, in retrospect, our witness would have been more effective a year later anyway.

Secondly, we widen the gulf when we assume we have consensus when it isn't there. The Resolution on Equality for Women was passed by the 1970 Annual Conference by an overwhelming majority. That means Brethren overwhelmingly support ERA. Right? Wrong. Jim Ott, in a December 1977 article, pointed out that this decision passed quickly without people considering the possible consequences. I believe that right now our membership is quite divided on this issue. So a General Board decision not to hold its meetings in states not supporting ERA, creates more opposition than was expected.

What should we do? We need to take more time to get people in back of issues of programs before they are passed. Work toward agreement, even if it might take longer. Instead of passing a paper, then trying to rally people behind it, study an issue, and have the paper arise from the insights of the people as they become informed. We may speak on fewer issues this way, but we'll be listened to when we speak. Sometimes, as in the case of ERA, we may need to re-examine our stand, and work toward a new consensus.

Those of us who are leaders must always watch that we do not become like pied pipers, playing the flute and leading people to a destination we want them to go, only to find when we look around that there is no one following us. ☐

Jeff Johnson is pastor of the Buffalo congregation in Mifflinburg, Pa.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Tom Kinzie

Stop the parade— I want to get off

As an ordained clergyman with employment in a couple of different institutional church positions I am a full-fledged member of the religious establishment. As yet another traveler here who seeks to understand what it means to live under the freedom of grace, it is sometimes necessary for me to attempt to stand outside of the conventional wisdom, piety, and enthusiasm of the very establishment of which I am so firmly a part.

The ambiguity of my position is not remarkable. There are many who feel it. Some will even embrace this ambiguity as the real gift of the religious vocation. Others will attempt to deny the ambiguity altogether, either by opting for a consistent and radical separatism, or, and more common in Christianity USA, will enroll in the latest management, pastoral, or liturgical scheme to secure their own or the church's existence.

Many of us, however, will remain in the middle. At one time we will join in the parade, at another we will only be pained by it. I am seeing the parade and its pretensions sicken me. Please stop the parade, I want to get off.

This parade is a gaudy affair, replete with media stars, banners, fund-raising, and an appropriate sense of ideological correctness. Without the latter it would only be silly, but with it the parade becomes a dangerous crusade. I see my brothers and sisters and sense their resolution not to give in to the bullying of this religious bonanza. Still, I am afraid for their safety.

My brothers and sisters are gay, homosexuals, persons who love and are sexually intimate and who enter into close relationships with others of their own sex. To say my brothers and sisters are homosexuals does not reveal their personhood any more than to say I am heterosexual reveals my own. But I do use the word homosexual openly, without embarrassment and with simplicity. I can do that now; my brothers and sisters have taught me how. It has not been easy to use that word with love and respect. It has been a sometimes painful process filled with fear, hostility, guilt, and suspicion, all of which were directed at a time both inwardly and outwardly. I have learned to use the word and I am freer for it. It is not unlike learning to say other words in a way that does not demean: black, communist, Jew, old, woman.

In this I wish to reprove my liberal colleagues. They sense something of the wrongness of repression. They do not believe that their own freedom is served by denying it to others. They are not willing to cater to the Anita Bryants, the pedagogues of hostility, the parade marshalls who plan this crusade and who will only be satisfied when the last homosexual seeks safety outside the walls of the city. They sense all of this and yet have not learned to say the word 'homosexual' with love. The word sticks in their throats—they gag on it and are paralyzed. When they do clear their throats something like this comes out: "I understand what you are saying about yourself, but . . . ." But what? "But for

Hiroshima, peace tax

this biblical text or that theological reason . . . ." " . . . but I cannot condone your behavior." "But I am unsure." "But there is something wrong." "But"—what a damning word that is! Do not feed my brothers and sisters stones when they seek bread. In such a case partial acceptance means nothing.

Why this hesitancy? I can hardly believe that it resides in a new and profound discovery of biblical and theological materials. This sudden biblical and theological articulateness is hardly credible, given the almost cavalier freedom from such authorities these same people have so often expressed. No, I think the reason lies somewhere else. I think it resides in some deep interior place, someplace where sexual fears and suspicions are found. I think it has also to do with a kind of body contempt, a certain uncomfortable feeling about physical pleasure and sexual gratification. No doubt, long standing cultural prejudices can also be found there and from all of these arise grotesque fantasies and assumptions about what it is homosexuals "do" to and with each other. They have not learned to say "homosexual" with love. The word sticks in their throats—they gag on it and are paralyzed.

To my absolutist colleagues I have less to say. I hope we can still communicate with each other, but I admit that I do not expect to influence your views. With utter confidence in the correct order of the universe, you underline the passages that prove your point. I suspect that such moral hubris will be its own undoing, but in the meantime you hurt people. You should know that. And you should know this, too, that when we talk to each other it will be no academic discussion. I will remember that you hurt people who are my brothers and sisters and who are homosexuals. And because you hurt them you hurt me, also. I do not expect to change your views, but I do intend to oppose them.

This is being written several weeks after the repeal in a Florida county and the morning after the St. Paul repeal of ordinances that protected the civil rights of homosexuals. I am saddened and depressed. I have not done enough. I have not been plain in my support of homosexuals. But for me there is a symbol of hope and it is at the liturgical center of Brethren life—the love feast. I see a love feast joyous in it anticipation of freedom. Straights and gays will sit around a common table and without hesitation, with neither suspicion nor hostility, but as one family will wash one another's feet, embrace and kiss. It will be that way. It is not simply a vision. It is where justice must lead us. ☐

Tom Kinzie, a 1976 graduate of Bethany Theological Seminary, presently directs the Illinois Consortium for World Peace Ministries, and is half-time associate pastor of First Christian Church in Springfield, Ill.

James M. Hite

"Teenage idols" and our youth

Quite a few years back the term "teenage idol" was coined. At the time there was little if any connection between these persons and the church. Most of the church leaders were encouraging their youth to choose more appropriate individuals to "follow." It was the general consensus that Jesus Christ was the one individual who could be an example for our daily living.

Today, many of these "teenage idols" have been "sanctified" and church leaders are encouraging their youth to look up to them. An interesting account is given in Acts 14 where a group of men wished to give undue honor to Barnabas and Paul. Their answer to this was "We also are men, of like nature with you." Now Paul was a man who was sure of his belief and did not hesitate in 1 Corinthians 4:16 to say, "I urge you, then, be imitators of me." Paul clearly understood the difference between being a leader and being "worshiped." Unlike Paul, the "teenage idols" of today encourage the youth to "fall at their feet." It is a very uncommon sight today to see people kneel before God in public. They give these "teenage idols" the same standing ovation that they accord God the Father and Jesus the Son.

Perhaps a more important issue is just what kind of leadership and example these "born again teenage idols" are giving our youth. (Their influence is certainly not limited to our youth but this is my major concern at this time.) I have personally seen some of the "born again" singers on tv shows that were secular in nature. I have yet to hear any of these give a clear testimony on a secular entertainment program. In fact some of the songs they sing and some of their actions are very unchristlike. (There were a few testimonies given on late night talk shows, but I am talking about where they are actually performing and it would have cost them something.) I have even seen one of these individuals sing a questionable song on a very popular tv church program. Let's face it, if the church people buy their records and pay to see them perform, as long as they do not lose the "world," this is all the more money in their pockets. It certainly is not counting the cost as taught in Scripture and our church tradition!

I wonder what effect it has on your youth when they see a sports figure give his testimony for Christ while his salary is paid (at least in part) by a booze manufacturer. As a baseball player is standing to bat the call comes from the bleachers: "Get your cold beer here." On about every other station break on radio or tv a beer commercial is heard. A story is told about an athlete getting up in a "crusade" to give his testimony. From the audience was heard, "Yea, we like Ballantine too!"

How many youth (and oldsters) stay away from church activities because they do not wish to miss a sports program? Violence is also becoming a natural part of sports. At least one sport thrives on this. Are these "teenage idols" really following 1 Thessalonians 5:22 "Abstain from every form of evil"?

The irony of all this is while we are supporting, to a large degree, these "teenage idols," we are taking away the honor and glory of God the Father and Jesus the Son. According to a recent write-up in a church magazine we are to support the movie *Oh God!* in which God the Father is played by a cigar-smoking comedian and the script tells us that God is not perfect! If God is not perfect just whom do we look to for guidance? Perhaps our church leaders desire to become "teenage idols" who are followed by the adult group as well! Church literature often pictures Jesus Christ as just a good man. According to Scripture he is God the Son, the only man who is worthy of worship.

I am not trying to say these "teenage

idols are not Christians. Nor am I meaning to judge their sincerity as a group. While I am convinced there are a lot of fakes in the popular religious movement, only God knows their hearts. My only concern is not for their personal salvation but for the witness they are giving to our youth. Jesus, himself, said, "Not every one who says to me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." My Brethren heritage, along with the Scriptures, compels me to do more than "jump on the religious bandwagon." If we allow these "teenage idols" to convince our youth that serving Jesus is nothing more than "fun and games" we are not being true to our tradition or Christ.

Why are our youth following these "teenage idols" rather than the church? I believe the greatest reason is the church, as a whole, does not give any leadership to follow! It is no longer "Thus saith the Lord" but "What do you think?" There are no absolutes according to some of our church leaders and the Bible is open to discussion. (At this point I am not talking about the "fuzzy areas" but the sins and commandments that are spelled out in no uncertain terms.)

Since this is a very negative article, I wish to make a positive statement before I "lay my pen down." I am encouraged by a lot I see in our present "youth movement" in the church. My prayer is that our youth (and the church as a whole) will be encouraged to look unto Christ and be willing to "lose their life" and find it in him. □

James M. Hite is a free-lance writer and poet from the Spring Creek congregation, Hershey, Pa.

Ton van den Doel

How can Jesus be the Son of God?

Pak Surat Timoteus ("Father Letter to Timothy") is a simple Javanese evangelist. Like many Javanese Christians, he took a biblical name at the time of his baptism. Because his new name turned out to be long and Javanese like to shorten names for daily use, he goes through the villages (dessas) as Pak Surat (Father Letter).

As he goes from dessa to dessa, Pak Surat often meets with Moslems who are in the majority in Java's dense population. One of the questions they always ask is about the meaning of the Christian statement that Jesus is the "Son of God." A Moslem cannot understand or accept such an expression—God is one, not two, so how can he have a son? Who is his wife? Let me tell you how Pak Surat answers this question.

"You ask me what we Christians mean by the phrase 'Jesus is the Son of God,' brothers. I am happy to explain that to you. I will use some examples to make it clear.

"When we go to the forest to hunt, what do we use? Right!—the bow and arrow. The bow (*panah* in the Indonesian language) and the arrow (*anak panah,* the son of the bow) belong together. That bow is full of tension, so that you can shoot his son, the arrow, away with it, after the game. If we had no arrow, however, then we could not know about that power in the bow! The potential of the bow is made plain by the arrow, the son of the bow!

"But, let me give you another example, brothers. We use a lock (*kunci*) on our housedoor, so that our belongings are safely inside when we go out. That lock protects. Yet, its usefulness becomes only clear when there is a key (*anak kunci,* the son of the lock) with it. Without the key the potential power of the lock cannot be made use of.

"Or, let me give you yet another example, brothers. We know from experience how important a good ladder (*tangga*) is. How often do we not have to repair our roofs after a strong wind or heavy rains? Now imagine that the ladder had no rungs (*anak tangga,* the son of the ladder)! You could not do very much with it! The upward direction would be there in the upright beams, but we could not utilize their potential. Without the rungs, the son of the ladder, we could not go very far!

"I shall give you one last example, brethren, my best one. We have all heard a school bell. In Christian dessas there is also a church bell. Such a bell (*lonceng*) is a good thing. It tells our children when to come to school or it calls us together to hear announcements by the village head, or it summons us to prayer. A bell is good, but only if there is a clapper (*anak lonceng,* the son of the bell) in it. If the clapper is lost, the bell is no good. We could not hear a thing! The bell has a voice but that voice cannot be heard without the tongue of the bell, the clapper.

"As in all these examples, my brethren, so it is also with God (*Allah*) and Jesus, the Son of God (*anak Allah*). Of course, God is here, also without Jesus. But who is he? Who is this God of ours? In his life and death, in his teachings and good works, Jesus has made God known to people. That is why we Christians call him the Son of God. Just as the arrow shows the tension of the bow, and the key opens the possibilities of the lock, just as the rungs of the ladder permit us to ascend and the clapper lets the voice of the bell ring out across the land, so Jesus shows us God's power and wisdom and might. Therefore we call him the Son of God."

Pak Surat coughed a little and set back. It was quiet for a while. A simple sermon? Indeed. But it made an impression in that dessa.

Do we have the courage to witness in our dessas, our villages and town, of the Good News that God is Love, communicating with us through his Son? □

Ton van den Doel, formerly with the Church of the Brethren Mission in Nigeria, is currently a missionary in Indonesia.

Bill and Lena Willoughby

Hiroshima story: Lest we forget

Riding the bullet express from Kyoto to Hiroshima, we pondered the powerful impact Japan had made upon us in 10 short days. From the bustling "busyness" of Tokyo to the serene beauty of Kyoto, we had literally been charmed by the Japanese people.

Meeting many of them on our flight from Honolulu to Tokyo (more than 200 Japanese tourists shared the flight with us) we became acquainted with a young couple traveling with their three-year-old son. When they learned that this was our first trip to Tokyo, that no one would meet us at the airport, and that we planned to take a taxi directly to Friend's Center, they insisted on escorting us through the deplaning procedures and driving us in their own car to our destination. This is just one example of many such courtesies and helpful kindnesses we've received from the people of Japan. Undoubtedly, there is another face we have not seen, but the "obvious" face is one of refreshing refinement, gracious courtesy, and spotless cleanliness. We have seen no dirty cars, no dented fenders, no teenage jostling of the elderly, no popcorn-munching on littered park benches. Middle-class values seem to have triumphed in Japan, and a common value system is something of a relief!

Hiroshima is not a typical tourist town. Indeed, many American tourists avoid it, not wishing to be reminded, perhaps, of the holocaust of August 6, 1945. How fitting to establish a small World Friendship Center at such a place! Who is better qualified to speak for peace than those who have experienced the worst of war? Just its very existence in the city of Hiroshima gives the World Friendship Center an authenticity not possible in any other place.

Maurine Parker, the current American Director of WFC from the Friends Yearly Meeting in Philadelphia, and Eiko Nagasue, the Japanese Associate Director, a graduate of Goddard College, Vermont, in Peace Studies, welcomed us warmly.

The WFC is located in a typical Japanese house, with recessed entryway and sliding shoji screen partitions between rooms. It provides housing for the directors and a meeting place for the Center's varied activities: Friendship evenings where workers and students meet for discussions on pressing issues, English classes that combine language study and peace education, visits to the A-Bomb Hospital to provide small services for survivors who are patients there, social action, social gatherings for the scarred survivors of the A-Bomb, a guide service for visitors to the Peace Museum and Memorial Park, and a rest and relaxation stop for weary travelers.

The World Friendship Center has a board of directors, representing five nations, workers, students, young and old. This board meets monthly to transact business and develop program. Its paramount goal is to promote the idea of peace around the world for all people. It has sponsored three international youth peace seminars—two in Japan and one in the United States. In contrast to the rampant materialism, there is in Japan in the World Friendship Center an idealistic spirit which is quite impressive.

WFC publishes a monthly newsletter, to which people with peace concerns submit articles and letters for publication. Support for this newsletter, and for the Center's expenses, comes from both individual and group contributions. Membership is open to people of good will all over the world, regardless of race or religion, at $12.50 per year. At the present time, WFC has approximately 900 members, 200 of whom are Japanese.

The idea for a World Friendship Center originated primarily in the vision and

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dream of an American woman living in Hiroshima after the war—Barbara Reynolds, and with a Japanese surgeon, Dr. Tomin Harada, who believed that Hiroshima might become a city with international significance for a world peace movement. Barbara and her husband Earl, an anthropologist who was working in Hiroshima at the ABCC testing laboratories, sponsored a world peace pilgrimage in 1962. With the help of Dr. Harada and other Japanese citizens interested in peace, two young survivors were chosen to accompany Barbara on this mission for peace.

In 1964, Barbara sponsored a second peace pilgrimage, taking 26 survivors, 12 volunteer interpreters, and her son. This mission took 75 days, and was partially financed by a personal inheritance and sale of Barbara's own property. In the United States, these persons met with members of the United Nations, with former President Harry Truman, and citizens of some 60 cities. In Russia they met with the Soviet Peace Committee.

Communication between the pacifists of Hiroshima and pacifists in many other places began to develop. In 1965, Barbara became the first director of the newly-established World Friendship Center, with Dr. Tomin Harada serving as chairman of its board of directors, a position he still holds with honor. Dr. Harada has devoted much of his professional skill for surgery for A-Bomb survivors, and gives generously to the Center's support.

Since its founding, more than 2,000 guests from 25 nations have received hospitality there and participated in a shared dream, the dream of world friendship as a deterrent to world war.

One afternoon Mrs. Parker took us to visit the Hiroshima Museum, where remnants and photographs of the actual bombing are on display. It is not a pleasant experience. Strips of skin were peeled from human bodies to hang like Spanish moss from blackened limbs. Shards of broken glass, shot like arrows through the air, were embedded in unprotected flesh. Eyes which had opened to the brilliance of a bright blue sky were blinded in a flash. Little children were heard to cry, "Momma, I can't see . . . ."

Perhaps we who forget so soon are the maimed and blind who cannot see . . . . ☐

Bill Willoughby is chairman of the department of philosophy at the University of La Verne; Lena Willoughby is director of the La Verne Nursery School, La Verne, Calif.

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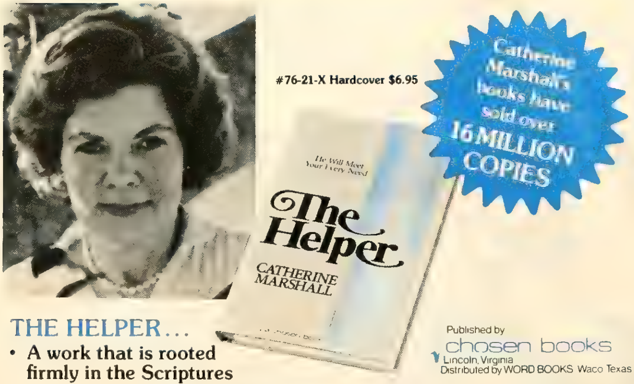
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Richard and Anita Buckwalter

No to Ma Bell and Uncle Sam

The following letters were written by Richard and Anita Buckwalter as an attempt to follow up on the Waubee Peace Statement featured in Cliff Kindy's Opinions statement, "What to Render Unto Caesar" (February).—Ed.

Dear Ma Bell,

Please tell your Uncle Sam and his enforcers (the IRS) that we are no longer going to pay "protection" money (blood money) to support his death machine, otherwise known as the US military. We cannot, in good conscience, willingly pay for war and institutions that prepare for war. Therefore, our federal tax (perhaps the closest there is to a direct war tax) on telephone use is not included in this payment.

And why are we saying "No" to your military-industrial-scientific syndicate?

It's because we choose to belong to a different "family" now; and therefore, we have decided to put our ultimate trust in God and not in Caesar. Because the head of our family is the Prince of Peace and Word of Love Incarnate, we have been called to live in a new commonwealth, where war, hatred, and death no longer rule our lives. So to give flesh to the new order of our priorities in Christ, we refuse to take the initiative in forwarding money to the Pentagon syndicate that insists on preparing for war, destruction, and death.

We do not wish to cause offense because of our beliefs, and we also feel compelled in Christian boldness to proclaim Jesus as Lord of *all* of life. We seek to live and pray for that peace which passes all understanding, and we invite those of you who read this letter for Ma Bell and Uncle Sam to further dialogue reflection about our faith and our convictions.

Peace on earth, good will to all people.

P.S. We donate the amount of our withheld phone tax to the Peace Tax Fund at Lansing Church of the Brethren, to be used in ministries for peacemaking.

* * *

Dear IRS,

You will note on our 1977 tax return, that we have claimed/withheld a certain amount from our taxes that we owe. With our last installment of our estimated tax on January 15, we notified you of our intentions to conscientiously object to the use of our tax money for purposes of war and preparing for war. The stated amount represents approximately the 35 percent of our tax money that goes to prepare for death and killing via the military budget.

If you check your files, you will see that our protest has been consistent and lengthy. Our purpose was then and is now to witness to the way of the Prince of Peace and to register our conscientious opposition to the use of our taxes for warmaking. To this end, we now feel called to move one step farther in our witness. We can not in good conscience or in good faith sign over to you that portion of our taxes—roughly 35 percent in 1977—that goes for present military use. We refuse to take the initiative in paying for death and the destruction of God's creation. Therefore, we will not willingly forward this money to you; this is our witness to the powers that be—that God's will for peace lives on in the victory of Christ over the powers of death.

Please note that we do not argue with the government's power to collect taxes. We accept the legitimate taxing powers of the state and willingly submit our taxes when we conscientiously can; we will even help to pay for past sins and wars of this nation—otherwise the percentage would be much higher. But after much study of the Bible, prayer, and dialogue, we have come to the conviction that we will make this witness to the gospel of peace as over against the insanity of planning for war and nuclear holocausts.

Unfortunately, because the World Peace Tax Fund Act has not been enacted yet by Congress, our actions mean some inconvenience to you. We regret this, and for your sake hope for the day when that law will make our witness "legal." Until then, we know that you have the power to collect our money. We will not obstruct your efforts in that direction; neither will we hide or make personal gain from the money. We are now and always will be open and direct with you about our intentions; we don't wish to cause offense. And we will forward copies of this letter to our elected representatives.

If you have any questions regarding our beliefs, we would be glad to dialogue with you. ☐

Richard and Anita Buckwalter are co-pastors of the Lansing, Mich., congregation.

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Love is being authentic

Please Love Me, by Keith Miller. Word Books, Waco, Tex. 316 pages. Hardback $8.95

Keith Miller's new book is at once the most inspirational and the most provocative book I have read in a long while. I have always been a fan of Miller's writing and his ability to state in a practical, illuminating way the theological and ethical concepts of the Christian faith. But while *Please Love Me* is definitely a book of Christian truth it is not what I had heretofore recognized as the Keith Miller style.

Please Love Me is the true story of an artistically gifted woman in search of authenticity and love. Miller explains at the outset that the story was told to him and he in turn has written it in the first person. The principle character is given the pseudonym, Hedy Robinson.

Hedy's story is the type that they make Hollywood movies out of. Scorned by her father (who showered all his love on an older sister) she invented other ways to get attention as a child. Aided by an early maturation of beauty and feminine features, she became a child prodigy at modeling and acting. This premature career set her up for the merciless predatory use of other lonely and psychopathic individuals. After crises of rape, illness, and divorce, Hedy is kidnapped at gunpoint by a drug-addicted former lover who is intent upon ending both their lives by driving his speeding car into a stone wall.

Literally recovering from pronounced death, yet not expected to live, let alone speak or walk again, Hedy discovers Christ through the witness of a substitute nurse. Her new-found enthusiasm and determination for life leads to a miraculous recovery and launches her on a new career of witnessing for her Savior and the power and blessing of God in her life.

But the story does not have a Hollywood ending. The church, as it has notoriously done to many of its shining saints, began demanding too much from this new witness with the spectacular story without giving her anything in return (no honorariums, only occasional expenses, and especially little love). Good reputable church people even got angry when it was humanly impossible for her to fill their speaking or counseling requests.

Near a breakdown, even contemplating suicide, Hedy re-evaluated the meaning of God's purpose and will for her. With the help of her children, she discovers that abundant life is first of all being honest with oneself. When the mask of pretense was finally discarded, she found the loving, fulfilling, intimate relationships she had craved since she was a little girl.

Please Love Me is not a book that will please the theologically conservative, stoic individual. It contains violence, sex, and some crude language, although I found these instances tastefully treated by Miller and not celebrated in any way. Another thing which will (and should) trouble the pious reader is the subtle indictment of the Church's insensitive exhibitionism of its heros and heroines. The story tells about many pastors who seek counsel from Hedy (after her conversion) because they too have experienced brokenness, emptiness, and loneliness in their lives, but their congregations demanded a more than human image from them.

But the thing that makes *Please Love Me* provocative is that it speaks to the reader about the realities of life and it challenges us, so painfully, to acknowledge and affirm ourselves for who we are. I have a list of friends I want to share this book with because I, too, long for more honest and open relationships.

Practical power for all

The Helper, by Catherine Marshall. Chosen Books, Waco, Tex. 239 pages. Hardback $7.95

I admit to skepticism and reservation as I opened this latest book on the Holy Spirit by Catherine Marshall. Her previous work, *Something More,* was a bit too much Romans 8:28 ("God will work for good with those who love him ... ") for me. I was left after that volume feeling that we can just resign our problems to God in a single breath and we'll come out smelling like a rose every time. That for me is not the culmination of faith, and the life of my suffering Savior verifies it. So, I thought, is Catherine Marshall going to give me a naive, panacean treatment of the Holy Spirit?

How pleasantly surprised I was! I don't know whether the author has claimed some spiritual growth in the past four years or whether it is because, according to the foreword, the basis for *The Helper* are notes Catherine and Peter Marshall gathered in 1944 as together they shared a quest for the biblical teachings on the Spirit. Whichever reason (or maybe both), *The Helper* has some solid, practical insights into the Third Person of the Trinity and should be studied by small groups in every congregation of the Church of the Brethren.

The format of *The Helper* is that of a devotional guide, with 40 meditations and accompanying scripture readings, memory verse-type thoughts, and a prayer. Many of the prayers are worth the price of the book alone. The format, however, does not take away from the well-developed and rather pointed teaching of Marshall about the functions of the Spirit.

She affirms the Holy Spirit as a real Person (as opposed to an obscure influence) whose primary function is to reveal Jesus: "It is the Spirit's specific work to reveal facets of the Lord's personality rather than his own to us; to woo us and lead us to that Other, to glorify him, to bring *him* and *his* words to our rememberance." It is the Spirit who manifests the power of God in human life and creation. A very present reality in our daily lives, the Spirit functions to save us time, guide our actions, protect and comfort, be "a very present help," help us remember important things, and challenge us to change and grow.

The Holy Spirit can be experienced by personal recognition of His Presence, as opposed to some inexplicable spectacular experience. In fact, states Marshall, "Scripture makes it clear that the Helper is not fond of spectacular ways of exhibitionism. After all, no trumpets herald the pinky-gray opalescent dawn. No bugles announce the opening of a rosebud. God speaks not in the thunder of the roaring wind, rather in a 'still, small voice.' " She believes "the Helper is practical and pragmatic and he deals with us in a rational, realistic, down-to-earth manner."

On the matter of speaking in tongues as the ultimate evidence of the Spirit's indwelling, the author says, "Certainly more controversy has swirled around this gift than any of the others. The common misconception that the gift of tongues is ecstatic, unarticulated babbling is not the New Testament position. Rather, Paul seems to assume that any heavenly language always would have an interpreta-

Lord, I do not want to waste the years left to me on this earth. Nor do I want to go through life as a spiritual beggar, in rags, subsisting on the leftovers and the crumbs when I can be a child of the King, dressed in princely garments, feasting at your banqueting table.

Thank you, Lord, for making it so clear that rags and crumbs are not your will; that your giving, loving heart wants to dress me in the best robe, put a ring on my finger, and welcome me at your table.

Yet Lord, I know that the gift of the Spirit is not for my joy alone; rather he is given as power for service. You alone can kindle in my heart the deep, fervent desire to be used like that. Take from me lukewarmness. Give me your own holy passion. Thank you, Lord. Amen—CATHERINE MARSHALL

tion, if we had faith to believe that and could but make connection with an interpreter. Therefore his advice about the use of the gift in private and his warnings against misuse of the gift in public are based on this premise ... Everything Paul has to say about tongues reflects a common-sense, balanced view."

Marshall expresses respect for the Neo-Pentecostal movement, placing it on a par in importance with the Reformation, the Great Awakening, and the American Pentecostal revival of 1900-1905. But she says the movement needs to go beyond the historical moment of the Spirit baptism to a living out of the Spirit within. "Note that Jesus did *not* tell (the disciples) or us that the gift of the Helper is for our own spiritual development or perfection. Nor is it even for getting rid of our selfishness by dying to self. Nor for our happiness or joy or euphoria in new freer-form fellowship. Not even so that we can get our prayer needs met ... The Holy Spirit will not come to us in his fullness until we see and assent to his priority—his passion for ministry. Are we ready to give ourselves to others?"

She affirms that the Holy Spirit does work miracles, but miracles of differing degrees and timing.

The final section of *The Helper* focuses on the Spirit in the life of the church. The church cannot get along without the Holy Spirit and vice versa. But the manifestation of the Spirit in a congregation is not the presence of tongues and the uplifting of arms, but whether Jesus occupies a central place in the life and ministry of the church, whether there is committed leadership and the practice of the priesthood of all believers, whether strangers are welcomed and inspired, whether members deeply care for each other, whether any are healed, and persons are experiencing power over sin.

The person you can be

The Meaning and Mystery of Being Human, by Bruce Larson. Word Books, Waco, Tex 201 pages. Hardback. $7.95.

Bruce Larson got to do what many writers, journalists, educators, and other scholarly "professionals" merely dream of doing. The Presbyterian minister and former president of Faith and Work received a Lilly Foundation grant enabling him to take a four-year sabbatical to study what and where he wished. As he tells it: "In the beginning of 1972 I was challenged to do the thing I most wanted to do ... to embark on a study of wholeness—from many and varied points of view."

The Meaning and Mystery of Being Human is a report of Larson's learnings and conclusions as a result of his Group Research and Individual Learning Project. He cavorted with the most respected names in the field of contemporary psychology and human understanding—Tournier, Glasser, Harris, Laing, Szasz—and he lets the reader understand that he got to know them personally and interviewed them to authenticate his research. He reflects a comprehensive knowledge of the likes of Freud, Maslow, Rogers, Menninger, Perls, Skinner, Jung, Erikson, and Frankl, and quotes them or points to their expertise to substantiate his learnings about what being human is all about.

One gets the impression that Larson's four-year project has been like a fairy tale come true, and yet the thesis of his book is that *your* dreams for yourself, and more precisely the person you are meant to be, can be realized too. The author was not handed his dream trip on a silver platter. He helped make it happen through assertive and intentional planning. Bruce Larson leans heavily toward Gestalt theory "which emphasizes we have the power now to become whatever we want to be."

To be fully human, or whole, body, mind and spirit form a unity, complementing and interdependent upon each other. "Health is more than the absence of illness." It involves creative risk, authentic (self-owned) goals and values, an honest lifestyle, a healthy environment, relational skills, respect for and understanding of one's physical functioning, intuitive as well as rational skills, and learning to live with one's emotions. Each of these characteristics forms a chapter in the book.

Furthermore, Larson is convinced that human wholeness cannot be achieved in isolation. We are programmed to belong to God and to other persons. We are responsible for the unloosing and liberating of one another. Therefore he builds a case for how the "ordinary, untrained person" can serve as a para-professional for helping others achieve their God-given identity—a manifestation of the biblical concept of the priesthood of all believers.

Larson believes that his research reveals such a genuine concern for the uniqueness and dignity of each person abroad in many places where growth and healing are taking place that we are on the threshold of a new age—an age very much like the Renaissance, which will hail the relational society. His optimism and idealism is a bit overdone in the book. It will tend to make readers feel guilty that they have not so programmed or managed their lives so that they run in the well-oiled, perfect mechanical fashion the author describes. One wishes he would be "whole" and yet have a hangnail or maybe even an occasional disappointment.

But the challenge toward realizing one's potential which Larson champions is helpful and instructive. One beneficent feature of the book is the quotable, almost devotional-type vignettes on important subjects such as dialogue, power, nonconformity, personal gifts, communication. It is a good book for speakers' illustrations.

Another side-benefit of *Mystery and Meaning* is its occasional jabs at the church's traditional failure to accord the dignity and understanding to the human creation of God which is deserved and intended. The book, even though a bit Pollyanna-ish, can make us all more sensitive to the uniqueness of personhood and more aware of relationships and relational methods as means toward personal wholeness rather than ends in themselves for partial or false personal gain.—FRED W. SWARTZ

Fred W. Swartz is the editor of Agenda *on the Communications Team.*

turning points

Licensing/Ordination

Gary Wayne Edwards, ordained Apr. 16, 1978, Brummetts Creek Pleasant Grove, Southeastern

E. Glenn Grim, ordained Apr. 2, 1978, New Fairview, Southern Pennsylvania

Ernest B. Halterman, licensed Apr. 2, 1978, New Dale, Shenandoah

William A. Hayes, ordained Mar. 11, 1978, Baltimore First, Mid-Atlantic

Raymond E. Hill, licensed Apr. 9, 1978, Lewistown, Middle Pennsylvania

Charles E. Ilyes, ordained Apr. 2, 1978, New Fairview, Southern Pennsylvania

Chester A. McCloskey, ordained Feb. 19, 1978, Bellwood, Middle Pennsylvania

Pastoral Placements

James and Marla Abe, from district executive, Southern Plains, and pastors, Oklahoma City, to Rock Run, Northern Indiana

John Attaway, from student, to interim half-time Antelope Valley, Southern Plains

Gordon Brubaker, from student, to Middle District Church, Southern Ohio

C. Albert Guyer, from Green Tree, Atlantic Northeast, to Woodville State Hospital Chaplaincy, Carnegie, Pennsylvania

Robert Hoffman, from other denomination, to Rayman Fellowship of Brothersvalley, Western Pennsylvania

Robert G. Mock, from professor, Manchester College, to Nampa, Idaho

David D. Shetler, from student, to Fairview-Endless Caverns, Shenandoah

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Mr. and Mrs. Al Eisele, Lincoln, Nebr., 50

Mr. and Mrs. Raymond Flory, Paradise, Calif., 69

Mr. and Mrs. Edgar Hummer, Muncie, Ind., 59

Mr. and Mrs. Clarence Jensen, Esmond, N.D., 53

Mr. and Mrs. Maurice McClain, Rouzerville, Pa., 50

Mr. and Mrs. Harvey Meyers, Chambersburg, Pa., 60

Mr. and Mrs. Ray Myers Sr., Dixon, Ill., 55

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Carper, David, 33, Richlandtown, Pa., Mar. 21, 1978

Carty, Lucille, 57, Hershey, Pa., Mar. 18, 1978

Christy, Sadie, 104, Garrison, Iowa, Mar. 6, 1978

Clayton, Naomi Flick, 67, Mt. Crawford, Va., Mar. 9, 1978

Condon, Charles, 78, West Manchester, Ohio, Feb. 25, 1978

Coyle, Robert, 68, Ft. Wayne, Ind., Mar. 12, 1978

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Crum, Jimmie, 33, Modesto, Calif., Feb. 18, 1978

Dickson, Esther, 52, Mt. Morris, Ill., Feb. 14, 1978

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Drake, Charles, 84, Goshen, Ind., Mar. 29, 1978

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Filbrun, Chalmer, 76, Springfield, Ill., Feb. 22, 1978

Flohr, Russell, 84, Chambersburg, Pa., Jan. 1978

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Fuhrman, Lille May, 84, Brodbecks, Pa., Feb. 15, 1978

Garmen, Mary, 70, North Manchester, Ind., Mar. 2, 1978

Geary, Lee W., 63, Rouzerville, Pa., Feb. 4, 1978

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Graybill, Gaye, 39, Troutville, Va., Mar. 26, 1978

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Jordan, Helen, 60, Waterloo, Iowa, Mar. 3, 1978

Kesler, Mrs. Ashley, 69, Dupont, Ohio, Mar. 4, 1978

Koerner, William, 64, Manchester, Md., Sept. 10, 1977

Leins, Lesla, 71, Waterloo, Iowa, Feb. 16, 1978

Lockard, Grace, 75, Westminster, Md., Dec. 14, 1977

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Loose, Emily, 68, Denver, Pa., Feb. 9, 1978

McCay, Iona, 91, Wichita, Kans., Apr. 5, 1978

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Masemer, Melvin, 70, York, Pa., Apr. 5, 1978

Muller, Mabel Stouffer, 78, Mt. Morris, Ill., Dec. 13, 1977

Niswonger, Bessie May, 88, Trotwood, Ohio, Apr. 8, 1978

Orendorf, Frank F., 67, Bridgeville, Dela., Mar. 20, 1978

Patterson, Henry, 79, Erie, Pa., Feb. 18, 1978

Pippen, Winfred, 74, Nappanee, Ind., Feb. 25, 1978

Priest, Paul, 69, Maurertown, Va., Mar. 25, 1978

Raffensperger, Horace E., 76, Elizabethtown, Pa., Oct. 23, 1977

Reed, Emma Z., Roanoke, Va., Mar. 4, 1978

Reese, Francis D., 44, Hanover, Pa., Apr. 6, 1978

Rensberger, Gorman, 78, La Verne, Calif., Feb. 28, 1978

Replogle, D. Alfred, 59, Waynesboro, Pa., Apr. 24, 1978

Richards, Raymond, 89, Greenville, Ohio, Jan. 19, 1978

Ruch, Clarence, 76, Nappanee, Ind., Apr. 4, 1978

Santa, Clifford W., 57, McFarland, Calif., Apr. 8, 1978

Schrock, Harvey, 67, Harrington, Dela., Mar. 21, 1978

Shelly, Clarence, 81, Arcanum, Ohio, Mar. 14, 1978

Shively, Ray, 90, Modesto, Calif., Feb. 14, 1978

Shreiner, Dora, 69, Chambersburg, Pa., Mar. 14, 1978

Simmons, David G., 49, Bridgewater, Va., Apr. 12, 1978

Stover, Marjorie, 54, Canton, Ohio, Mar. 7, 1978

Stump, Cleophas Preston, 84, Bent Mountain, Va., Apr. 4, 1978

Tarman, Burdette, 68, New Paris, Ind., Feb. 23, 1978

Walters, Phyllis, 61, Nappanee, Ind., Feb. 27, 1978

Wilkins, Ruth, 64, Baltimore, Md., Feb. 19, 1978

Williams, Eliza W., 87, Copper Hill, Va., Apr. 13, 1978

Willoughby, Glenn, 56, Richmond, Calif., Feb. 27, 1978

Wimmer, Joseph E., 86, Copper Hill, Va., Feb. 6, 1978

Withrow, Reuben, 96, Centerville, Iowa, Mar. 26, 1978

Wolford, Aaron Branson, 87, Marmon, W.Va., Apr. 23, 1978

Woodman, Laura, 83, Cadott, Wis., Feb. 17, 1978

Wortinger, Chester, 73, Elkhart, Ind., Apr. 9, 1978

Young, Glen, 66, Kansas City, Mo., Jan. 22, 1978

Zug, Ed., 57, York, Pa., Feb. 10, 1978

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column

What are the basic American values that appeal to you? As a child in school, on what values were you taught the US Constitution was based? How have you applied those values in your life?

Growing up in Virginia, I was exposed to a version of US history which was packed with historical events concerning "The Mother of States." Eight states were carved out of its original boundaries. Eight US presidents were born in Virginia. The final battle of the America Revolution was fought at Yorktown. Many times I have stood in awe of the history which took place in old St. John's Church in Richmond, almost able to hear the voices of those men who gave early shape to our country—men such as Patrick Henry who, in his efforts supporting armed resistance to the British, made that passionate speech which concluded, "I know not what course others may take, but as for me, give me liberty, or give me death!" What a stirring cry for freedom in this new land!

More than individual freedom was involved in the developing value system, however. Justice and equality were part of those democratic values. In fact, those qualities were so basic that they took precedence over some other social values as the Constitution was developed, especially as included in the Bill of Rights (drafted principally by another famous Virginian, James Madison).

As Justice William Paterson said in 1795, the Preamble of the Constitution clearly established the "first principles of fundamental law," as in: " . . . to form a more perfect Union, establish Justice . . . and secure the Blessings of Liberty to ourselves and our Posterity."

With justice so undeniably a basic principle of our constitution, why do some feel so strongly that an Equal Rights Amendment to the US Constitution is necessary so that equality of rights without regard to sex will be guaranteed under law? Why did

by Louise Denham Bowman

If we love justice

it take 49 years for the ERA to even pass Congress? Why is its ratification after almost seven years uncertain when the ERA, as a legal document, transcends the traditional and sacred value system in our society? Have women been excluded from equal access to liberty, dignity, and justice? Are there systems within our society which are threatened by the basic assumptions of the ERA? And if so, does this mean that sex distinction, in its many subtle forms, is ultimately more basic to our society than the qualities of justice and equality? Perhaps if this question of values was not involved, the ERA would have swiftly become the 27th Amendment.

In the pre-exilic days of Judah, the people appealed to the prophet Micah: how could they make atonement to Yahweh for their sins? Micah answered the people with a powerful statement that encompassed much of the essence of the major prophets: Yahweh's demand is not for more offerings. The demand is for the *doing* of justice, the *showing* of constant love, and the *living* in humbleness with the Lord. What powerful verbs to put before equally powerful values! Yahweh most of all demands the *living* of morality from the people (See Micah 6:6-8).

Jesus similarly minced no words. In John 15:11-17, he directs his disciples to an understanding of mutual love: love between the Creator and the Son, between persons and the Godhead, and among persons. "Love one another." Indeed, in verse 17 Jesus is emphatic that love is in motion and alive—a verb.

The familiar Good Samaritan story clearly extends our understanding as to who it is that should receive our love and mercy. It is not enough to take care of our own; we are literally *commanded* to care for all who fall among the thieves along the roads from Jerusalem to Jericho.

Now we have come to the crux of the problem. Justice challenges; it costs. At times it may cost even more than the adequate denarii left with the innkeeper. In efforts to avoid the costs, we hurry to pass along, staying on the other side of the road.

The moral demands placed by God on us, however, are no different than those placed on the people of Judah or the disciples. In fact, justice threatens the status quo.

When women receive less than equal protection as under present Supreme Court interpretations of the 5th and 14th Amendments, then we begin to understand why many women and men will continue to commit themselves to ratification of the ERA. Hazel Greenberg summed up the impact present laws have on women: "Many of our sex-based laws are unjust and irrational because they use gender rather than ability or need to determine an individual's rights, responsibilities, and benefits. The effect of sex-based laws is to steer people into sex tracks and to deny them freedom to choose the path of their own capacities and aspirations."

If this injustice is to be corrected, says Virginia Ramey Mollenkott, "it is vital to remember that Christian equality is never a matter of jockeying for the dominant position. Christian equality is the result of mutual compassion, mutual concern, and mutual and voluntary loving service. The Christian way of relating achieves male/female equality through mutual submission." (Right back to Micah!)

Viewed in this perspective, positions in structures, husband/wife, parent/child government/people, industry/people, become ones of mutual servanthood. It is because of this altered view of society and use of power that the ERA threatens. In many ways, the ERA has less to do with equal rights than with treating each individual with justice and as a unique being.

Doors don't unlock by themselves. They need keys turned, latches lifted, and hinges oiled. Sometimes keys and latches may take the form of boycotts. Brethren have been non-conformists and protesters from their very birth in Germany. In fact, that is exactly why they were birthed and why the tiny group decided to leave Germany.

Do you remember as a child that your parents refused to do business at the largest and cheapest store in town because it sold beer? Grapes taste so sweet now, especially because of the years we did without in support of the migrant farm workers. Have you stopped buying Nestle products because of that company's infamous peddling of infant formulas to disadvantaged and uncomprehending nursing mothers in Third World countries? And what about the violence viewed on tv? Have you written any letters of protest to sponsoring corporations?

Many of us have supported one or more of these effective methods of sending messages, of opening doors. We do so because our ultimate goal is that, despite the frustrations and hurts of the interim protest stage, justice will be done.

We can do no less than *be* in the painful struggle which calls each of us to accountability in our acts of doing justice, showing love, and living in humbleness with the Lord.

Patrick Henry could well have said his famous speech another way: "but as for me, let me do justice that others might receive liberty." ☐

Louise Denham Bowman is office coordinator for the Church of the Brethren Washington Office.

A small peal of bells

"A small peal of the bells"—this was the modest memorial for Antonio Vivaldi, the Venetian composer, when he received a poor man's burial in 1741. His reputation has grown through the years, however, so that this summer, on the 300th anniversary of his birth, the festivities in Venice will attract music lovers from all over the world.

I don't know about others, but for myself, I would gladly risk a pauper's grave if I could be assured of "a small peal of bells" when the time comes. I'll accept John Donne's warning, "Never send to learn for whom the bell tolls; it tolls for thee," but I'd prefer to leave on a happier note from the belfry—a small peal in celebration.

Some of my most cherished memories echo with the ringing of bells—a Sunday morning in Philadelphia long years ago when a church tower rang with the hymn tune "Old 124th"; another Sunday in 1958 in Berlin (before the building of the infamous wall) when bells from Thomaskirche called worshipers from both East Berlin and West Berlin to a common service; a Palm Sunday in Toledo, Spain, when even casual tourists were reminded that a great cathedral should be a place of worship; last summer when the bell tower of the Evangelical church at Ladenburg, Germany (around the corner from the birthplace of Christopher Saur), vibrated with bells ringing alone and in harmony; and, not least in importance, also last summer, when cowbells rang a softer invitation by the fence along the Huttenthal, once the home of Brethren pioneers, near Schwarzenau, Germany.

I understand that Brethren once were suspicious of bells, thinking they were a mark of worldliness. They must have overlooked that well-known text in Zechariah, affirming that "on that day there shall be inscribed on the bells of the horses, 'Holy to the Lord.'" Surely you can call on bells to ring out that note of holiness in happy celebration of God's continuing activity in persons and events.

Take people, for example. I'd like to order a small peal of bells for all the saints whose lives have touched mine. Like bells, each one has been cast in a slightly different mold, but each one rings true as a unique gift of God. If I could do them justice, I would need tintinnabulation of bells large and small and I'd need the help of a dozen good bell ringers to ring all the changes—and then the list would be incomplete. For example, who could call forth an adequate carillon to describe Alvin Franz Brightbill, himself a carilloneur and a master of music? Or who could cast a bell large enough to celebrate M. R. Zigler and play it loud enough to sound from Tunker House to Geneva, Switzerland? Is there a giant cowbell ready to recall Dan West? Take these three for samples of the bells, a small peal for each, that I would like to sound for the women and men of God I have known. When you have an hour to spare, come around and we'll set up a modest belfry so the pealing can begin.

Sometime I'd like to celebrate the remarkable programs that have been initiated and fostered by the Church of the Brethren. If a few persons who feel as I do would join me at the ropes, I am convinced that our celebration of what God has done through our church would quickly drown out the doleful, squeaking sound of detractors who want only to sound a death knell. Let them squeak, but let's start the bells ringing, even in small peals, for such testimonies as Brethren Volunteer Service, Brethren congregational singing, Brethren witnesses for peace, Brethren down-to-earth service projects, Brethren concern for people all over the world, Brethren fostering of younger churches. You can choose the programs, but let's all get together sometime to celebrate them. And make sure the bells are ringing.—K.M.

The Story of Dan West

Passing on the gift

Educator and activist for peace, leader in volunteer service and human relations, Dan West initiated *Heifers for Relief,* an international movement to help the hungry.

"Bending easily toward the campers as he spoke, he was like a giant willow at the lakeshore leaning toward the wellsprings of its life."—Inez Long

"Dan West [was] *a modern mystic, yet like all his Brethren forebears, practical. Out of his culmination of the mystical and the practical, the 'heifers for Europe and the world' program was born."*—Kermit Eby

"He was a radical in the finest sense—he could look past dead hulks and find the living root, and help it grow again."—Joe Van Dyke

"Dan West was a dreamer of dreams and a doer of deeds. Not too busy doing to dream, not too busy dreaming to do."—Editorial in the *Evangelical Visitor*

"Few men have left behind them such a rich legacy of faith, conviction and good works. The Christian principles for which he stood would, if applied, put an end to the major disturbances of today's world." —Andrew Cordier

"He saw the church as a great brotherhood, the church as it ought to be, not what it is, or was, but what it ought to be. That's what Dan West lived for." —M. R. Zigler

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CHURCH OF THE BRETHREN AUGUST 1978

The spirit
of the Lord
is upon us

contents

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13 **Conference in Indianapolis.** Writers from across the Brotherhood team up with Messenger staff and photographer Randy Miller to produce a special report on the 192nd Annual Conference. What was the mood of Brethren in 1978? What were the issues they confronted? What were the challenges they accepted? The summary tells all.

29 **Saying "No!" to Babylon.** Cliff Kindy's Column explains why Christians—including many Brethren—gathered in the cold and rain last April at Rocky Flats, Colo., to protest the making of nuclear weapons, "Babylon gone insane."

In Touch introduces David J. Morris, Toledo, Ohio; Marian Scholten, Pottstown, Pa.; and Ralph R. Travis, La Verne, Calif. (2) . . . **Outlook** reports on retreat for Latin America/Caribbean workers. Bethany Seminary graduates. Personnel changes. Rocky Flats demonstration. Alternative celebrations. Homosexuality workshop. Israeli protest. Singles. South Africa (start on 4) . . . **Underlines** (8) . . . **Resources,** "Brethren History," by Gwendolyn F. Bobb (30) . . . **Opinions,** of Karen Rodeffer, Kenneth W. Crosby, Todd Smith, Mrs. Aaron E. Martin, John F. Groth, and Jinny Keller (start on 32) . . . **Turning Points** (37) . . . **People & Parish,** stories from Hanoverdale, Pa.; Lewistown, Pa.; and Glendale, Ariz. (38) . . . **Editorial** (40)

Cover: Artist Joyce Miller, exhibiting her versatility, created the quilt art for the August cover, tying the Annual Conference theme to a popular feature of the Conference scene—the quilt-in sponsored by the Association for the Arts in the Church of the Brethren. Besides the Conference symbol (originally created by Pennsylvania artist Tim Colyer), Joyce has included the cup of cold water of service, the open Bible of good news, the octagon and flame of sight recovery, and the broken chains of release for the captives, catching up the imagery of Luke 4:18.

EDITOR
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VOL. 127, NO. 8 AUGUST 1978

CREDITS: Cover—quilt art by Joyce Miller. 2, 30-31 Nguyen Van Gia. 3 right George Keeler. 4 Harriet Z. Blake. 6-7 Peter Michael and Glenn Mitchell. 7 right Floyd McDowell. 9-10 Peggy Reiff Miller. 13-28, 29 right Randy Miller.

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letters

WILL WHEAT REACH THE NEEDY?

I read in our local newspaper and the May Messenger about the donated wheat from Americans to the people of Vietnam.

How can we be so naive as to believe that the poor, hungry people of South Vietnam will be receiving and benefiting from this grain? Your article stated that "bread and noodles made from the wheat will be given free to schools and hospitals." Nothing is free in South Vietnam! The Vietnamese boat refugee our church has sponsored said that the communists have completely taken over. They control what the people receive. They will see first that their needs are met and then sell what they don't need at exorbitant prices to the needy. The people have been driven to the jungle areas to start farming, only to have to hand everything back to the communists, except enough to stay alive.

The United States is defeated—communism has claimed the victory.

Kathryn Wolgemuth
Manheim, Pa.

(I am sure your Vietnamese refugee takes a dim view of the situation in his country or he would not be a boat refugee. [*God bless you for helping him. Galen Beery, a Brethren worker, has been in Southeast Asia for several months, helping cut the "red tape" of clearing the boat cases.*] *I am also sure that in any case where relief material is sent overseas to a disaster area, corrupt officials may prevent some of it from reaching the needy or otherwise take advantage of the situation for their own gain. I was aware of this, for instance, in the famine relief to the Sahel.*

But should this stop us from obeying Jesus injunctions to abhor war, to love our enemies, to help our neighbor, to care for the "least of these"? Surely not. We should feel obligated to care for the Vietnamese we so nearly destroyed.

Church World Service is a trustworthy agency [*Brethren helped found it*] *and the wheat shipment was carefully planned and carried out by responsible hands. Moreover, we have had World Ministries personnel as well as other Brethren in Vietnam in recent months. Their reports are not as bleak as what you have heard from your refugee friend. But regardless of the political situation, it is a known fact that this war-torn country of Vietnam is hungry* [*as you note*] *and we in the US have food. Do we need to weigh anything else on the scales of Christian love and justice?—Ed.)*

HOLY SPIRIT AS HEALER

I have just finished reading Les Altermatt's "opinion" in the May Messenger. To me this represents the *real* interpretation of the charismatic action in this point in time.

We, the Church of the Brethren, of all people should be a denomination ready and willing to accept the Holy Spirit as Jesus desired us to do as he left this world to return to his heavenly home. If we have truly surrendered our lives to him, and present our "bodies as a living sacrifice, holy and acceptable to God" (Rom

12:1-2), we will recognize the Holy Spirit as the Divine Healer, not one who causes divisions in church bodies. *We are the church,* and should grow toward maturity and perfection as Jesus intends us to. "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48).

Thank you, Mr. Altermatt, for your beautiful interpretation of how the charismatic power acts if we allow it to. I praise God for your article.

Mrs. Frank H. Sherman
McVeytown, Pa.

ECHOES FROM ROCKY FLATS

As brothers and sisters from 29 congregations in the USA and Canada, we appeal to our sisters and brothers in Christ to search out the way of peace.

As historic peace churches and as a biblical people, this is our issue. Participating in the Rocky Flats Nuclear Crossroads Rally/Spring Action, protesting the production of nuclear weapons, we have experienced more deeply the call to speak truth to the powers and principalities preparing for destruction.

We believe faithfulness to the way of Jesus demands our lives and energies in efforts for life. Faithfulness demands risk and confrontation; being silent makes us vulnerable to greater risk.

We must not only be non-resistant; we must oppose actively the nuclear monster that threatens life and denies its sanctity.

We feel called to choose life over death by continuing our opposition to the forces of evil. We invite you to join us in prayers and in action as we seek to follow the Prince of Peace.

Rocky Flats Caucus of
Brethren, Friends, and Mennonites
Athens, Ohio

HOPES FOR GREATER FUTURE

The 30th anniversary of Brethren Volunteer Service is a reminder of the many benefits received by those of us who were privileged to be involved in this challenging experience. Recently we moved to a different part of the country and are experiencing reunions with folks brought together in BVS. It is a joy that continues over the years.

Our family took a trip to Puerto Rico several years ago, and besides the obvious advantage of seeing a different culture, our children were able to work at Castañer and see the dream accomplished for which many had worked: a healthy, growing community with the institutions managed for the most part by Puerto Ricans.

As a member of the first women's volunteer unit (preceding the official BVS program) I think now of how courageous this venture was, and prophetic. I remember especially some leaders—M. R. Zigler, Harold Row, Dan West, and Ralph Smeltzer, who helped pioneer in this field and gave us support.

I sincerely hope BVS has an even greater future!

Sara G. Wilson
Bridgewater, Va.

WHAT HAPPENED TO THE GOAL?

Harvey Smith is chairman of the church board at the Huntington Church of the Brethren and has been a member of the congregation for 32 years. His efficient memory and keen insight led him to share these thoughts with me recently:

When the Self-allocation/Partners in Mission emphasis began several years ago, the two main goals I remember were 1) to raise the salaries of pastors and 2) to increase outreach giving to 50 percent of the local congregation's budget.

Since that time we have come a long way in raising pastors' salaries. This is good. Our pastors need and deserve it. I'm not at all opposed to this achievement.

But somewhere along the line we seem to have forgotten about the goal of 50 percent of our local church budget for outreach. At least I hardly ever hear about it anymore. We had the vision once, and now I believe we need to regain it. Christ is concerned for the whole world. While most churches do pretty well in achieving local goals, we must not lose sight of the fact that the mission of Jesus Christ is worldwide. Our Brotherhood, our district, and other outreach channels are helping to fulfill Christ's mission. We need to regain our hold on Christ's worldwide outlook.

James O. McAvoy
Huntington, Ind.

MATTHEW 10:39 BORNE OUT

Thank you for the May article by Donald F. Durnbaugh, "The King and the Servant." It came across as a powerful lesson for our materialistic society. I believe that this true story bears out Matthew 10:39.

The output of Dr. Durnbaugh amazes me, as his knowledge of history seems to have no end.

I was also interested in the article by Owen Shankster, "Baptism day at Guyaku." I know his father, another Owen Shankster, who lives in Pioneer, Ohio. He is a fine Christian brother.

Jason Hollopeter
Sunbury, Pa.

RIGHT ON, BROTHER HORST!

One of the most interesting letters in the May Messenger was the one by Myron C. Horst. Some time ago in a letter to M. R. Zigler, I had raised two of Brother Horst's points, but they were not nearly so well worded as his. He is to be congratulated in pointing out so well issues that the Brethren should be emphasizing. There are plenty of social and political organizations *outside* the church without the church making these its chief purpose. The Church of the Brethren General Board should, by all means, rescind its 1977 action boycotting Illinois as a non-ERA state.

Several years ago I wrote in to have a correction in our mailing address for the Messenger. It came back worse than it was: "Mr./Ms." I wrote back that I had one of the latest and most up-to-date dictionaries in the country. It gave "Ms." as the abbreviation of *manuscript,* and I

(Continued on inside back cover)

page one

The photos you see in our Annual Conference wrap-up in this issue are just a handful of the more than 3,000 shot by photographer Randy Miller at Indianapolis. Randy served a year of BVS (1974-75) with our Communications Team before he entered the University of La Verne as a journalism student. At La Verne he not only studied journalism but also photography, and this past year edited *La Verne* Magazine.

When we were looking for a Conference photographer, Randy filled all our requirements beautifully—a well-qualified photographer; familiar with Brethren program, staff, other church leaders; and experienced in working with the C-Team at past Conferences. Plus that, Randy somehow managed to stay quite inconspicuous at Indianapolis so that even though he apparently was ubiquitous (the photo proofsheets suggest that, anyway), his presence was not a distraction, a concern we always have as we try to catch memorable moments for our readers. Oh, a few people grumbled, but Randy kept his cool and his low profile and we think our photographic record for Indy is one of the best ever. We hope you'll enjoy it.

Randy Miller

Keeping an even lower profile than Randy was Nguyen Van Gia, the Brethren Press photographer, who helped cover some Indianapolis events, but was kept busy in the darkroom cranking out prints for the *Conference Journal.*

Helping us with the written record of Conference were a number of writers from across the Brotherhood, who are credited in the wrap-up section.

When the runoff ballot for moderator-elect was announced we were jubilant. "We can't lose," we told everyone who would listen. "If Phyllis Carter wins, what a story we'll have. And if Bill Eberly wins, we had nailed him down previously to write a reflection piece for the wrap-up!"

When he was subsequently elected, Bill became heavily involved in unexpected consultations and he let us know he'd be willing to be let off the hook. But we held him to his word, and—faithful to that word—our 1980 moderator sent in his assignment by special delivery mail. We hope you appreciate his effort.—The Editors

in touch

David J. Morris: At work in the neighborhood

Persons who despair of cities and think their problems are insurmountable should talk to David J. Morris, executive director of Friendly Center, a settlement-type community center serving thousands of Toledo, Ohio, citizens from mixed ethnic and cultural backgrounds.

David knows all the difficulties at first hand (he heads a staff of nine full-time and seven part-time workers, along with two volunteers), but he sees hope in what he calls "empowerment" of the poor, as people become involved in relevant ways to bring about change in their neighborhoods.

Friendly Center is related to the United Methodist Church which started the program in 1923, but its board of directors includes representatives of its immediate neighborhood and the community at large. The primary group of persons it serves is natives of Appalachia who moved to Toledo for work opportunities.

The center ministers to its inner-city constituency in providing a nursery school for three- and four-year-olds, in a family services program, in an after-school program for children and youth, and through neighborhood development activities in which residents of the area work on community priorities.

Perhaps the biggest challenge David and his staff face is to involve more people in group activities so they can experience some small victories in bringing about needed changes and thus find more hope and meaning in their lives.

David's preparation for his current job included a wide range of activities beginning with youthful BVS service in California, followed by academic work in Richmond, Va., and service with the migrant ministry of the New York State Council of Churches and more recent service with the migrant ministry of the Illinois Conference of Churches.

A native of Virginia, whose home church was the Evergreen church near Stanardsville, he was ordained in 1973 and has served as an interim pastor in Ohio. David is married and the father of a seven-year-old daughter. He earned a Master of Social Work degree at the University of Buffalo.

David believes the Church of the Brethren can make its chief contribution to the needs of cities like Toledo by providing personnel for programs already established. He regards SHARE as a significant ministry that supports the priority he emphasizes—of "empowerment," of helping people in need find self-respect through self-determination.

—Kenneth Morse

Kenneth Morse is the former editor of Messenger.

Marian Scholten: A life t

Marian Scholten's resounding "Praise the Lord!" conveyed her enthusiastic response to a tribute she received following her ordination into the Christian ministry last October at the Coventry church in Pottstown, Pa.

A unique kind of "flowers for the living," the tribute was a $1,000 contribution to buy blankets through Church World Service for the needy in disaster areas.

Marian, who was licensed to the ministry over 50 years ago in Chicago's First Church while she was studying at Bethany Biblical Seminary, became the first woman to be ordained within the 61-church Atlantic Northeast District. Harold Z. Bomberger, district executive, conducted the ceremony, and Larry Graybill, Coventry pastor, assisted.

The registered nurse and retired public school teacher had headed the Church World Service clothing depot for some 50-area churches at Coventry for many years. The collection for blankets was deemed an appropriate way of honoring this untiring Christian worker.

She became a candidate for ordination so that the church could officially commission her Sunday morning ministries at Manatawny Manor, a nearby nursing home, as well as her duties as head teacher for the church's pre-kindergarten nursery school. The school, completing its 10th year, was organized when Marian retired from her public school teaching. There is an average enrollment of 65 children.

Marian, now a widow, has many happy memories of the years she and her husband Martin, an ordained minister, served the Elmdale Church in Michigan, Middle Pennsylvania's Augwick Congregation (a five-church charge), and the Lost Creek Church (which had three preaching points).

eflects praise

During these years she was grateful for her training in all three professions: nursing, teaching, and preaching. Marian and Martin reared two daughters and a son and the family has since grown to include three grandchildren.

Marian received her nurse's training at Bethany Hospital School of Nursing. Her bachelor of divinity degree was earned from Bethany Seminary in 1931.

Although she has attained the age when most people feel they are entitled to "take life a little easier," Marian has not noticeably slowed her pace when it comes to Christian service.

"I'm so thankful the Lord has seen fit to allow me all these years of serving him," she says, adding another convincing "Praise the Lord!" —Gladys K. Willauer

Gladys K. Willauer, a member of the Parker Ford congregation in Pa., is a correspondent for the Pottstown Mercury.

Ralph R. Travis: Music is his life-style

When the great Kilgen organ at the La Verne Church of the Brethren in California refused to function last February, one church member was heard saying, "The organ probably got the word that 'Travy' is retiring, and it's showing its sorrow."

It was almost ironic that the organ, built in 1930, ceased just several months before its master of 48 years would relinquish his seat at its three manuals.

Except for a few days of illness and yearly summer vacations, "Travy" has played for approximately 1,900 worship services on Sunday mornings and many, many rehearsals, love feasts, weddings, memorial services, and additional services.

A quiet man of subtle wit and humor, his spur-of-the-moment musical interludes during choir rehearsals to coincide with the topic of conversations have kept choir members in a jovial mood. He has accompanied many strains of "Happy Birthday" to choir members and has hundreds of improvised endings to that song.

Ralph R. Travis became the organist at the La Verne Church of the Brethren shortly before the Kilgen organ was built. He came to California from Jamestown, N.D., to join the faculty of the music department at La Verne College.

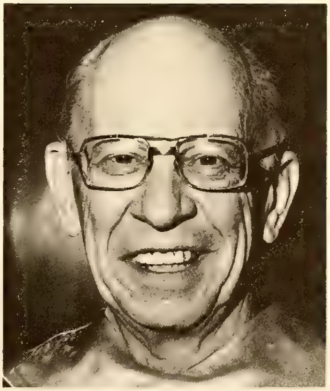
He completed a bachelor's degree at Jamestown College and then spent two years at the Institute of Musical Art (now Juilliard) in New York City before coming to La Verne.

Travis remained at the Brethren-founded college for 43 years, retired in 1972 as head of the music department, and was named Professor of Music Emeritus. La Verne College awarded him an honorary degree of Doctor of Music in 1971. He also holds a Master of Music degree from the University of Michigan where he studied under Palmer Christian.

A light opera, "Roll, Chariot, Roll," was composed by Travis and presented at La Verne College on several occasions. Religious anthems and hymns, including a response in the Brethren hymnal, are included among his compositions.

His whole life-style encircles music. He is an active member of many musical organizations, including the American Guild of Organists.

Members of the La Verne congregation will miss seeing the smooth, shiny pate barely visible over the Kilgen organ, but will long remember the majestic chords of a Bach toccata a la "Travy" and the outstanding service of a dedicated musician.—Mary Ann Harvey



Mary Ann Harvey, a member of the La Verne, Calif., congregation, is a journalism student at the University of La Verne.

Homosexuality examined in Mennonite workshop

A three-day workshop at the Rainbow Boulevard Mennonite Church in Kansas City this spring provided a forum for a group of about 25 persons to develop understandings about homosexuality.

A varied group—men, women, blacks, whites, gays, straights, Mennonites and non-Mennonites, married and single persons—joined the workshop for a series of what participants called "open, friendly, loving and nonjudgmental exchanges."

Speakers included the church's pastor, Frank Ward; James Yoder, a counseling psychologist at the University of Missouri in Kansas City; and James Glyer, gay pastor of the largely homosexual Metropolitan Community Church in Kansas City .

In interviews and panel discussions, the homosexual persons present shared the problems of their life and talked about obstacles the church has created for them in their pilgrimage to becoming whole persons.

Persons sharing in the workshop seemed to agree on a number of observations: that gay people exist in all walks of life; that a significant number of married people are homosexual; that about five to 10 percent of society is homosexual; and that gender identity, whether heterosexual or homosexual, is rarely a matter of choice—it is a given.

Ward presented a paper on "The Bible and Homosexuality" in which he concluded that some passages about homosexuality could be interpreted in noncondemnatory ways but that the Bible does contain clear injunctions on the subject. He said further that homosexuals should not be denied basic human rights and that the church should openly integrate homosexual persons into the church community.

Glyer asserted, "Gay persons exist in your congregations. Metropolitan Community churches are ghetto congregations of homosexuals. Do you want to hand all your Mennonite gays over to us?" What are you going to do as a parent if your son or daughter is gay?

Workshop participants came to several conclusions as a result of their sharing: Homosexuals want to live, work, and love with the same freedom that characterizes the heterosexual community; society and the church have placed enormous obstacles in the path of integrating homosexuals into society and society looks to the church for moral guidelines; the primary problem seems to be not just with homosexuality but with human sexuality.

Finally, participants agreed that the issue of homosexuality is desensitized by meeting gay people.

Tropical retreat nurtures Brethren workers

Church of the Brethren persons working in Latin America and the Caribbean met in the Dominican Republic for a four-day retreat and inservice training session in April. Opportunities for sharing about their work and a tour of one of the island's largest sugar producers were among highlights of the experience. Joining them were several resource persons. Singing while they posed on the beach pictured below are (standing, from left) Merlyn Kettering, Jamaica; Chet and Maria Thomas, Guatemala; Guillermo Encarnacion and Alberto Gonzalez, Castañer, Puerto Rico; Pete Dull, Guatemala; Elsa and Everett Groff, Castañer; Karen Haynes, Ecuador; Glenn Patterson, Jamaica; Mona Lou Teeter, Haiti; and Ken McDowell, Elgin staff. Seated, from left, are Mary Ann Grossnickle, Ecuador; Peggy Miller, Latin America/Caribbean office staff; Mike, Terry, and Erdie Morris, San Juan, Puerto Rico; Burdene Stauffer, Castañer; Bobbi Morris, San Juan; Grace and Merlin Shull, Ecuador, and Merle Crouse, Latin America/Caribbean office. The retreat is an annual event. Also participating was Harriet Z. Blake, Elgin staff.

Africa, Asia personnel change job locations

Ivan and Mary Eikenberry, who have served in Nigeria since 1945, will begin a new assignment there in October. When the Eikenberrys return to Nigeria after their summer furlough, they will begin work as church development consultants to the Ekklesiyar Yan'uwa a Nijeriya (EYN).

The Eikenberrys first worked in teacher education and he was the first principal of Waka Teachers' College. Since 1959, he has served as education secretary of the Northern Education Advisory Council (NEAC). The couple will be moving from Kaduna to a new home in Mubi.

In other news from abroad, Fumitaka Matsuoka, his wife Charlotte, and their two children have returned to the US after two years in Japan. Matsuoka had been serving on the staff of the religious center of the International Christian University in Tokyo. The Church of the Brethren World Ministries Commission helped fund his ministry there.

Matsuoka describes the past two years as "very eventful and exciting." His responsibilities at the 2,000-student university centered primarily around ministry to students, including counseling. Although only about eight percent of the incoming students are Christians, the percentage about doubles by the time a class graduates.

Matsuoka became a member of the Church of the Brethren while a student at McPherson College, where he received his bachelor's degree. He holds an M. Div. from Bethany and a Th. M. and Th. D. from Union Seminary in Richmond, Va. He is seeking a pastoral position.

CWS aids South African political prisoners

An appeal to US churches for $100,000 to provide aid to South African political prisoners and their families has been issued by Church World Service. A grant of $1,500 from the budget of the World Ministries Commission of the Church of the Brethren General Board was approved in early June.

Bishop Desmond Tutu, general secretary of the South Africa Council of Churches, spoke with CWS officials in New York City and said there is a pressing need for funds because a large number of people were arrested in October 1977 when the South African government began a crackdown on opponents of apartheid.

Willis H. Logan, assistant CWS Africa director, noted the South African government has conducted periodic mass arrests for years. He said the October crackdown "was part of a concerted effort on the part of the South African government to isolate political dissenters and their families."

The money will be channeled through the Asingeni Relief Fund and the Dependents Conference Fund. The funds will be used for legal aid and for support of the families of the prisoners.

The Asingeni Relief Fund was established by the South Africa Council of Churches in 1976 following disturbances in Soweto. Money was raised to pay the funeral expenses for those killed in the disturbances and for legal defense.

The Dependents Conference Fund supports political prisoners and their families. More than 3,000 people were aided in the last two years by the agencies.

Logan said, "As the situation deteriorates in South Africa, the Asingeni Relief Fund and the Dependents Conference Fund become more important because they are among the few possibilities for assistance to the political prisoners and their families."

Israelis protest Begin policy on West Bank

A grassroots peace movement in Israel appears to be growing in opposition to Prime Minister Menachem Begin's policy on the Jordan River's West Bank.

Some 4,000 Israelis of varied ages and backgrounds participated in an afternoon vigil in April along the 15 miles of highway leading from Jerusalem to Tel Aviv.

The demonstrators, carrying signs reading "Peace Now," were protesting Begin's unwillingness to make territorial concessions on the Israeli-occupied Arab lands of the West Bank.

In another recent protest, more than 25,000 persons joined a "Peace Now" rally in Tel Aviv. The rally's theme was "We prefer peace to a greater Israel."

More than 60,000 postcards signed by Israelis opposed to his West Bank policy have been delivered to the Prime Minister. Groups of reserve officers, university students, academic and religious leaders have written to Begin urging him to take a less inflexible position.

"The government policy," said one petition, "is not leading to compromise and peace but to the loss of friends and the increasing of Israel's isolation."

Congregations can learn to reach out to singles

Advice in a recent issue of *US Catholic* says that churches planning to start a singles group in their congregation shouldn't. That's right—*shouldn't.*

The author, Kenneth Guentert, says successful singles groups keep singles segregated from the rest of the parish and unsuccessful groups prompt parish leaders to give up.

Although his advice is aimed mainly at Catholics, his insights about singles in the church life sound familiar.

"One third of the adult US population is either never-married, widowed, or divorced," he says. Therefore, a congregation made up exclusively of families is probably not reaching out to singles.

A suggestion directed to the pastor is to use singles in sermon illustrations in addition to references to the experiences of married people.

Another admonition goes to the people responsible for planning church social events. "Organize the next parish social affair so that singles don't feel uncomfortable going alone," Guentert says.

Among his other suggestions are asking single persons, as well as married ones, to serve as lay worship leaders; refraining from referring to the number of *families* in the congregation and using households or members instead; stocking the reading rack and library with items useful to singles.

Finally, he suggests that single persons slip his article into their offering envelope as a hint to the pastor.

Campaign studies, urges new celebration styles

Is it possible that by changing their celebrations, people can become more sensitive to the whole human family? Can birthdays, weddings, funerals, and Christmas be the keys to freeing persons from materialistic entrapment and giving a more joyful life-style of voluntary simplicity?

Yes, says Alternatives, an ecumenical non-profit group. Alternatives is looking for 100,000 church members who, through study and action during 1978, will make this dream a reality.

Alternatives' three Alternative Celebrations Catalogues and other resources have been helpful to thousands who believe that society's thing-oriented habits run counter to biblical teachings. People who have kicked commercial ways (without giving up gift-giving or festivity) say the new celebration ideas enhance human relationships, increase spiritual dimensions, and show more concern for the earth and its people.

The National Alternative Celebrations Campaign is the group's latest effort to organize a grassroots movement among the nation's churches and campus ministries. Denominational hunger and life-style task force staffs are lending support as the organization searches for 1,000 groups to study the social costs of celebration patterns in light of New Testament teachings.

A variety of action projects will flow from the small groups, but Alternatives will urge participants to collaborate on a nationwide Alternative Christmas 1978. The stewardship potential is staggering: 1,000 church groups with 100 participants each could generate $10 million (only $100 less consumption per person or family) from money normally spent on a Christmas "sellebration" and divert it to causes more appropriate to the birth of Christ. The world hunger crisis is the cause Alternatives will emphasize in its Christmas 1978 celebration.

To participate, or to receive more information on the Campaign, write Alternatives Campaign Headquarters, 4274 Oaklawn Dr., Jackson, MS 39206.

Alan Baumback

Mark Bendes

Jean Hendricks

Mary Jessup

Pauline Kennel

Wallace Landes

Christine Michael

Peter Michael

Glenn Mitchell

David Radcliff

Jeffrey Roberts

June graduation honors 26 Bethany graduates

Twenty-six persons received degrees during Bethany Theological Seminary's 73rd commencement exercises June 4.

The nine D. Min. graduates were the following:

John Franklin Dale, pastor of United Methodist Churches of Wymore and Blue Springs, Neb. B.A., Illinois Wesleyan University; S.T.B., Boston University School of Theology; S.T.M., The Iliff School of Theology. Married to Jean E. Dale; four children.

John Edward Fielding, Jr., pastor of First Church of Lombard, Ill. B.S., Elmhurst College; B.D., Eden Seminary. Married to Janice Fielding; three children.

Arthur Evans Gay, Jr., pastor of South Park Church of Park Ridge, Ill. B.A., Gordon College; M. Div., Gordon-Conwell. Married to Joann Gay; four children.

Michael Lee Hodson, pastor of Pine Creek Church of the Brethren, North Liberty, Ind. (until Aug. 31). B.S., Manchester College; B.D., Bethany Seminary. Married to Barbara Cordier Hodson; three children.

John Laurence Huffaker, pastor of Naperville, Ill., Church of the Brethren. B.S., Manchester College; M. Div., Bethany Seminary. Married to Sue Ann Graham Huffaker; two children.

James Charles McKinnell, pastor of First Church of the Brethren, Rockford, Ill. A.B., Grinnell; B.D., Bethany Seminary. Married to Letha Miller McKinnell; two children.

Howard Abram Miller, pastor of Oakland Mills Uniting Church, Columbia, Md. B.A., Bridgewater College; M. Div., Bethany Seminary. Married to Lena Rodeffer Miller; three children.

Floyd Hampton Mitchell, pastor of Chambersburg, Pa., Church of the Brethren. B.A., Bridgewater College; B.D., Bethany Seminary. Married to Kathleen Hull Mitchell; three children.

William Leonard Peterson, Jr., pastor of Northwest Covenant Church, Mount Prospect, Ill. B.A., Northern Illinois University; B.D., North Park Theological Seminary. Married to Claire E. Peterson; four children.

The 14 persons receiving the M. Div. degree were the following:

Alan Richard Baumback of Christ United Methodist Church. B.A., Roberts Wesleyan College; M.A.R., Westminister Theological Seminary. Will serve Long Lake and Newcomb United Methodist Churches, New York.

Mark Steven Bendes of Pontiac, Mich., Church of the Brethren. B.A., Oakland University. Married to Gwenn Bendes. Will serve New Haven Church of the Brethren, Middleton, Mich.

Jean Marie Lichty Hendricks of York Center, Ill., Church of the Brethren. B.A., McPherson College. Married to Francis Hendricks, Jr.; two children. Will serve in team pastorate with husband at Sheldon, Iowa, Church of the Brethren.

Mary Elizabeth Jessup of Springfield, Ill., Church of the Brethren. B.S., Tennessee Temple. Will serve Decatur, Ill., Church of the Brethren.

Pauline Graybill Kennel of York Center, Ill., Church of the Brethren, and Lombard, Ill., Mennonite Church. B.A., Goshen College; M.M., West Virginia University; M.A.Th., Bethany Seminary. Married to LeRoy Kennel, four children.

Wallace Bell Landes, Jr., of Waynesboro, Va., Church of the Brethren. B.A., Bridgewater College. Married to Bonnie Simmonds Landes. Will serve Bush Creek Church of the Brethren, Monrovia, Md.

Christine Good Michael of West Manchester, Ind., Church of the Brethren. B.A., Manchester College. Married to Peter Michael. Will serve as co-pastor of Northview Church of the Brethren, Indianapolis.

Peter Mack Michael of West Manchester, Ind., Church of the Brethren. B.A., Manchester College. Married to Chris Good Michael. Will serve as co-

Jane Small

Steven Tuttle

V. M. Viaguladasan

Rebecca Bushong

pastor of Northview Church of the Brethren, Indianapolis, Ind.

Glenn Hershberger Mitchell of Memorial Church of the Brethren, Martinsburg, Pa. B.A., Juniata College. Married to Kim Hershberger Mitchell. Will serve in team pastorate at Pleasant View Church of the Brethren, Burkittsville, Md.

David Richard Radcliff of Blue Ridge, Va., Church of the Brethren. B.A., Bridgewater College. Will serve in team pastorate at Pleasant View Church of the Brethren, Burkittsville, Md.

Jeffrey McAdam Roberts of Grace United Protestant Church, Park Forest, Ill. B.S., University of Pennsylvania. Married to Karen Rowe Roberts. After one year of advanced Clinical Pastoral Education at Rush-Presbyterian St. Luke's Medical Center, Chicago, will take a Methodist parish in northern Illinois.

Jane Taylor Small of Highland Avenue Church of the Brethren, Elgin, Ill. B.S., Northern Illinois University. Married to Robert Small; five children. Will serve an internship in pastoral psychotherapy at Lutheran General Hospital, Park Ridge, Ill.

Steven Lynn Tuttle of Quinter, Kan., Church of the Brethren. B.A., McPherson College. Married to JoAnne L. Tuttle; two children.

V.M. Viaguladasan, Catholic graduate of Marquette University. Will teach in a Jesuit seminary in South India.

Persons receiving the M.A. Th. degree were the following:

M. Rebecca Bushong of Mountville Church of the Brethren. B.A., Lebanon Valley College. Hopes to continue graduate education.

Karen Woody Hoover of Pasadena, Calif., Church of the Brethren. B.S., McPherson College. Married to Stewart M. Hoover. Plans to engage in community organizing.

Linda G. Wallon of Springfield, Ill., Church of the Brethren. B.S., Ohio University. Will teach English at DuPage Community School, Hinsdale, Ill.

Karen Hoover

Linda Wallon

Persons receiving their doctor of ministry degrees during Bethany Seminary's June commencement exercises were (from left) Floyd Mitchell, Arthur Gay, John Fielding, Michael Hodson, William Peterson, James McKinnell, John Huffaker, John Dale, and Howard Miller. Presenting the commencement address was Bethany professor Donald F. Durnbaugh.

Continuing a family tradition of ministry

When Floyd Mitchell and Glenn Mitchell received their degrees during Bethany Seminary's commencement, it was the first time a father and son had received the doctor of ministry and the master of divinity degrees in the same Bethany ceremony. Although it was a first for the seminary, having father and son both in ministry is nothing new for the Mitchell family. Glenn is the most recent addition to a family tradition involving six persons and spanning three generations, beginning with Glenn's grandfather, Zion E. Mitchell.

When Zion was 21 years old, he walked for the first time the 14 miles to the nearest Church of the Brethren. He was baptized within six months and immediately called into the ministry. He never was able to pursue formal education but was self-educated and served more than 50 years in the ministry in southern Virginia as a minister of the Antioch congregation and several mission points. The church and education were important to Zion and his wife, the former Martha Ikenberry, and from among their four sons and two daughters, three sons followed him into the pastoral ministry. First Earl, then Olden, and finally Floyd, the youngest, were graduated from Bridgewater College and Bethany Seminary. What influenced half of this one couple's offspring to choose the pastoral ministry? "Father enjoyed the church and the pastoral ministry," reflects Olden.

His sons' enjoyment of the same things possibly influenced the third generation. One of Olden and Myrtle Mitchell's sons, Vernon, also a Bethany graduate, is completing his fifth year in the pastorate of the Mountville, Pa., congregation. The middle son of Floyd and Kathleen Mitchell, Glenn has just begun a team ministry in the Pleasant View church, Burkittsville, Md.

All three of the second generation have a history of activity in denomininational leadership with at least two having served at various times on Standing Committee, the General Board, and the board of Bethany Seminary. Olden is currently pastor of Mack Memorial church, Dayton, Ohio, and was among the first class of D. Min. graduates at Bethany. Floyd pastors the Chambersburg, Pa., church and even in retirement, Earl and his wife Vera serve the church through the Macedonian Mission program. Obviously service to the church and a love for education are the continuing legacies of Zion E. Mitchell.

underlines

A VOICE COMMEMORATED ... A booklet compiling poems, art, and music by the late *Wilbur E. Brumbaugh* has been published by The Brethren Press as a memoriam. Edited by *Joyce Miller* and *Ken Morse,* and entitled "Let Not the Music That Is in Us Die," it contains resources for churches and individuals to use in a variety of ways. It was available at the Indianapolis Annual Conference and can be purchased through The Brethren Press.

A VOICE RAISED ... As part of a protest at the White House against the production of the neutron bomb, *Marcy Smith,* former BVSer in the Washington Office and now a member of Baltimore's Jonah House, explained to a tour group why four women were lying on the lawn. Their "die-in" symbolized the death the neutron bomb would leave behind but Smith also said that hope exists if people say no to the neutron bomb.

PEACEMAKING PRIZED ... The Annual Brethren Peacemaker Award of the Atlantic Northeast District Brethren Peace Fellowship was presented to *Dale Aukerman* this spring. Aukerman was cited as "a gentle prophet, an insistent disturber of our peace...a faithful follower of Jesus Christ". . . . A Sebring, Fla., high school student, *Shirley Boyd,* was the recipient of the first annual peace prize given by the Sebring Church of the Brethren. Boyd won a $250 college scholarship for her essay on peace. The idea for the annual award was proposed and implemented by the church's Witness Commission.

A PROGRAM INTERPRETED ... Nigeria's Rural Health Program, which the Church of the Brethren originated through Lafiya, was the subject of a presentation at the Canadian Public Health Association meeting. *Yawutama Tarfa,* the Nigerian who directs the program, was in the United States for a short course and traveled to Halifax, Nova Scotia, to make the May 24 presentation.

ASSIGNMENTS UNDERTAKEN ... *Roger Schrock,* pastor of the Lewiston, Minn., church, has been asked by the Christian Medical Commission of the World Council of Churches to serve one month this summer as a consultant in Cameroun, West Africa. Former administrator of the Lafiya program, Schrock will help the Presbyterian Church of Cameroun assess its medical mission. . . . *Gale Crumrine* began work June 1 as assistant administrator of the Morrisons Cove Home, Martinsburg, Pa. He had been pastor of the Martinsburg church.

GOOD WORK HONORED ... Six Alumni Citations of Merit for achievement and service were presented to McPherson College alumni in May. Among the recipients were *Leland Wilson,* pastor of the La Verne, Calif., church, and *Glee Goughnour Yoder,* who has been called "the most prolific curriculum writer in the Church of the Brethren."

A LIFE REMEMBERED ... Former Nigeria missionary *Marguerite Schrock Burke* died in Milford, Ind., June 4. Nurse Peggy and her doctor-husband *Homer* first went to Nigeria in 1924, returning for post-retirement service in the 1960s and 70s. They also served several years in Puerto Rico.

outlook

Nuclear hazards target of Rocky Flats action

Two days of nonviolent action at the Rocky Flats (Colo.) nuclear weapons plant in late April were followed by further nonviolent direct action throughout May. Brethren were involved in the planning and coordinating of the protests and also were involved as participants.

The demonstrations, which began with a rally in Denver Saturday morning, April 29, were designed to draw attention to a call for national initiatives toward global/nuclear disarmament, a shift in national priorities toward the meeting of human needs, a commitment to the development of alternative energy sources, and a nuclear-free future.

Closing the Rocky Flats plant as a nuclear weapons facility, while providing financial security for its workers, was seen as one step in taking national initiatives toward these goals.

Rocky Flats has been called the nuclear crossroads of the nation. Radioactive materials are transported to the plant for manufacture into the plutonium "triggers" (explosive components) of all US nuclear bombs. These triggers are then shipped to assembly plants in other states.

Besides being a factor in the production of nuclear weapons, Rocky Flats is seen as an environmental hazard to nearby residents and plant workers. Nearly 11,000 acres of nearby land and at least 380 employees have been contaminated with radioactive materials.

Following the morning rally, participants in the April protest traveled in a caravan to the plant for the demonstration. Among the participants were McPherson and Manchester college students and staff, Charles L. Boyer, Brethren peace consultant, and area Brethren, Gary and Jean Warstler Zimmerman, Manchester College faculty members on sabbatical leave in Boulder, Colo., were active in planning and coordinating the action.

Sunday's activities included a celebration of life in Denver and workshops. Persons later involved in the continuing nonviolent direct action of sitting on the railroad tracks leading into the nuclear plant were requested especially to attend a special nonviolent training session.

Persons involved in this action have since been arrested repeatedly as they have blocked the movement of trains into the plant.

A SERVANT LIKE GLENN

by Peggy Reiff Miller

Take an island like Jamaica—filled with undeveloped resources and malnourished people; send to that island a servant like Glenn—expert in food science: You begin to realize that in this shrinking, increasingly interdependent world of ours, no island is an island, and no one lives alone.

Jamaica—a playground for tourists. A captivating island, filled with such a variety of sights and sounds that the traveler is coaxed to stay an extra day or two to absorb it all—the splendor of its limestone mountains, thick with lush vegetation, contrasting with the cool, aqua hues of the Caribbean Sea, lined with white sand beaches and coconut palms; the cities filled with brightly dressed people chattering in Jamaican Creole or British English, with cars bustling about British-style on the lefthand side of the streets, giving way to nonchalant goats and cows out for a stroll; the village streets curving around the hillsides, lined with brightly painted houses; Caribbean music blaring out of a village shop and car horns tooting their warning for people around the blind bend to get out of the way; country stillness, calming the soul, broken by the songs of tropical birds, whose music competes with the braying of donkeys and the crowing of cocks.

Amidst this enchanted wonderland is another Jamaica to which the average tourist is aloof—it is a Jamaica which has distinguished itself as a leader of Third World countries in the Western Hemisphere—a country which has led the way in the conception of a new international economic order—a country where the people stand tall and proud, wanting to be a self-determining nation, while learning to deal with the growing pains that have manifested themselves in many ways since the island gained its independence from Great Britain in 1962. It is within this serious workshop for development that 36-year-old Church of the Brethren volunteer Glenn Patterson finds himself at work.

As I traveled with Glenn to visit the

Above: *Glenn inspects meat in the cooler of the Knox Food Processing Plant in the town of Spaldings.* **Counterclockwise from below:** *When a Spaldings man, Easton Bennett (at right in photo below), needed help developing a six-year-old banana flour business, Glenn pitched in and helped enlarge and diversify the operation. The green bananas are sliced into strips (below), dried on outdoor racks (page 9), and then ground into flour. The banana strips must be perfectly dry (upper right) before they can be ground. Easton shows Glenn his cistern (lower right) for washing toxins from cassava, a new product.* **Opposite page, from top:** *Glenn has developed a simple process for grinding local corn and frying it into corn flakes, a cheap source of needed calories in Jamaica. Glenn inspects the finished product (lower) which sells in local markets for much less than US-imported flakes.*

projects he has been involved in, I couldn't help but be impressed with this easy-going, unassuming volunteer whose roots take him back to a poultry farm in Frankfurt, Ill., a background which led him to a doctor's degree from Purdue University in food science and marketing. And I had to wonder what had motivated him to give up an earning capacity of over $20,000 per year in the United States to live on a subsistence level in a developing country. I soon found out.

A Methodist in background, Glenn grew up with little interest in the church. But upon the invitation of a friend in the poultry company in Virginia's Shenandoah Valley where he worked, Glenn began attending the Montezuma Church of the Brethren near Bridgewater. There at Montezuma, Glenn began to draw closer to God. When his Sunday school class wanted to have a money-raising project, Glenn suggested it be for world hunger and promptly found himself elected chairman. Through the process of helping to raise the awareness of the church to the hunger situation, Glenn himself became more and more interested in a simpler life-style and in putting his skills and experience to work in the Third World. So when a friend suggested he go into volunteer service, Glenn was quick to pick up on the idea.

When Glenn applied for Brethren Volunteer Service in March 1976, the Latin America Program office and the BVS program lined up a position for him in Jamaica through Meals for Millions Foundation. MFM, a non-sectarian organization based in Santa Monica, Calif., works at providing people in developing countries with the technical and educational assistance to help them use the resources around them to improve their nutrition—a "preventive medicine" approach to world hunger and malnutrition rather than a "band-aid" approach.

Since arriving in Jamaica in August 1976, Glenn has been involved in several different projects, through which he has become committed to the idea of "appropriate technology," a concept being widely used in development work in Latin America and the Caribbean today. Instead of transferring sophisticated technologies to countries that aren't equipped to handle them and which would have to import the costly sophisticated equipment and resources, technologies more appropriate to an area are being taught, which use simple equipment, are easy to learn, low in cost, easy to maintain, and make use of the resources (including raw materials, labor, and experience) located in the area.

Glenn's first assignment, in the central highland town of Spaldings, proved to be a frustrating one. His job was to re-open a food processing plant that had been built in 1972 by the Knox Development Foundation, an agency affiliated with the United Church of Jamaica and Grand Caymon. After operating only a year, the well-equipped plant had been closed because of poor management and mounting debts. In a month's time, Glenn and his helpers had the plant ready to start processing chickens and in another two months, hogs. Later, beef was added.

Glenn was to work at this job six months and then move into his next project of developing a low-cost nutritious food product for young children, However, equipment and operating problems continued to demand much of his time. After 14 months, Glenn decided he would have to leave Knox in order to have the freedom he needed to get his next project off the ground. The plant was holding its own under Jamaican management, providing employment for 13 people.

What will happen when the current manager leaves, is a disturbing question for Glenn. During the last couple of decades, Jamaica has experienced a severe "brain drain," with a large percentage of its skilled and professional people leaving the island to go to more developed countries. This is all the more reason why "appropriate technologies" are important for a country like Jamaica—they must be easy for the unskilled to master.

A side project of Glenn's in Spaldings gave him more of an opportunity to work with appropriate technology. He served as a consultant to Easton Bennett, a local man of high initiative who operated a six-year-old banana flour business. With Glenn's help, Bennett was able to expand his operation from two employees to five. He also is expanding his facilities to diversify his operation to use other locally grown products (such as cassava, bread fruit, and sweet potatoes) as flour bases so that he is not dependent on the ups and downs of one product.

Using culls from a banana shipping warehouse (the fruit which is not cosmetically passable for exporting), the hard, green bananas are peeled with a knife and run through a grinder into strips. These strips are dried in the sun and then milled into a fine flour. Mr. Bennett had been marketing his product to schools and hospitals. With Glenn's help he was able to line up a Jamaican food distributor to sell the flour under their "Grace" company label, and it can now be bought in grocery stores around the island.

In Glenn's search for a place to set up his nutrition project, he met a young man named Roddy Edwards, who, with his brother Jonathan, was involved with self-help development projects of the community council of the small northern village of Walkers Wood. By that time, Glenn had developed a cereal product which interested Roddy. It was agreed that Glenn would set up his project in one of the outbuildings at Bromley, one of the remaining "great houses" from the plantation days which had been in Roddy's family for four generations. A wool-spinning co-op and candy factory, two of the community council's projects to help the economic life of the village, were also set up at Bromley, while a community center where the co-op would eventually be housed was being finished.

With equipment supplied by Meals for Millions, Glenn developed a tasty cornflake, using a simple process of frying thin strips of a cornmeal-sugar-water dough. The cornflakes are being sold in the Walkers Wood market for $1.56 per pound. Kellogg's Cornflakes, which have to be imported and are quite popular with the Jamaicans (who are heavily influenced by US advertising), sell for $3.00 per pound.

Although baking is the normal process for making cornflakes, Glenn decided to develop a deep-fat-frying process for several reasons: 1) simple equipment can be used, 2) coconut and soybean oils are readily available, and 3) the oil adds calories to the product.

According to Glenn, most Jamaican nutritionists agree that the undernourished of Jamaica suffer not so much from a protein deficiency, as from a calorie deficiency. The theory is that children are getting enough protein for body building and tissue replacement, but they are not getting enough energy in calories. The body then breaks the protein down and uses it for energy, which is manifested as a protein deficiency when it is actually a calorie deficiency.

"That's why," says Glenn, "the products here don't necessarily have to have so much protein but should contain extra calories. If later we find out children are not getting enough protein, then some other things could be added to the product."

The used oil from the process is made into soap, which is readily purchased by the villagers, who are pinched by the high prices and low availability of everything (including laundry soap) since the island suffers severe financial problems.

Glenn's final assignment with Meals for Millions is to help plan and give leadership to a conference for the English-speaking countries of the Caribbean to be held this fall in Guyana. The conference, being sponsored by the Caribbean Food and Nutrition Institute based in Kingston, will bring together government policy makers to focus on methods of producing weaning foods for infants. The planners hope to come out of the conference with a set of guidelines which each country can use to determine what method is best in its situation: one which would produce a commercially-made, a home-made, or a locally-made product, using materials available in that country. Glenn is responsible for the portion of the program dealing with the technologies available and for lining up speakers to talk on the various ways of producing weaning foods.

After finishing his BVS term, Glenn's dream is to find a place in the Caribbean where he can set up a center which would be a focal point for appropriate technology, specializing in food technology and nutrition. It would collect and distribute information on appropriate technology methods that are already available, as well as carry out research and development of new products and processes that could be used in homes and small industries.

I was fascinated to watch Glenn at work, his mind continually in motion figuring out solutions to problems or thinking up new ideas. He is quick to give a warm word of encouragement, or an expression of "That's good!" when checking in on a project and finding progress made. He cares very much about helping people to help themselves and that the end results get to the people who need it most. He approaches his work as one who cares greatly about the world hunger problem and is willing to learn from his experiences and the people he works with while giving of his talents to help solve it.

During my last night at Bromley, I was talking with Glenn and Roddy about world hunger and what the churches can do about it. Glenn feels we need to have more awareness as to what the problem really is, and we have to realize that the problem won't be solved overnight. "It's a long, slow process to get people to learn responsibility when they have been brought up having all their decisions made for them," says Glenn, referring to a world in which the underdeveloped countries have been dependent on the developed countries.

Roddy feels the churches should "send out more people like Glenn. Send out people with a quality of life that is high. We need individuals who are in touch with God. We need people to work *with* people—just being with a person and giving them confidence that they can do something. It doesn't really matter what kind of work the people the churches send are doing. More time needs to be spent with individual persons—caring for their development rather than the success of any project; but that is self-effacing work."

As I picked up my Bible the morning after talking with Roddy and Glenn, looking for something to put this Jamaican sojourn together for me, the words of Mark 11:42-44 popped out at me. "You know that in the world the recognized rulers lord it over their subjects, and their great men make them feel the weight of authority. That is not the way with you; among you, whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all" (NEB).

I thought back over a question that Roddy had asked Glenn—"What can Jamaicans do for Americans?" Intriguing! We have thought for so long about what we can do to help other countries, that I wonder if we are ready for the new day when other countries feel they have something to share with us. We, who so readily wash another's feet, must learn to allow others to wash ours also.

As I flew away from that enchanted island, I was captivated by the potential that lies within us all. The song, "No Man Is an Island," came into my head and
I was struck by the truth that in this shrinking, increasingly interdependent world of ours, "no *island* is an island" either. My life had been so richly blessed in so short a time by contact with a servant like Glenn Patterson. □

Peggy Reiff Miller is office administrator for the Church of the Brethren Latin America program of the World Ministries Commission.

The spirit
of the Lord
is upon us

INDIANAPOLIS: Was the Spirit there?

Report by Messenger staff. Photographs and design by Randy Miller.

"The Spirit of the Lord is upon us," proclaimed Tim Colyer's Conference symbol which hung before the delegates deliberating the issues at Indianapolis. Speaker after speaker made reference throughout the week to the symbol's theme. But, indeed, *was* the Spirit of the Lord upon us at Indy, and if so, was it there in any fuller measure than at Richmond or Wichita?

This writer, he must confess, has difficulty with Annual Conferences themes. A theme which is not manifested in the overall spirit of the Conference or in the deliberations and decisions of the business sessions tends to come off as somewhat contrived, and constant references to it begin to sound hollow by week's end.

It is expecting a great deal for a theme somewhat arbitrarily chosen by a small committee in autumn to match the mood of a next summer's Conference. It might be worth considering dispensing with Conference themes altogether—a modern innovation for which our Brethren forebears certainly sensed no need. Or maybe, instead of the present pattern of selecting a theme and having a competition to create a symbol, we could play a game called "Name That Theme": a prize to the person who—*after* Conference—suggests the theme that would have best fitted the conglomeration of business, reports, worship, insights, luncheons, reunions, celebrations, citations, and speeches that filled the week. Entrants would drop their suggestions in a box at the door as they leave the Sunday morning session. This retroactive theme and an appropriate symbol would appear in the MESSENGER wrap-up and on the cover of the

Ira B. Peters: A plea for the wise use of God's power. The 1978 moderator stressed that recognition of God as the source of all power is essential to using it intelligently. Further, as responsible stewards of God's power, Brethren were urged to focus that power through support of denominational program while accepting unity in Christ the head.

Annual Conference Minutes published later in the year.

At best, with our present system, we should carefully consider to what we are committing delegates and other Conference participants when we select a theme. A non-committal theme, such as 1975's "All Creation Awaits" is much more innocuous than this year's bold announcement and, comfortingly, passes the buck back to the Creator to handle.

Seriously, if we must have them, the Central Committee ought to consider themes that can be broken down into sub-themes so that the messages of the speakers at the general sessions do not overlap, that we do not wear out one passage of scripture (Thanks, Bob, for giving us Ezekiel Sunday morning), and that the speakers of the weekend don't have all their thunder stolen by the moderator and their other predecessors.

"The Spirit of the Lord is upon us." A powerful statement. The importance of the presence of the Spirit in Nazareth at the beginning of Jesus' ministry and in Jerusalem on the day of Pentecost following the Ascension was that it *did* appear and manifested itself in the lives of those who experienced it. "The Spirit of the Lord is upon us" was not touted in advance in the press as the theme for that year's Pentecost celebration in Jerusalem; nor was it on a banner hanging in the narthex of the synagogue in Nazareth.

So, was the Spirit of the Lord upon us during Annual Conference? Here is our summary of the week's decisions and events. Watch closely in the coming months for the manifestation of that Spirit whose presence was allegedly in our company at Indianapolis.—K. T.

The Indy agenda

The agenda at Indianapolis was not a heavy one, compared with some issue-laden business sessions of recent years. One conference-watcher observed that such light years are always marked by delegates. for lack of substantive or controversial queries to sink their teeth into, going for the General Board report—hence the late Saturday action on the matter of Board meeting locations. With the agenda light and much of the interest lying elsewhere, we have packaged our reporting of the business agenda into a single tight report and used the extra space to share photos and commentary on the other facets of Conference. To help the attentive reader correlate our business summary with earlier publicity, we have, after each subhead, put in parenthesis the related page number of the Conference Booklet.

Finishing the old . . .

1) **Financial Support Authorization for Bethany Hospital** (p. 95). Annual Conference in 1975 approved the request of Bethany Hospital to mount a Brotherhood-wide campaign to raise $2,000,000 in development funds. The campaign was to be completed by 1980, but its beginning was delayed until 1978 by state and federal government action. Illinois restricted its aid for health care to the poor, jeopardizing the future of Bethany Hospital, 80 percent of whose care is for indigent people (the state action was reversed in 1976). New hospital construction authorization was delayed by new Federal health-planning laws.

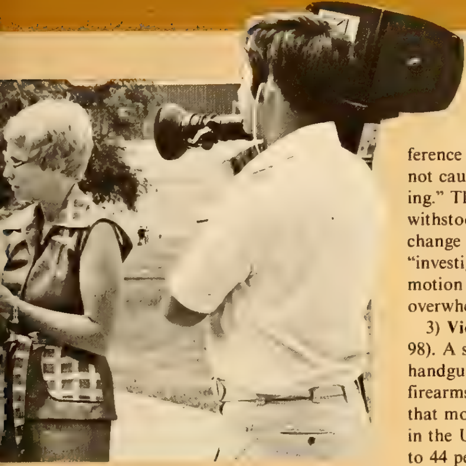
Bethany Hospital came to the 1978 Conference requesting an adjustment of the 1975 action, to extend the cut-off date of the financial campaign to 1983. The request was granted by the delegates after minimal discussion disclosing the touch and go existence the hospital leads as it seeks to serve a vital need in a time of rising costs and uncertain financial footing.

2) **Annual Conference Costs** (p. 95). Conference in 1977 directed the General Board to "examine and recommend ways of reducing substantially the costs involved in the Annual Conference."

Speaking for the study committee, Anne Albright stated that it was concerned with these main points of interest: Conference facilities costs; programs; business sessions; total Conference budget; and individual travel, food, and lodging costs. The study committee recommended to Annual Conference Central Committee that it investigate the possibility of scheduling Conference less frequently—in a university or campground setting—and of providing local homes and churches as alternatives to traditional hotel-motel lodging; seek out ways to cut the cost of luncheon and dinner meetings; consider group travel and lodging as options for those who wish to reduce expenses; and consider limiting the number of study committees charged with bringing reports.

Responses from delegates and Conference participants ran the gamut of opinion, from one person suggesting that "it is a sin and an abomination to God to spend exorbitant amounts for lodging and meals, while half the world is living in a state of poverty" to a farmer commenting that he

"The power of God's love is available to us wherever our daily activities take us . . . and these places become the church, the opportune places for Christ's love to be thrust into society by his present day apostles, prophets, evangelists, pastors, and teachers."



Gun-control study chairman Wayne Zunkel relaxes for the television cameras.

had worked hard for the past few weeks under the hot Iowa sun so that he could attend Conference, and he appreciated *comfortable* accommodations in Indianapolis.

Matt Meyer, conference manager, responded that an effort is always made to arrange for a large variety of accommodations to fit the needs and wishes of the participants. Inexpensive housing is usually available along with a variety of motel rooms, and most important is the city in which Annual Conference will be held. The site must be geographically appropriate for the entire Brotherhood. Because of the many tastes, desires, and needs of the Brethren attending Conference, an attempt is made to provide a variety of options.

Overwhelmingly voted down was an amendment to the motion to consider a biennial (once every two years, for those who confuse "biennial" with "biannual") conference. The coming together of "families," the new friendships formed, the outpouring of love, and the input of spiritual teachings, delegates decided, cannot be measured in dollars. The Brethren are unique in that some 8,000 members of the 177,000-member Brotherhood attend the annual event. That is roughly one of every 20 members from around the world.

Debate on the issue of costs clearly showed that Brethren are as diverse in their life-styles at Conference as they are back home, that all are not caught up in witnessing to "simple living." The committee's recommendations withstood attempted amendments to change verbs like "consider" and "investigate" to stronger terms, and the motion to adopt the report passed overwhelmingly.

3) **Violence and the Use of Firearms** (p. 98). A study of the "sale and control of handguns" and "violence and the use of firearms" disclosed the astonishing fact that more Brethren own guns than is true in the US population generally (58 percent to 44 percent), and the floor debate showed quite a few Brethren are at odds with the recommendations of the study.

However, after nearly an hour of sometimes emotional debate, a majority of delegates voted in favor of the motion to adopt them. The paper urges Brethren to reaffirm their commitment to the Prince of Peace and to relinquish voluntarily their handguns as a witness of that commitment. The report also urged Congress to develop and enact further legislation to restrict the availability of handguns.

During a committee hearing and the floor debate, a number of persons presented their views on the issue. One of the main concerns of those expressing opposition to the study was the fear that restriction of handguns could lead to a further erosion of the rights of the individual. Others noted that handguns were no more dangerous than the automobiles the Brethren drove to Annual Conference and questioned the effectiveness gun control legislation would have on crime.

The majority of those who spoke were in favor of the paper, citing the teachings of Christ and the Brethren peace stance as well as the practical necessity of stricter control of firearms.

Others related personal experiences where members of their families or congregations faced the danger of handguns. One speaker, Frederic Jenkins, pastor of Chicago's First Church of the Brethren, expressed a fear that a member of his parish may be shot on the way to church some Sunday morning.

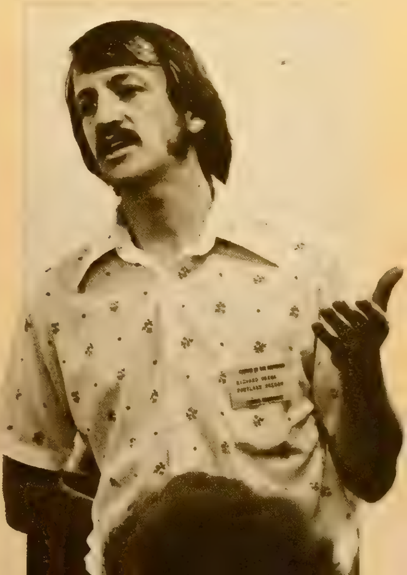
Speaking to the fear of gun registration, Peter Kaltenbaugh, a member of the study committee and a hunter, noted he also had a fear of registering his rifles. "However, is it really worth it to kill someone to save your own life?" he asked. "Taking another life is not where it's at," he added. "A witness for Christ is where it's at."

Bob Blake, also a member of the committee and a former law enforcement officer, pointed out, "As much as I believe in this paper, if I thought that gun control would lead to the future banning of hunting rifles, I would quit right now."

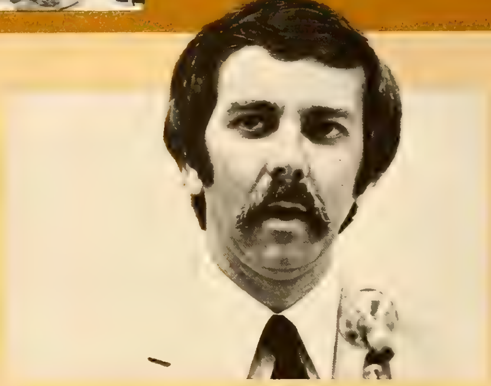
He went on to add that the committee had heard the concerns of the hunters and that the study centered on handguns. He also noted that the emphasis of the report was not meant to be on legislation. "Rather, the focus (of the study) is on us as Brethren," Blake stated. "We must start with ourselves."

Wayne Zunkel, who chaired the study

The genius of Conference—allowing the individual conscientiously to share his opinions. Rick Ukena states his case.



Karen S. Carter: Look closely at Jesus the Christ and accept him as your destiny. To accept that destiny, this General Board member maintained, means to imitate Christ's authentic, loving, and non-manipulative life-style, and, like him, to discern and then do God's will now, for this is the acceptable year of the Lord.



Martin Rock: "We believe that it is God's will that gay persons be as fully loved and accepted as our non-gay brothers and sisters. We feel fully accepted by God. As Christians, we are all one body in Christ. Therefore, we ask you to see us as God's children, and not as God's stepchildren."

committee, in making the presentation of the paper to the delegates, noted that the committee was impressed with Brethren consistently taking the stand that violence is in conflict with the teaching of Jesus. He also said that the committee was shocked by the results of the survey conducted among the Brethren pointing out that nearly one-half of the members own handguns for the protection of life and property.

The debate also pointed up the failure of the Brethren to deal with conflict and its resolution according to biblical teachings. One speaker was disappointed that the report failed to deal with how to handle violence, remarking that the church should educate members in conflict resolution to reduce violence of all types.

Before accepting the paper, the delegates amended a section to urge the General Board to develop educational resources and workshops to teach conflict resolution.

Speakers also lauded another section of the report calling for the General Board to develop a day of witness on which Brethren may declare themselves against the growing violence and for a return to a nation at peace with itself.

The moderator of Brooklyn's First Church of the Brethren, Phill Carlos Archbold, drew applause from the audience and delegates before the vote was taken when he noted, "If we are truly to be servants, if the Spirit of the Lord is truly upon us, let us let the world know where we stand."

4) **Human Sexuality From a Christian Perspective** (p. 108). The paper on "Marriage and Divorce" adopted by the 1977 Annual Conference recommended the study on human sexuality that will be reported at Seattle in 1979. At Indianapolis the study committee was granted the one-year extension to complete its work, because of the complexity of the subject. The issue of homosexuality will be dealt with—in the context of human sexuality—and it was to facilitate that study that the committee held a hearing at Indianapolis.

Persons who testified there varied in their opinions, from one brother for whom the "answer" to the gay issue lies solely in Leviticus to that of another brother, Martin Rock, who called for full love and acceptance of Brethren gays.

Rock, who coordinates the Brethren/Mennonite Council for Gay Concerns, drew the picture of Brethren gays as persons who love the heritage of their church, who want to stay in the church, and work for it, but constantly are the victims of alienation and hostility. "Gay people are asking simply that we be treated as Christ would have us treat every human being: with love, respect, understanding, and openness," Rock said. "We feel fully accepted by God," he concluded. "As Christians we are all one body in Christ. We ask you to see us as God's children, and not as God's stepchildren."

The apparent calmness with which widely divergent opinions were aired augured well for the handling of the issue in Seattle next July.

5) **Biblical Inspiration and Authority** (p. 108). A 1977 query answer created the study committee to seek answers to these questions: What is the "Word of God?" How was it "inspired" and handed down intact over 3,000 years of composition and translation? And what is its authority over Gods people today?

In 1977 the Brethren called for, and in 1979 they expect, through the Annual Conference decision-making process, definitive answers on which to base their "faith and practice."

The task is not simple. Perhaps our forebears were wise beyond our intuition when they affirmed "no creed by the New Testament" and "no force in religion" (as well as no violence in practice). Do members of any congregation agree on these questions, or even husbands and wives? Perhaps, but most likely they seldom discuss such matters and so do not face the differences they might discover. Perhaps it is an "impossible possibility" therefore to search for a common ground on which a thousand Conference delegates might stand, not to mention a thousand constituent congregations.

The five-member committee began with—what do *we* ourselves think? Together and individually they probed the creation stories, the depths of the Psalms (the 137th), some of Jesus' healing miracles and Romans 13 ("Be subject to the governing authorities"). The results? No unanimity, but an understanding of one another's faith. Not agreement, but a deeper appreciation of sincere differences.

"Here we stand, We can do no other," reported the committee to Conference this year. They asked Insight Sessons participants, delegates, and conferencegoers all to help define the boundaries of their research, and focus on its contents. On what do even two or three of us agree? The answers were brief and wanting definition. On what firm beliefs must we insist on respectful disagreement? There are not a few.

It is appropriate that as the Brethren have come to Conference and its appointees to find guidance in this sensitive matter, so the seekers in turn ask the counsel of all the brethren and sisters to inform and supplement their research into

> *"Through his own fullness of life, Christ challenged others to come out of their own dark holes, their mutual oppressions, and live abundantly. He challenges us to see our destiny in him and find life."*

scripture, tradition, and Brethren history. If we are to own the report they will bring us, it is fitting that we share the examination of our own faith. We can do no other.

6) **Wealth and Possessions/Christian Life-Style and Taxation** (p. 109). Two queries from the 1977 Annual Conference were grouped together and assigned to a design committee to propose to the General Board how the study might be made. In June at Indianapolis the Board elected a task force of five persons which will be integrated into the Board's focus on salvation and justice issues and coordinated by a member of the Salvation and Justice Team. Elected were Estella Horning, Cordell Bowman, Steve Mohler, Ina Ruth Addington, and Ramona Smith Moore. The results of the study will be reported to the General Board by February, 1980. Known as the Task Force on Christian Life-Style, the study group will give particular attention to models for action for all of its proposals.

7) **Annual Conference Elections** (p. 110). The 1977 appointed committee charged to propose ways by which equitable representation of women to men on Conference-elected boards and committees will be assured has had its work slowed by illness and changes in personnel. At the February General Board meeting a tentative report was rejected and the committee asked to submit another report in 1979. Conference in Indianapolis agreed to extend the time alloted for the committee's study.

Beginning the new...

1) **Health and Welfare Proposal** (p. 112). Annual Conference 1978 marked a turning point for health and welfare relationships of Conference and the General Board. Delegates voted to accept the joint proposal of the Annual Conference Committee on Health and Welfare and the General Board that the General Board, as of January 1, 1979, "assume the responsibilities of the 1972 Annual Conference charge for health and welfare."

This action calls for the General Board to "create a general staff position in the Parish Ministries Commission to relate to health and welfare ministries," including relationships to The Church of the Brethren Homes and Hospitals Association, the Brethren Health and Welfare Association, and the Brethren Health Education Foundation. Harold D. Fasnacht called this a move to place health and welfare concerns "under one umbrella with its handle in Elgin." Fasnacht chairs the Annual Conference Committee on Health and Welfare, which will present its final report to the 1979 Annual Conference and be discharged.

Strong support for the staffing proposal was evidenced from related association members, the Health and Welfare Committee and the General Board. Questions were raised regarding need and priority. As an answer the proposal included a priority statement: "Health care and welfare concerns are priorities with the world community and the church. New approaches to health care are mandated by our changing perceptions of health which are no longer defined only by conditions of illness but are viewed as developing and maintaining personal wholeness."

Harold Fasnacht: "Health means developing, maintaining personal wholeness."

A major change has taken place in the past 10 years. Prior to the reorganization of the General Board in 1968, the Board had staffed health and welfare concerns, providing services to the associations without their financial participation. The proposal, with the concurrence of the homes and hospitals association, called for a design of "approximately one-third time and budget for concerns related to the homes and hospitals and two-thirds time and budget from the General Board for the other health and welfare issues." This funding pattern follows the arrangements for the association to provide the funding for the executive of the Health and Welfare Committee. This position was filled on a part-time basis by Raymond R. Peters from 1974 to 1977 and Harvey S. Kline since September 1977.

Resumes from those interested in the position of health and welfare consultant should be in the Personnel Office no later than September 1, 1978. Persons needing a copy of the Position Description should contact: Hazel Peters, Personnel Office Coordinator, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

2) **Role and Function of Standing Committee** (p. 112). A query petitioning Standing Committee to make its "procedures more consistent with . . . democratic principles" was answered at the 1978 Congerence by the Committee itself recommending changes that meet the concerns of the query, thus avoiding the need of a study committee.

Concurring with the observed move to more democratic processes, Standing Committee recommended to the delegates open sessions for the committee (except when dealing with personnel or judicial matters or issues on which Standing Committee might vote to close a session). Standing Committee also recommended that Annual Conference officers prepare by next June a summary of rules and regulations for Standing Committee and recommend any

Paul W. Hoffman: The church belongs to and was created by God, not by people. McPherson College's president challenged the worshipers to lay aside pride and petty differences to focus their attention on God for the building up of the church. That church, he said, must be not exclusive of some but, rather, inclusive of all persons in order to find the comfort of the Holy Spirit.

changes deemed advisable. This answer of Standing Committee was passed by the delegate body with no discussion.

3) **Ordination Policy** (p. 113). In response to a query concerning the ordination policy of the Brotherhood, Standing Committee of Annual Conference recommended that the query be returned.

The query, coming from the Mid-Atlantic District, questioned present Brotherhood policy considering ordained ministers. It alleged that the current understanding is based upon a purely functional concept of ordination, apparently disregarding "New Testament concepts or order. . . . " The question stated that districts have arbitrarily categorized ministers, which has resulted in hurt feelings among those who have seen their call as a life-long commitment.

The Standing Committee held to the sufficiency of the 1975 Annual Conference statement: The Ministry: Ordination of Family Life and the 1977 paper: Licensed and Ordained Ministry. While admitting that the current position is more functional than sacramental, Standing Committee stated that it is following our Brethren tradition and New Testament guidelines. Recognizing that districts differ in implementing the 1975 statement, it categorically denied that districts have ordained persons arbitrarily.

As to the issue of whether we are not recognizing the category of a "worker priest," the Committee statement allowed for that possibility as long as there is a covenantal relationship between the individual and the community of faith.

The concluding recommendation was that the districts perpetuate a policy of openness in understanding the classifications of active, inactive, minister-emeritus, and termination.

Little discussion of the issue took place and Standing Committee's response was approved overwhelmingly.

4) **World Peace Tax Fund** (p. 113). Brethren have for centuries sought ways to avoid participation in war. As the militarization of our society has grown increasingly pervasive, Brethren have become aware that our witness for peace must address the issue of war taxes as well as conscription. That growing awareness is evident in the three queries on the World Peace Tax Fund (WPTF) brought to Conference, urging that Brethren actively support legislation providing a legal means of conscientious objection to the payment of federal taxes for military purposes.

Because the three queries were similar in content, Standing Committee recommended to the delegate body a composite statement, urging that Brethren support the WPTF through Annual Conference communiques to the President of the United States and appropriate Congressional committees, dissemination of information from the General Offices, continued promotion by the Washington Office, and congregational and individual letter-writing to members of Congress.

While the Standing Committee recommendation passed with negligible delegate opposition, discussion of the issue included challenging questions about means of conscientious objection to war. Cliff Kindy asked the church to consider the link between affluent life-styles and warfare, and suggested that living below a taxable income level is one response to the tax issue.

He urged the church to grapple again with tax refusal as a form of resisting participation in war. Another speaker warned that the WPTF is "an attempt for us to be more comfortable with what is happening in the world" by seeking government approval of our resistance rather than acting boldly regardless of legal sanction.

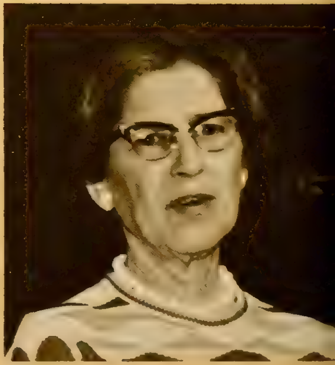
John Reimer, of Western Plains District, asked if the WPTF would actually reduce military spending, or merely create a fund for peace research and education by reducing civilian sectors of the federal budgets while leaving the growing military budget unchallenged.

5) **Baptism and Church Membership** (p. 115). A prolonged discussion on the issue of "Baptism and Church Membership" was occasioned by asking for clarification on a variety of issues, including the transfer of membership of those baptized as infants, the relationship of baptism and membership, baptism of children, and baptism beyond the congregational setting.

The Standing Committee responded systematically to these issues by quoting

Much symbolism marks Bob Neff's installation

Despite our "simplicity," Brethren seem to like pageantry. Symbolic acts and ritual were thicker than Pennsylvania applebutter when Bob Neff was installed at Indy as the fourth general secretary of the denomination. Persons significant in Bob's life and spiritual pilgrimage, including his mother, Hazel Neff (right), gave testimonies to his faith and fitness. Representatives from all the districts brought water from every significant Dunker fount—from the Wissahickon to Possum Creek, from Lake Waubee to the Mississippi—to fill an old foot tub from Germantown church. In it, Bob washed Moderator Ira Peters' feet as a symbolic act of servanthood before the laying on of hands by Stanley Earhart, Judy Bailey, Ira Peters, Dottie Neff and Clyde Shallenberger.



If the ritual was heavy, it only balanced the weight of General Secretary Bob's responsibility and measured the confidenc and trust Brethren have placed in this servant of our church.

"God's Spirit is for everyone. God's salvation is for everyone. The church is Christ's and not ours—it is inclusive. Everyone who claims Jesus as Lord is welcome and can receive the Spirit."

extensively from the 1978 *Pastor's Manual*, endorsing the section entitled, "The Meaning of Baptism."

Baptism for the Brethren is understood as: 1) an act of obedience to Jesus Christ; 2) a symbol of cleansing and new life; 3) a sign of our covenant relationship with God; 4) an initiation into the church; 5) an ordination calling every Christian into ministry; and 6) a pilgrimage of the Christian's inner journey and mission to the world.

The statement linked baptism and church membership, affirming that the initiate should be carefully instructed as to the meaning of membership in the church. It stressed the point that baptism is not for infants, but should be entered into with maturity.

Objections to the report included a lack of biblical basis for the points made in the paper. Also critiqued was its lack of clarity concerning the notion of maturity. On the other hand, some applauded the paper for its openness, stressing that we are not a church of canon law.

By overwhelming majority the issue was referred to the Parish Ministries Commission for further study, to be reported to next year's Annual Conference.

6) **Nuclear Power Plants** (p. 116). The dangers of nuclear energy and the need for development and use of alternative energy technology drew an almost unanimous response of concern as the delegate body addressed the query from the Florida/Puerto Rico District on Nuclear Power Plants.

Castañer moderator Ferdinand Santiago spoke of the threat posed by problems of disposing nuclear wastes in his small, crowded country. He urged the delegate body to recognize that the nuclear threat to Puerto Rico affects all Brethren.

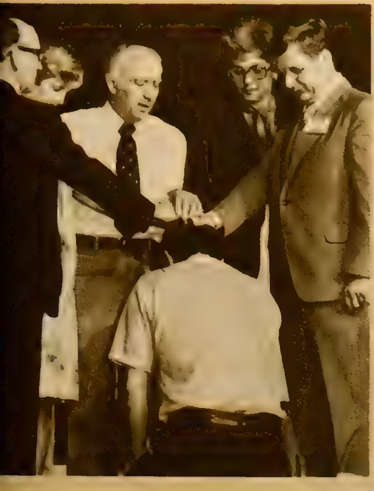
Although nothing was said about the threat of nuclear power outside the United States some persons echoed the query's concerns about safety of nuclear power production; transportation of radioactive materials; disposal of nuclear wastes; and the urgency of turning to renewable, nonpollutive sources of energy.

Standing Committee recommended that the General Board deal with the query and report to the 1979 Annual Conference rather than appointing a study committee. The report of a National Council of Churches energy study panel will be reviewed and will provide basic content for the General Board's response to the nuclear energy issue.

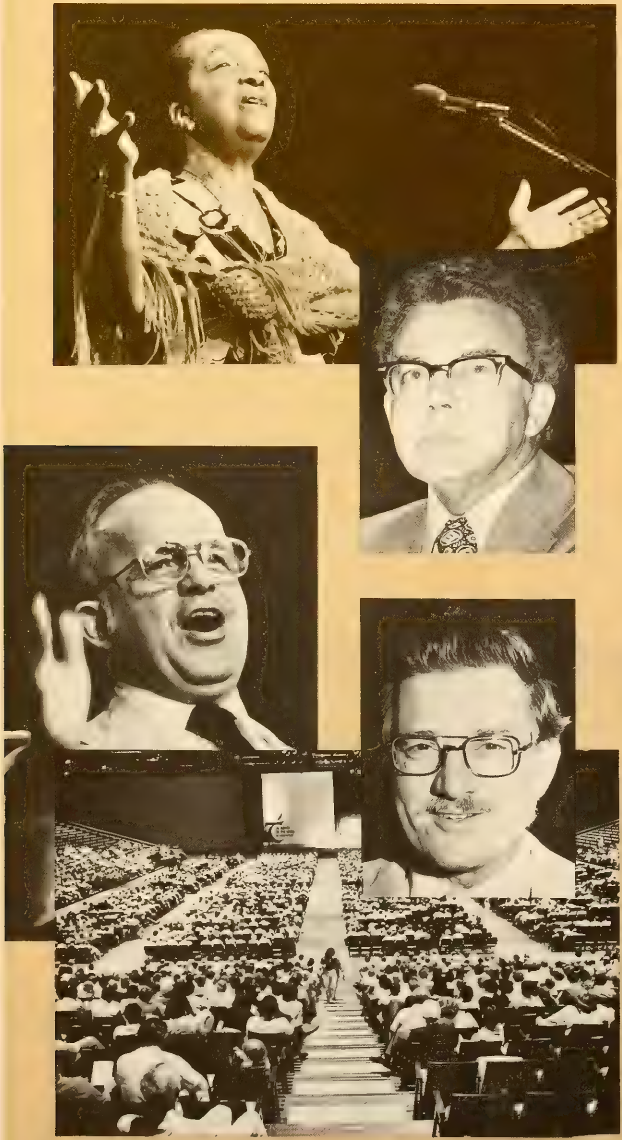
7) **World Mission Program** (p. 117). A call for "A More Aggressive Home and World Mission Program" that will persuade us to invest more of our resources of money and personnel in Brethren mission was overwhelmingly adopted by Annual Conference. It is clear that our Brotherhood does not believe "the day of missions is over." At the same time delegates and World Ministries Commission personnel, before the vote, made it equally clear that we are in a new day for mission—a day with different and more exciting perspectives.

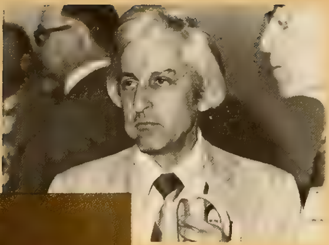
The new "Misión Mútua en las Américas" proposed by WMC was not sufficiently firm in the minds of delegates to make the call to greater aggressiveness seem unnecessary. But what is planned for the Americas as a mission of mutuality could be adapted as a fresh approach to mission in other areas such as India and

(Text continued on page 22)



INDY IMAGES





Patricia K. Helman: All believers live with the tension between the inner witness of prayer and contemplation and the outer witness of response to the wounded and hungry. This Brethren author challenged her audience to realize a reality beyond their own humanness and, energized by a vertical relationship to Christ, live lives that will help move the world toward salvation.

(Continued from page 19)

Africa. Turning toward mutuality in the Americas, we must not turn away from those with whom we have had long and creative relationships of love and understanding elsewhere.

Earlier in the Conference the visiting Nigerian churchmen, speaking to WMC, expressed two concerns revealing their desire for mutuality in Nigeria: "May we still ask for missionaries?" and "What is the relationship between us?" It was understood that they want a close interrelationship and personnel as well.

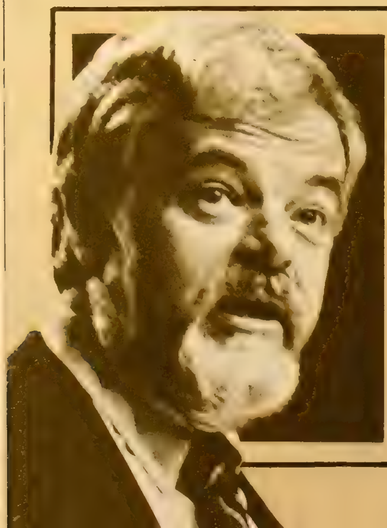
Former Nigeria missionary John Grimley, reporting on this query, observed, "It is not for either Americans or overseas nationals to say, 'Tell us the need specifically for this task or for some technical skill,' for in time the need for specific tasks on the basis of superior skill will vanish as the need for missionary parenting, and administrating has passed. Rather, it is our mutual challenge to find new ways for Christians around the world to share together the fellowship of Christ irrespective of geography.

"Russell Cervin in a paper circulated for discussion by WMC says that partnership and integration are history, fusion is the pattern for the future. This cannot be accomplished by withdrawal. In many cases this will mean living together.

"A more aggressive home and world mission program calls for an honest reevaluation of the present situation—not in our own council chambers, but in mutual and open consultation with those from other lands who are now our brothers and sisters in Christ."

Boaz Maina of Nigeria greets former missionary John B. Grimley. Says the one-time worker among Nigeria's Margi tribe: "It is our mutual challenge to find new ways for Christians to share together the fellowship of Christ, irrespective of geography."

8) **Pension Plan Annuity Payments** (p. 117). For years congregations employing retired members of the Church of the Brethren Pension Plan have been concerned about the requirement that the employing congregation must continue to contribute 10 percent of the salary to the Supplemental Benefit Fund. The 1978 Conference approved a Standing Committee recommendation to amend the Pension Plan to remove the requirement. ☐



Brethren peace activists take on the State Dept.

Disarmament, one of the key issues currently engaging Brethren attention, brought about the unprecedented appearance at Conference of a representative of the US Department of State.

"We assume the administration has chosen this forum because the Brethren have taken strong positions on disarmament," commented Brethren peace consultant Lamar Gibble prior to the address by James M. Montgomery, director of public programs, Bureau of Public Affairs. "It would appear the President has taken note of our statements on disarmament and our recent communications of concern over administration policy."

Juniata alumnus Montgomery outlined the history of the "nuclear reality"—the power to destroy civilization in 30 minutes. "The language of diplomacy has been that war is always a rational alternative for solving problems," he said. Referring to the inevitable outcome of nuclear war, he continued, "But now, war is not realistic. We are the first nation in the world not to have the possibility of going to war."

Despite that claim, Montgomery made clear the possibility of nuclear holocaust and defended SALT II as an attempt to reverse nuclear weapons escalation. But he would not be specific on administration plans to implement disarmament.

To ensure that Montgomery heard the Brethren position, selected Brethren

"If we do not understand the inner and outer witness, and the divine tension between them, we fail as sons and daughters of God to carry out his mission in our world."

Eberly moderator-elect; others elected; named

William R. Eberly, director of environmental studies at Manchester College and former Annual Conference secretary, will be moderator of the Pittsburgh Annual Conference in 1980. Eberly was nominated from the floor to compete with two other floor nominees and two persons already on the ballot. After the first round of balloting eliminated Anita F. Metzler, M. R. Zigler, and James Flora, Eberly won on the second ballot over Phyllis N. Carter, Wabash, Ind., pastor and World Ministries Commission chairperson.

Other elections and appointments:

General Board, district representatives: James Harold Baile (Mo.) (1983); Wanda Will Button (N. Plains) (1983) and Dan Petry (S. Ohio) (1983).

General Board, at large representatives: Joyce Erickson Miller (Ill.-Wis.) (1983) and James F. Myer (Atl. N.E.) (1983).

Annual Conference Central Committee: Robert W. Knechel Jr. (1981).

Committee on Interchurch Relations: Allen C. Deeter (1981) and Irven F. Stern (1981; appointed by General Board).

Bethany Seminary Board: David S. Young (1983; ministry representative) and John R. Gibbel (1983; laity representative).

Committee on Health and Welfare: Joseph Kiracofe (appointed by General Board); Ira Oren (appointed by Homes and Hospitals).

Ministers' Association: John W. Glick (1981; elected to executive committee); Dean Kettering (re-elected financial secretary); (Irven F. Stern serves as 1979 president).

Observer-consultant to American Baptist General Board: Doris Cline Egge (1979); Guy E. Wampler Jr. (1979; alternate).

World Council of Churches: (selected by Standing Committee) Ramona Smith Moore; Mary Blocher Smeltzer (alternate).

National Council of Churches: Selected by Standing committee: Dale W. Brown; Patricia K. Helman; Paul M. Robinson; Stanley R. Wampler (alternate). Selected by General Board: Arlene May, Ralph G. McFadden, and Robert W. Neff.

Christian Life-style Task Force: Estella Horning, Cordell Bowman, Steve Mohler, Ina Ruth Addington, and Ramona Smith Moore (selected by General Board).

General Board Reorganization: Clyde R. Shallenberger (1981) will continue to chair the Board. Phyllis Carter (1980), Doris Cline Egge (1980), and Nancy Faus (1982) will chair the three commissions—World Ministries, General Services, and Parish Ministries.

With Carter in WMC are Dale Aukerman (1980), Karen S. Carter (1979), L. Wayne Fralin (1981), T. Wayne Rieman (1980), Mary Sue Rosenberger (1981), Terry Slaubaugh (1979), and Wanda Will Button (1983).

With Faus in PMC are C. Wendell Bohrer (1981), Vernard Eller (1979), Dan Petry (1983), Guy E. Wampler Jr. (1982), Earl K. Ziegler (1980), Joyce Erickson Miller (1983), and James F. Myer (1983).

With Egge in General Services are: Anne M. Albright (1981), Dale W. Detwiler (1982), Wayne F. Geisert (1982), Robert G. Mays (1979), Paul R. White (1981), Glee G. Yoder (1979), and James H. Baile (1983).

peace activists reacted to his speech.

Joan Deeter urged the Carter administration to take strong unilateral initiatives toward disarmament.

"God is the God of history and of nations," said Hartman Rice, who pointed out that we cannot say the ways of Jesus Christ do not work, because "the fact remains that we have not tried His ways."

Thanking Montgomery for his candor, Donald F. Durnbaugh noted that Brethren have been scoffed at for years for saying some of the same things Montgomery said. "We are very disappointed that Carter didn't seize the chance offered by the United Nations to work for disarmament. We hope a presidential candidate's platform is not something to run from, but something to stand on."

Speakers lift up issues of global unity, peril

Not all the good speakers address the whole Conference body. Some of the most stimulating speakers at Indy were tucked away at luncheons, dinners, and Insight Sessions. Among the best were these three:

"We are probably living in one of the greatest periods of church history," said Dr. Cynthia Wedel, a vice-president of the World Council of Churches as she addressed the Ecumenical Luncheon. She shared her belief that, as members of one global village, Christians can work through the World Council of Churches to realize God's hope that all his children can have freedom and justice and "can come together as equals around one table."

"Our separateness is an illusion. All of us really do live and move and have our being in God," said Dr. Virginia Ramey Mollenkott, Christian author and feminist, at the Person Awareness Luncheon. She urged her listeners to overcome the fears that keep them from accepting the Spirit's gift of power, love, and self-control. Accepting these gifts, Christians must then "step out fearlessly to perform the ministries of Christ."

"It is close to midnight and the clock is ticking," warned peace activist Sidney Lens, speaking on disarmament to the World Ministries Luncheon. Reminding his audience that none of them may see the arrival of the 21st century, he said today's situation differs from past crises because the human race is now capable of exterminating itself, the arms race is self-propelling, the National Security Council—not the elected government—is in control, and the superpower status is proliferating.

Wedel

Mollenkott

Lens

Phillip A. Potter: The Spirit of the Lord is upon us. The World Council of Churches general secretary reminded his audience that if the Spirit of the Lord is truly upon them, modern Christians must confront squarely the evils of today, without retreating into yesterday. He also challenged his listeners to work for the inclusion of all persons in God's presence.

Bible Studies prove exciting and fruitful

Brethren enjoy Bible study. At least they do at Annual Conference! Not only did they participate in great numbers—about 2,000 each morning—they were very obviously enjoying it. "This was for me the most stimulating, the most exciting, part of the Conference this year," was the expression of one person regarding his Bible study group. There were others who expressed similar feelings of joy and gratitude for the morning Bible study.

"The Spirit of the Lord Is Upon Us," the Conference theme, was also the emphasis or focal point of the nine Bible study groups that met each morning, Wednesday through Saturday.

A large and eager group met each morning to get better acquainted with "The Holy Spirit" as Sister Anna Mow radiated and interpreted the Spirit. Some basic questions were explored: Why was the coming of the Holy Spirit dated in history? What really happened on the day of Pentecost?

"The Person and Work of the Holy Spirit" was shared by E. Myrl Weyant with his group as they explored the meaning of baptism by the Holy Spirit, and being filled with the Spirit.

A team approach to group Bible study was shared by Larry Fourman and Joe and Lois Quesenberry as they focused their attention to "The Call of the Spirit." The Spirit called this group to sing and pray and share their faith as they sought to be better prepared for a continuing response to the call to a spiritual warfare in overcoming the world.

Edward K. Ziegler and his group gave serious study to "Where Is the Holy Spirit Leading Us?" It was their conviction that the Church of the Brethren is being moved and led by the Spirit in four essential directions: to a graceful life; to a ministry of healing and reconciliation; to a more effective evangelism; and to unity with all those in Christ.

A husband and wife team, Ron and Alice Martin-Adkins, led a study on familiar parables of Jesus related to the Conference theme as they focused on "Anointed to Proclaim, Heal, and Set Free."

Ed Ziegler: A church led by the Spirit to unity with all those who are in Christ.

The meaning of "Didache and Koinonia" was probed by Donald E. Miller and his group. He called for a new awareness that the fulfillment of the teaching ministry of the church is possible only as persons live in the midst of a community of faith and love.

The "Community of Faith" was also the center of the study led by R. Eugene Miller. It is to the community of faith that the Spirit comes to bring the power of Christ to set people free and enable them to become new persons. In the early church the *community of faith* was a witnessing, caring, ministering and liberating community; and should be in our day.

A different approach to the study of the Scriptures was used by Barbara Enberg as she and her group gave attention to selected portions of "The Bible—Word of God." They spent much of the study time in reading the Bible aloud so that it could proclaim its own message and interpret its own truth. Through experienced reading aloud of the Scriptures, it becomes possible to feel the depth of the message, to experience the variety of its emotions, to see the grandeur of its pictures, and to hear the word of the Lord.—OLDEN MITCHELL

Olden Mitchell is pastor of the Mack Memorial congregation in Dayton, Ohio.

Tying off loose ends: Briefs from Indy 78

So much happens at Conference in a few short days of hurried business that it's hard even for the MESSENGER staff to keep tabs on development. Here in capsule form are some Indy highlights not otherwise covered in our summary:

- A new Elgin staff position in Parish Ministries was created by Conference acting on a health and welfare proposal (see page 17).
- Board action at Indy created a new, centralized personnel unit, lodged in General Services and headed by J. Bentley Peters. It will integrate functions formerly handled by each of the commission staffs, the treasurer's office, and the general secretary's office. Peters continues as director of field services half-time.
- Special visitors at Conference included Nigerians Wasinda Mshelia, general secretary of Ekklesiyar Yanuwa a Nijeriya (EYN) and Boaz Maina, EYN literature secretary, who were climaxing a two-month good will tour of US Brethren churches. They appealed for continuing ties with, and help for, the Nigeria church. Also from Nigeria was Bitrus Kajal, senior counsellor for the Nigeria mission to the United Nations. A Brethren member from Lassa, Nigeria, Kajal was on the planning committee for the recent UN Special Session on Disarmament.
- Parish Ministries executive Earle W. Fike Jr. was honored as he leaves 10 years of staff service to become pastor of the Elizabethtown (Pa.) congregation.
- General Board went on record opposing the revision of the Communications Act of 1934 proposed June 9 by the House Communications Subcommittee, citing the bill's intention to eliminate the right to public access and the opportunity to challenge radio/tv stations failing to serve their communities.
- Parish Ministries Commission action continues the person awareness emphasis on a one-third to one-half-time basis, contingent on available funding in the budget.
- The former Pastors' Association

> *"When Jesus said, 'Today this scripture has been fulfilled in your hearing,' he went on to heal the sick, he went on to give his all. Yet he never missed the point that word and action go together—they are not separated."*

became, at its Indy meeting, the Ministers' Association. Its 1978 program featured Elgin staffer Shirley J. Heckman and Oscar J. Hussel, associate professor of Christian education at Columbia Theological Seminary, presenting a workshop design to help ministers become effective planners and teachers. (For new Association officers, see page 23.)

- Treasurer Bob Greiner and the Stewardship Enlistment Team painted for delegates a bleak financial picture of a Brotherhood budget suffering from inflation and low giving. An effective pitch by General Board member Guy E. Wampler Jr. at the Sunday morning service netted a record $16,490 offering for the Brotherhood Fund.

- Youth were prominent at Conference, often doing their own thing away from the auditorium spotlight, but definitely involved. They frolicked to square dance music, saw films on social issues, shared talent in music and drama, and did serious Bible study. They spoke on the Conference floor during business sessions and otherwise demonstrated their eagerness to exercise the power promised in the theme of the National Youth Conference at Estes Park coming up later this month.

- In prison and they visited her: For some 40 conferencegoers interested in criminal justice programs, there was the opportunity to visit—in prison—Shirley Rock, a Brethren member from northern Indiana serving a life sentence for the murder of her husband. Shirley shared with her visitors the total rejection by parents and society she felt that led to her crime, and the prison experience she says no one outside can imagine.

- The art scene had something for everyone at Indy. Vocal and instrumental music opportunities were offered in the coffeehouse, in worship services, and in special concerts. "Art for Hunger" featured arts and crafts of varied media. New this year was a photo exhibit. The annual quilt-in produced four beautiful coverlets that netted in auction $4,265 for SHARE ministries. A special Indy art goody: a tour of the Indianapolis Museum of Art.

- In a late Saturday action the delegates voted to direct the General Board not to hold meetings outside Elgin because of ERA, thus producing the anomaly, in effect, of censuring the Board for doing what it was specifically charged to do by the 1970 Annual Conference. It was not apparent what spirit was upon us at the moment. The General Board will meet in Elgin in October.

- "What's the buzz?" 1978 conferencegoers will remember the Indy finale as that infernal buzzer that ruined Bob Neff's Sunday morning sermon. Contrary to rumors of mischievous sabotage, it has been determined that the fire alarm was caused by a malfunction in the system. We think Bob Neff should have a raincheck.

- "Après nous le déluge!" After us came the deluge as tornadoes ripped through suburban Indianapolis late Sunday afternoon, June 25, catching some Brethren still in town and others at the airport or on the highways. Heavy damage was reported and many Brethren had scary tales to relate of driving difficulties in high winds and heavy rains—including MESSENGER's acting editor, who, with his passengers, was forced by one twister to abandon his car and hit the ditch.

- Conference for 1979 is set for Seattle, Wash., July 3-8. It is hard to imagine Seattle's facilities can be better than those at Indy, but we'll be there to find out. See you at the Big Meeting!

For former MESSENGER *editor Ken Morse, Indy 78 was the last hurrah. After 35 years in Elgin, 21 of them in the editor's chair, Ken was retiring. The farewell speech was made, congratulations and gifts were received, and "Move in Our Midst" was sung again.* **Lower right:** *Ken and his wife, Marge, chat at* MESSENGER *dinner with editor Howard Royer.*

Robert W. Neff: The Holy Spirit breathes life. Preaching from Ezekiel's "dry bones" story, the general secretary of the denomination emphasized that the Spirit is that which brings to life when it looks like life has reached its end, that the Spirit moves upon the Church to create of it one body, and that the Spirit moves us to peace, which is the character of the Spirit.

Mutual mission Brethren answer to paternalism

The Mission in the Americas program approved by the General Board at its June meeting in Indianapolis and affirmed later by Annual Conference is a new direction in thinking about "Missions." The program resulted from a study made by a committee charged with reporting to the Board on past Brethren relationships with Latin America and the Caribbean and drawing up a plan for new involvement.

The report of the committee emphasized several realities to be considered in planning any relationship with Latin America and the Caribbean. One is that we are all part of one hemisphere despite a serious disparity of economic power. Growing militarism, with most Latin Americans now living under military dictatorships, is another reality.

Out of its study of history and Bible, the committee arrived at the Mission in the Americas program, built on the concept of mutuality, a relationship between equals. This vision is in marked contrast to the former "parenting" vision of world mission and is the next step beyond indigenization.

Two programs were approved. One, to be administered by World Ministries Commission, is Misión Mútua en las Américas (Mutual Mission in the Americas) in which a partner church in Latin America or the Caribbean will be sought out and invited to enter into a mutual mission arrangement with the Church of the Brethren.

The second program, to be administered

Running the Insight marathon

I had an idea. With so many good Insight Sessions being offered at the same time, why should I select just one session to enjoy, when I could enjoy four of them all in the same night?

Without heeding the warnings of so many an experienced conferencegoer, I proceeded to do just that. As I quickly found out, it was not all that simple.

I had it planned well. First stop was the session "Winds & Snow & Rain & ??? = Disaster." According to my schedule, I could allow 15 minutes for each session, with some time to spare. What I had not planned on, however, were the closed doors and tightly packed rooms that I frequently encountered.

At nine o'clock sharp I grabbed a seat next to the door and waited. Then something I was not prepared for caught me by surprise: Sessions don't always start on time!

As I nervously watched the minute hand slip by, I decided to vacate the session after 15 minutes and perhaps return later.

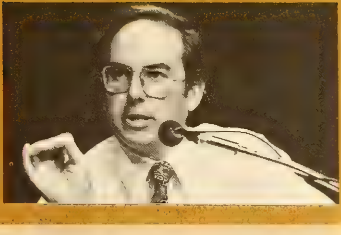
After scurrying through the halls to save time, I slowly nudged the door open at the "Making Your Newsletter Good News" session. Much to my surprise, the door was situated in the front of the room next to the speakers. Retreating from the scene, I searched for a back door. But that was just wasting precious time. Determined and anxious, I returned to the only door and took a deep breath and boldly walked in. Avoiding taking the bow that seemed appropriate with my entrance, I sat down on the floor up front instead, seeing that there were no available chairs in the room.

Time passed quickly as I became enlightened about writing techniques and graphic design for the church newsletter. Harriet Ziegler Blake and Duane Yegerlehner emphasized the attitude the church newsletter reflects in the congregation as well as how other congregations view the church through it. One of the special topics explored was the pastor serving as the editor.

Departing in much the same manner I had entered, I decided that the time was right to find out what I was missing at the disaster seminar.

Finding the door closed, I slyly opened it, assuming I could sneak in during the middle of the movie. When I opened the door, a person leaning against it nearly fell on me. It was not an easy task explaining to him what I was trying to do. In fact, when I asked him what had happened

"Wholeness comes when we recognize that we do not need to create the circumstances of our life. But the Spirit brings life, the breath of life, at the very extreme of life when everything seems at an end. The Spirit is upon us for community wholeness."



by Parish Ministries Commission, will strengthen and expand the work of the Brethren among Spanish-speaking people in Puerto Rico and the US.

Castañer pastor Guillermo Encarnacion: "Remember that we Latin Americans love you as our brothers and sisters, but we really do not love you as our parents!" **Below:** *Left to charitable imaginations is the script for the energetic caucusing preceding that startling statement.*

while I was out, he advised me to "catch another session and then come back." He wanted to see the rest of the film first.

By this time I knew that returning was impossible, so I weaseled some information from him before leaving again.

A brief history of Brethren disaster programs and the future attentiveness to the needs in a disaster situation were the main foci of the session. Responsibility awareness and the role Brethren can play in an emergency situation were also discussed.

With that in mind, the call then came to "The Church We Planted in Nigeria." It was standing room only again as I entered during the concluding remarks of Brother Boaz Maina's talk about the Church of the Brethren in Nigeria.

Having spent some eight weeks visiting congregations throughout the Brotherhood, Boaz and his fellow traveler, Wasinda Mshelia, expressed their thanks to the church in the United States for continued support. They humbly reported on the progress of the Church of the Brethren in Nigeria—particularly on the strong fellowship they have developed. After their presentation, Larry Elliott asked those who had served in Nigeria to raise their hand. Much to everyone's surprise, nearly three-fourths of the crowd complied. So, to many, the session was almost a reunion.

Time was fleeting, and still one more session to go. When I entered the session, "New Call to Peacemaking: What Is Happening?" I discovered I had missed out on the meat of the discussion and arrived only in time for questions. Chuck Boyer, the convenor, and Rick Ukena, pastor of the Peace Church in Portland, Ore., handled the questions during my stay.

I had survived my first encounter with the insight sessions. By Thursday night I had smartened up some. Instead of covering four of the 75-minute sessions, I would only cover three. This was a hard decision to make since each one of the 47 sessions of the week was something I wanted to attend.

"Planning the Brethren Encyclopedia," with David Eller, caught my attention first that day. This planning session unfolded ideas for the publication of the Brethren Encyclopedia in 1983. Planned for all five Brethren bodies, it will consist of three illustrated volumes; two of text and one of maps, statistics, and bibliography.

Next in line was "Brethren Writing: Past, Present . . . Future?" Fred Swartz led the session, assisted by a panel of Brethren authors including Ken Morse. I concluded from the panel discussion that what we need are good Brethren novelists.

Making a grand entrance was not my intent when I found 400 people staring at me as I entered "Disarmament: Progress at the Special United Nations Session." Startled for a moment, I self-consciously walked on in, to hear Shantilal Bhagat tell of the progress in the then concluding United Nations Special Session on Disarmament. He pointed out that the special session assembled the largest gathering ever for disarmament, and representatives from around the world attended.

While I was listening to Shantilal, an uproar of laughter and clapping constantly poured from the room next door. I slipped over to check it out. "Non-competitive Games, A New Direction in Recreation" was more than I expected. With 75 participants, the theme of "play hard, play fair, nobody hurt" seemed appropriate as I watched people being passed overhead in "People Pass," a new non-competitive game.

Other sessions I attended in the final two days included "Television Awareness Training" with Stewart Hoover, an informative sharing session focused on the church's television awareness project.

In a session of "Drama in the Service of Worship" by LeRoy Kennel and Ken and Paula Langdon, acting techniques were explored with the audience as well as the revelation that everyone is an actor; all one needs is a little training. A new option in using drama as a form of ministry was introduced. After all, the Bible is the greatest script ever written.

Non-competitive games, just one of 47 Insight Sessions that defied the best efforts of our reporter, Richard Keeler, to cover.

I learned something about Insight Sessions this year. If someone should ask my advice, I will smile and say, "Seek and you shall find (out) what insight is all about."—RICHARD KEELER

Richard Keeler, a University of La Verne student, is editor of La Verne *Magazine and a 1978 Summer Service Program worker with the Communications Team.*

Unity through collective action

"The delegate body is the highest authority of the Brotherhood." This simple statement, repeated each year in our Conference Booklet, does not give many hints of its widespread implications. No arm of the church is beyond the reach of the voting body of Annual Conference, not the Standing Committee or the General Board.

This year at Indianapolis, the delegates took issue with the General Board, asking it to "undo" something it had done. The Board had decided in 1977 that it would not hold its meetings in any state that had not ratified the Equal Rights Amendment. This meant that the Board would not hold any meetings at the General Offices in Elgin, because Illinois has not approved the amendment (it lost by two votes in a test in the Illinois house while Conference was meeting in Indianapolis). In a rare action, Conference told the Board that meetings should not be moved from Elgin in order to protest the failure of the state to approve ERA.

This is the second time in this decade that Conference has effectively overruled the Board in some way. In 1975 the Board was asked to withdraw its support from a pro-abortion lobbying organization.

Even Standing Committee is subject to the review of the delegate body. This year (as has also happened in the past) one of the answers of Standing Committee to an item of new business was rejected by the delegates. There were protests against the form of the ballot as prepared by the Standing Committee. "The delegate body is the highest authority."

The processes whereby the church expresses itself through its delegates is most interesting and unique. There is a biblical basis for the gathering of representatives of the body (the church) to discuss matters of importance to the group and to arrive at a collective decision that will guide the body in future actions. One might say that the first Annual Conference business session is described in Acts 15.

The debate and the voting on Conference issues, within an atmosphere of prayer and sensitivity and listening, is seen as a means of discovering the will of God for his body, the church. For where two or three, or a thousand, or several thousand are gathered in his name, Christ is there.

This process of determining the mind of the church works only when each involved person or group or committee feels free to carry out the task as it feels led to do. This means the freedom of each congregation to elect its delegates; the freedom of each delegate to vote on the issues after consideration by the body; the freedom of each person or board or committee in carrying out the assignment of the office within the framework of the instructions given.

The process also involves a high level of responsibility to the task at hand. This means that the delegates will feel a sense of loyalty and duty to the sponsoring congregation; a sense of commitment to the Brotherhood; an obligation to study, read, and talk with others about the issues.

Finally, throughout the whole process is the need for a sense of submission to the will of the body. This becomes perhaps the most difficult part of the whole process. Even though persons who have spoken enthusiastically on the side of the minority point of view may not have changed their minds very much, they still need to feel a support and love for the church as it has spoken.

In recent years we have been making an effort to lift up our heritage, to find how our past can speak to the present and future. Particularly, there is an increasing amount of historical material being issued by The Brethren Press. In many ways we have been reminded that the Brethren have been dealing with the issues of the world for a long time. This year at Conference we were inspired by a photographic dramatization of the life of John Kline, who more than a century ago tried to help the Brethren find the will of God for their church in that day.

But just as we need to be reminded of the actions of the Brethren of long ago, we also need to be reminded of the actions of Brethren in Annual Conference last year, or two years ago, or so. Every responsible church leader should have available and study the minutes of past Conferences.

During the discussion of nuclear power plants on the floor no one seemed to remember that in 1977 Annual Conference said: "We urge our government to declare a moratorium on the building of any new nuclear power plants until adequate safeguards have been implemented regarding plant safety, nuclear waste disposal, and security of nuclear materials with weapons potential." A fuller study called for by the query will no doubt be very useful, but a sense of continuity of Brethren involvement with the great issues of the day seems also to be important.

There is great diversity within the Church of the Brethren. As long as we keep alive within our Brotherhood this process of collective action which we call the Annual Conference, there will be a spirit of unity among the Brethren. Diversity will only become divisive when we lose sight of the fact that we are part of the body. And through the Annual Conference we try to find guidance for that body, the church.—WILLIAM R. EBERLY

William R. Eberly is director of environmental studies at Manchester College, and moderator-elect of Annual Conference.

Other writers whose reports were incorporated into the Annual Conference summary are: **Fran Clemens Nyce**, *Maryland state director of UNICEF, Westminister, Md.;* **Edward K. Ziegler**, *editor of* Brethren Life and Thought, *Woodsboro, Md.;* **Esther F. Rupel**, *associate professor of clothing and textiles at Purdue University, Lafayette, Ind.;* **Warren M. Eshbach**, *pastor of the West York congregation, York, Pa.;* **Alan Kieffaber**, *director of church relations at Bethany Theological Seminary, Oak Brook, Ill.;* **Hazel Peters**, *personnel office coordinator, Elgin, Ill.;* **Jean Jacoby Smith**, *free-lance writer and homemaker, Bryan, Ohio;* **Mary Jo Bowman**, *co-coordinator of workshops on world hunger and urban poverty for LAOS, Washington, D. C.;* **John B. Grimley**, *pastor of the Brookville (Ohio) congregation;* **Cyndi Hinkle**, *high school senior, Middletown, Md.;* **Suzanne Minnich**, *free-lance writer, Ephrata, Pa.; and* **Larry Cripe**, *agri-journalist, New Paris, Ind.*

Photos by Nguyen Van Gia: *14 top left; 16 top left; 21 right center; 23 top right, 2nd from bottom; 24 lower.*

by Cliff Kindy

Saying "No!" to Babylon

Rocky Flats, just northwest of Denver, Colo., is a facility which assembles the explosive components for the three nuclear warheads produced each day by the United States. In addition, radioactive materials from the nuclear sites which produce electricity for many of us are transported to Rocky Flats on the roads and rails past our homes to be used in producing weapons for the purpose of killing people.

The rocky land on which the federal facility is located looks as if the plant might have risen out of the rubble of a city leveled by an atomic blast—a sort of mutated child of Death. The arteries through which deadly materials from across the country pulse are a wide entry road with a sign at the entrance stating "No weapons or explosives allowed beyond this point" (!) and an innocent railroad spur off the Denver and Rio Grande Railroad, which cuts through a piece of state land leased by a neighboring cattleman to graze cattle.

How does one say "No!" to Babylon gone insane? If the answer were easy, there would be no need for the question to be asked. Among the readers of this piece are likely many who can find the answer to that question. Those are the people the church needs.

Historically and presently, the church has found it easy to say "Yes" to Jesus as Lord and Savior, but has found it well nigh impossible to clarify that "Yes" by saying "No" to other lords and saviors. A parallel is my marriage with Arlene. It is convenient, easy, and nice to say "Yes" to Arlene, but that "Yes" means absolutely nothing within the marriage covenant unless I have also said "No" to Betty, Elaine, and Nancy. Similarly, there is no covenant with God in the church unless Christians are able to say "No" to all other powers and lords.

Last April 29, 120 people, many from Christian communities all across the country, gathered on that little railroad spur to say "No" to the power of death. Empowered by the Spirit, they crossed the cattle guard and occupied the tracks to celebrate Jesus' victory over death. They came knowing that with their commitment to nonviolence they had no power to close down a very heavily guarded defense plant, but recognizing that when Jesus went through the crucifixion and rose from the grave, death was conquered. Sadly, much of the world does not yet see that fact. To them the church has to say, "Excuse me, but Jesus is victor; death has been defeated."

A solemn purpose; a youthful zest: *Brethren were well-represented in the group that demonstrated at Rocky Flats. Pictured here are some of those Brethren (along with some friends)*—**Back, from left:** *Wil Peters, North Manchester, Ind., George Bevan, Royersford, Pa., Ken Yohn, Elgin, Ill., and Jinny Keller, North Manchester, Ind.* **Front:** *Tim McElwee, North Manchester, Ind., Andrea Warnke, Elgin, Ill., Mary Jo Bowman, Boones Mill, Va., Al Deeter, North Manchester, Ind., Gerry Hendey, Athens, Ohio, Susie Lawrence, North Manchester, Ind., Julie Garber (paritally hidden), North Manchester, Ind., and Joel McFadden, Elgin, Ill.*

Just as the Christian word to a drug addict who is mainlining drugs straight into arteries is "Stop! Depend on the security of the life that Jesus has brought, not on drugs," so the word to a bomb factory and a nation that sees in bombs its security is "Stop! Depend on the security of the life that Jesus has brought, not on death itself."

It was a cold, rainy day as the 120 people settled into the railroad spur. Their spirits undampened by the weather, they gathered in clusters beneath big pieces of plastic to sing, pray, and share together their faith that Jesus is, in fact, victor even in this area of death. Even after 28 people were arrested at the end of a weeklong presence on the tracks, their resolve to continue the witness remained.

May God continue to find the church willing to live the "Yes" and the "No" in a world which needs to hear the Word. It fills me with hope when, even in plastic bubbles on a cold, wet railroad track, the church can proclaim God's kingdom to a society infatuated with death. ☐

Cliff Kindy is a Brethren peace activist presently seeking deliberately toward membership in the New Covenant Fellowship in Athens, Ohio.

BRETHREN HISTORY

In the past several years there has been a renewal of interest in Brethren history. This is good, for it broadens our understanding of who we are and helps to place events of today in perspective. It frees us from the boundaries of our limited vision and permits us to delve into the treasures of wisdom and knowledge accumulated by those who have gone ahead.

Although few detailed early records are available about the Brethren, researchers have discovered and continue to discover previously unknown data. Described here are a few of the many resources on Brethren history.

Of General Interest

Guide to Research in Brethren History, compiled by Donald F. Durnbaugh. Free. Send 4 x 9½-inch self-addressed stamped envelope with your request to Coordinator of Historical Resources, 1451 Dundee Avenue, Elgin, IL 60120. This 16-page booklet lists books, articles, and theses providing dependable information on various aspects of Brethren belief and heritage. Many of the older books are out of print, but a list of repositories is included.

European Origins of the Brethren, Donald F. Durnbaugh, $6.95. *The Brethren in Colonial America,* Donald F. Durnbaugh, $12.50. *The Brethren in the New Nation,* Roger E. Sappington, $12.50. Order from The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120. All three books, $25.00 plus 95¢ postage.

The above books, by two of our most eminent historians, are the first three in a series of basic source books that will eventually span the entire history of the Brethren. The first volume covers the beginnings of the Brethren in the early eighteenth century in Schwarzenau, Germany. The information was gleaned from source materials in some one hundred archives, libraries, and collections in six countries. It includes data on the formation and the expansion of the church in Europe, accounts of persecution and suppression, and early doctrinal and devotional writings.

The Brethren in Colonial America covers the activity of the Brethren in the colonies until the end of the Revolutionary War. Included are vivid descriptions of ocean voyages to America, an account of the first baptisms and love feast in America at Germantown, Pa., information on the establishment of early churches and relationships with other church groups, the Ephrata movement, the Saur press, and the impact of the Revolutionary War on the Brethren.

The Brethren in the New Nation describes the activities of the Brethren from 1785 to 1865, which include the westward migration, the peace stance in a time of war, debates with other religious groups, the expansion of the Brotherhood, publishing ventures, and the establishment of the first Brethren schools. Sources of information were letters, diaries, documents, records, minutes, and doctrinal and devotional writings.

For Local Historians

Guide for Local Church Historians, prepared by the Brethren Historical Committee. Free. Send 4 x 9½-inch self-addressed stamped envelope with your request to Coordinator of Historical Resources, 1451 Dundee Avenue, Elgin, IL 60120.

This is a 16-page booklet containing helps for local church historians or historical committees. It contains a guide to preparing a congregational history and guidelines for the preservation of historical records in the local church.

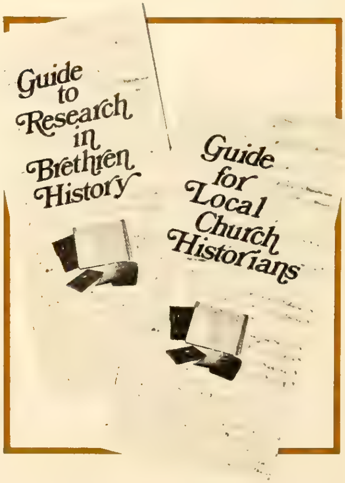
New in Family Histories

Heeter Family Letters, 1840-1888, including the first and second generations of Sebastian Heeter, 1760-1846. Edited and annotated by L. H. Binnie. Order from L. H. Binnie, R. 4, Albion, IN 46701. $15.75, postpaid.

This newly-published book is much more than a family genealogy, for it contains over 200 letters written by members of pioneer Heeter families living near North Manchester, Ind., to Abraham Heeter, Montgomery County, Ohio. These letters describe the development of the North Manchester community, the successes and failures of pioneer life, and provide insights into the troubled Civil War times and the division of the Brethren in the 1880s. Complete name index, location map, and pictures.

Descendants of Jacob and Eve (Boone) Funderburgh, by Alvin K. Funderburg, 3840 Hertland Drive, Kettering, OH 45439, $15.00 (Ohio residents add 68¢ sales tax).

No ordinary family history, this beautiful book is replete with photographs (a few in color) and biographies of descendants of this one couple, spanning the years 1783 to 1978. Included are the life stories of the early progenitors of the family, early letters, excerpts from diaries, family charts, and many items of human interest. The complete name index includes many Brethren names. The book is hard bound with a simulated leather cover and is printed on high-quality paper, 414 pages.


Guide to Research in Brethren History
Guide for Local Church Historians

Both of the above family histories are of unusually high quality.

Reference Materials

In the Brethren Historical Library and Archives at Elgin may be found many reference materials not generally available elsewhere. Persons may have access to these resources by visiting the Library, which is open from 9:00 A.M. to 12:00 Noon and 1:00 to 4:00 P.M., Monday through Friday.

Descendants of
Jacob & Eve (Boone)
FUNDERBURGH

This research center contains materials relating to the cultural, socio-economic, theological, genealogical, and institutional history of the Brethren. The holdings include books by and about Brethren from Christopher Saur to the present, periodicals, almanacs and yearbooks, pamphlets, biographies, genealogies, minutes of Annual Conference and of the various agencies of the church through the years, correspondence and other records of church leaders, mission files, personal records of missionaries, taped interviews with church leaders, tapes of Annual Conferences, and district newsletters.

Other materials include architectural drawings, diaries, journals, old letters, deeds, hundreds of pictures, theses, and papers of families that were active in the church. Additional materials are constantly being sought and received. Not all of the holdings are ready for researchers, but following are examples of materials that are now open.

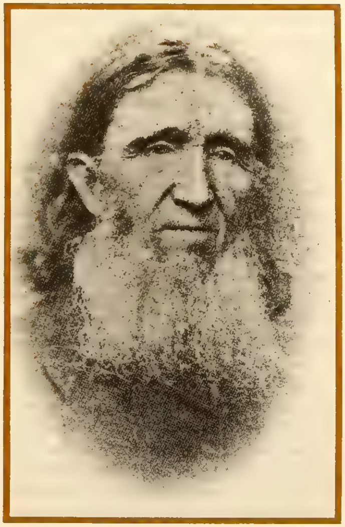
Books. The Library contains books written by or about Brethren, no matter what the subject. Books on history include general Brethren histories, social and educational histories, district, local church and family histories, and biographies.

Periodicals. Old periodicals are a rich source of historical data. Included here are copies of *The Monthly Gospel-Visitor, Christian Family Companion, Primitive Christian, The Pilgrim, Der Brüderbote, Brethren's Messenger, The Brethren at Work, The Gospel Messenger, The Brethren's Missionary Visitor,* and Messenger. Copies of the *Gospel Preacher, The Pilot, Schwarzenau, Brethren Life and Thought,* and *The Vindicator* may also be found in this collection. Not all of the older periodical volumes are complete.

Almanacs and yearbooks. There is a complete file of the *Brethren Almanac* from 1871 until 1918, when it became the *Yearbook,* to the present day. The older issues include selected histories of congregations and biographies.

Pamphlets. Through the years the Brethren have published hundreds of pamphlets regarding their beliefs on subjects such as baptism and anointing for healing. There are also pamphlets on adequate support for ministers and the library in the local church. Whatever the subject, there appears to have been a pamphlet written about it!

Biographies. In addition to the books of biography, there is a file of published and unpublished biographical materials on church leaders. The published biographies are largely those that were printed in *The Gospel Messenger* at the time of death and are mainly from the early twentieth century.



Peter Nead, early Brethren diarist

Minutes. Minutes of Annual Conference date back to 1778. The first church agency for which there are minutes was the General Church Erection and Missionary Committee, beginning in 1884, which by an involved process of evolution eventually became the present-day General Board. Not every early agency kept minutes, and not every committee has turned in a record of its work.

Correspondence. One example of correspondence on hand in the archives is the file of letters between the Annual Meeting-appointed Peace Committee and government officials during World War I concerning the peace position of the Brethren. Another example is the file of correspondence between the Elgin offices and Brethren men who chose to go into military service during World War II. Much of the archival material yet to be processed consists of correspondence of many different persons on almost as many subjects.

Mission files. There are copious files on Brethren missions in India, China, and Nigeria. They consist not only of correspondence but of personal records and diaries of some of the missionaries. Notable here is a volume of Minnie Bright's memoirs. A few years ago former missionary Martha Parker spent a great deal of time putting together the China story as she knew it.

Tapes. Taped interviews with such persons as William Beahm and L. W. Shultz may be found in this collection. Annual conference proceedings have been taped since 1949. Other conferences, workshops, and meetings have also been recorded.

Diaries and personal papers. Diaries on hand include Peter Nead's record of a trip in 1823-34 through the Shenandoah Valley; diaries of John J. Emmert, father of missionary Mary Emmert Stover, over a period of many years; and J. W. Lear's diaries.

Resources on many other subjects could be mentioned. Work is under way to organize the large volume of archival materials on hand and to prepare finding aids to make them accessible to researchers. If you are working on a research project and think there might be resources at Elgin that would be of help to you, it would be well to write ahead to the Coordinator of Historical Resources, 1451 Dundee Avenue, Elgin, IL 60120, to see what is available in your field. Your questions should be specific about the information being sought. Please allow plenty of time for a reply, as many inquiries are received. Some of the information can be shared by mail through photocopies if it can be easily found.—Gwendolyn F. Bobb

Gwendolyn F. Bobb is coordinator of historical resources for the General Services Commission.

On handguns, God, identity, spiritua

Karen Rodeffer

Brethren should be peacemakers

Anyone of us could at any time have our life disrupted by the loss of a loved one or by death or injury to ourself. It is so sudden and yet once done, can never be undone. A handgun can be so small that some can be hidden in the palm of the hand, and yet even the smallest of handguns is extremely powerful and deadly. One small bullet from a handgun can kill, blind, deafen, paralyze, or force removal of a limb. Handguns can turn your life completely around. You can have your whole life ahead of you and in the blink of an eye it can be finished.

Many feel they need a handgun for protection—of themselves, their loved ones, their homes, and whatever they value. They have guns to arm themselves against thieves and murderers.

There are two ways to handle an attacker. First, you can be as violent as your attacker. You can lash out with pain and hate, but this makes you no more than an attacker yourself.

For an ordinary citizen, firing at an armed intruder is practically suicide. Experts explain how difficult it is to really render a person incapable by a single shot under the characteristic criminal attack. The return bullet is often on its way before the criminal falls or dies. Even after receiving an instantly fatal wound, the body contracts with the involuntary muscle spasms, which, police warn, can trigger a gun clutched in the hand.

The argument from self-defense illustrates the terrible escalation of violence. Because crime increases, gun ownership increases, and criminals go armed. As a result of this vicious spiral, deaths by gun tripled between 1958 and 1972.

There are 10,000 handgun murders a year. Why should we tolerate all the robberies and assaults committed with handguns? Why should we tolerate the accidental deaths and injuries, or the unpremeditated and often unintentional killings of friends and relatives (just because somewhere in the house there is a pistol)? The pistol is nearly useless for self-defense; in fact, it is six times as likely to be used against a family member as it is to be used against an intruder. *Six* times. Are you willing to gamble against your life or the lives of your family? A pistol-wielder is a candidate for crime.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Tokyo, a city of 10 million persons, had three handgun murders in 1973, while New York City alone had over 800 handgun murders in the same year—23 times the handgun murders in England and Wales and an incredible 266 times Tokyo's handgun murders! Our gun homicide rate is five times that of Canada, 20 times Denmark's, 67 times Japan's, and 90 times that of the Netherlands.

About three out of four murders are crimes of passion in which the victim is killed by a relative or acquaintance during an argument or a fight. A handgun makes a point chillingly final. No other weapon is as deadly. Death results from one of five gun attacks, compared to one in 20 with a knife.

Besides death of intent there are the accidental deaths, which are the saddest of all, for no harm was intended and no hate was present. But with a gun goes pain and sorrow.

Not long ago there was a freak accident in Knoxville: A man was doing what he does five days a week. He was working in a hardware store, across the street from a gun shop. A handgun was being shown and was in the process of discharge. The bullet went through the window of the gun shop, across the street, into the window of the hardware store, and hit the worker. The shot was fatal.

What do you say to the man's family—"Hey, I'm sorry, it was an accident!"? When you've lost someone you love dearly, those words hold little meaning.

In Memphis, there was a 23-year-old man in an ice cream parlor. A woman beside him had a derringer in her purse. She put her purse on the counter and the gun went off. It hit the young man in the side and was fatal. What was this man doing to deserve this? He was simply getting some ice cream. There is an old favorite saying of gun supporters, "Guns don't kill people, people kill people." But if the woman had not had a derringer in her purse, her victim might be alive today.

There are close to 3,000 accidental deaths a year caused by handguns. For every intruder stopped by a home-owner with a gun, there are four accidents in the home. One-fourth of the victims are under 14 years of age.

Secondly, there are the peaceful ways to handle attackers. A man who had long before changed his life-style to value people over property met an armed holdup man as he emerged from a bus station. Ignoring the gun, the holdup victim burst out with concern, "It's cold. Why don't you take my jacket?" As the gunman fumbled, he continued naturally, "I was just going for something to eat. Why don't you join me?" He even offered the holdup man some money, but at this stage in their relationship, it was refused.

The gunman didn't know what to do with kindness. Instead of being confronted with hatred, it was love. This holdup man didn't know how to handle love.

Being Brethren we should look to the nonviolent, peaceful ways to handle a situation. If we profess to be pacifists, why would we even have handguns? Should we not project love, rather than hate?

"'Blessed are the peacemakers, for they shall be called sons of God'" (Matt. 5:9). ☐

Karen Rodeffer is a 17-year-old high school senior from the French Broad congregation, Dandridge, Tenn. Her statement on handguns won the speech contest at last April's Regional Youth Roundtable at Bridgewater College.

Kenneth W. Crosby

The book is better than the movie

Responding to the enthusiasm of friends and to favorable reviews, including one in the February MESSENGER, I went to see the movie, *Oh, God!* I admit having done so with reservations, for commercial movies dealing with religious themes have generally left me disappointed. It seems that in order to make it at the box office, such movies usually portray the spectacular or the idiosyncratic. But I went, hoping that

power, mine workers

this experience would be different.

Unhappily, it wasn't. At least, for me it wasn't. And that's why I feel moved to remonstrate at MESSENGER's implied endorsement of *Oh, God!*, and George Burns's role in it, since his picture appears on the back side of the May issue, accompanied by various observations. *(The ad was placed by an outside agency and, as in all such ads, implies no* MESSENGER *endorsement of any kind.—Ed.)*

As I recall the thrust of the Feburary review in MESSENGER, the underlying theology of the movie should not be examined too closely. Take it for what it was intended to be: a folksy, lighthearted presentation that takes religion out of the musty cloisters and puts it into ordinary, everyday living. The movie makes some good points: God is congenial, candid, and concerned; He enjoys playing little games as people do; and he relates to unlikely folks in unexpected ways to get his word across to people. All this is not profound, but it's innocent, good fun and it may reach some people who never darken the doors of a church, the idea seemed to be.

Perhaps I'm some sort of old curmudgeon, but I don't see this movie as innocent, good fun—for several reasons.

For openers, I object to seeing George Burns, or any other actor, cast in the *person* of God. I know that some parents are concerned about exposing their children to the Santa Claus myth. More seriously, I know that church school teachers inveigh against the simple idea that God is some kind of grandfather figure with a warm smile and a long white beard, who lives on a fleecy cloud in the midst of winged angels. In brief, along with the Apostle Paul in his address to the Athenians, such teachers abhor what theologians call anthropomorphism. It's akin to idol worship. What else can one make of the movie, *Oh, God!*, but a *tour de force* in anthropomorphism? To me, that's not amusing.

Or consider the choice of a messenger for God's word. The Bible represents a variety of people upon whom God lays the burden of speaking his message to the world. Some of them are reluctant dragons, so to speak, such as Isaiah or Noah or Paul; but none are represented as persons quite indifferent to the whole idea of religion. That, however, is the case with the attractive young vegetable department manager of the supermarket in *Oh, God!* He's not a churchman. More, he doesn't see why anybody else should be—and neither does George Burns. Now somebody will respond, "But do you mean to say that God can't work his will except through professed, perhaps 'born-again' Christians?" By no means. But that leads me to the next objection, which ties in with the messenger, namely, the message.

As I read scripture, it purports to be something special. We call it "God's word." I have no intention of getting involved in the controversy over whether it *is* the word of God or whether it *contains* the word of God. Suffice it to say, these works appear in the canon, the "official" 66 books of the Bible, because they have something vital to say about the God/person relationship. And what does George Burns tell his messenger to say, what new revelation of God's will does he have to share with 20th century persons? It amounts to what a team gets from a pep rally before the big game or what salesmen gain from a sales meeting: "Hang in there. I'm really still in charge. Play the game fair. It's all going to turn out okay in the end." And that passes for God's word for our dangerous, perplexed age? Oh, come now!

Finally, I object to the image of organized religion as it is portrayed in, *Oh, God!* Of course I'm aware that some of the foulest crimes in the human story have been committed in the fair name of religion. I also know that God repeatedly used persons to proclaim his word who were out of step with the establishment, not the least of whom was a certain prophet from Nazareth. Again and again, however, the Bible represents God as working through a person or a remnant within the household of the faithful. And Jesus gave some assurances about the lasting power of his church.

In *Oh, God!*, there is not the slightest glimmer that anybody within the existing church will be anything but obstructive to the new revelation. To the contrary, not only the self-centered, avaricious evangelist with his tv spectacular rejects the message and the messenger. The other clerics of all faiths do the same, despite the miraculous evidence of the genuineness of the messenger, attested by his ability to deal with Aramaic, the common language of Palestine in the first century. Why, even Jesus found at least one sympathetic soul, albeit a timid one, among the Sanhedrin of his day!

If we are to buy the clear message of this movie, then, we wind up saying that the church of our age is utterly bankrupt. It has nothing vital to say to our times. Its clergy will reject out of hand any true prophet of God, however impressive his credentials, and when God *does* speak to us the burden of his message will be a paraphrase of Browning's oft quoted couplet:

God's in his heaven,
    All's right with the world.

Sorry, I just don't buy it. It's not only simplistic; I think it's unchristian as well. ☐

Kenneth W. Crosby is professor of history at Juniata College, Huntingdon, Pa.

Todd Smith

God can be found at church camp

I was just reading a little in the April MESSENGER when I came across an "Opinion" by Allen Heinly. As I read through the printed words, I began to shiver and tears came to my eyes. Then it came to me, "What is God?—church camps."

As Mr. Heinly expressed in his opinion, some of the experiences he had at Camp Swatara I had had also at so many Church of the Brethren camps. Since I have been at the Peter Becker Home as a BVSer I have been to Camp Swatara twice and you really can feel God's presence whatever you are doing or wherever you are at camp.

I have been to Camps Woodbrook, Mack, Bethel, and Shiloh and at none of these camps have I ever had a bad experience—even if bad weather sets in I can always feel very close to God.

The one camp I didn't mention, where I have spent most of my time, is Camp Mardela, at Denton, Md. My father was pastor at Denton and so I spent a lot of time out there. When I heard our BVS training was going to be held there I was overjoyed and I think the rest of the unit feels the same way about Camp Mardela.

For a long time I just thought camp was one week each summer to meet new friends which can be so helpful for youngsters. As I have grown older (and somewhat wiser) I am starting to respect church camps for many more reasons. Last summer when I was asked to help at Camp Mardela, I thought about the 1,500 miles I would have to travel for only two weeks of camp, but I decided in favor of camp. I had not seen Mardela in three years. The rewards were so great seeing young kids growing with the faith needed in today's world that it dawned on me that camp is not just a week of fun and games but a week of spiritual growth which a camper never forgets.

My years of camp experience fall just short of the years of my young life, which have been so helpful for me and so many other people. Every time someone mentions the name of a church camp the memories return of Mr. Calloway (handyman at Mardela) and me sitting on a couple of logs, talking or just gazing into God's beautiful world at the camp, and this is what I feel God is—"camp." ☐

Todd Smith is a BVSer from the Akron, Ind., congregation, serving at the Peter Becker Home in Harleysville, Pa.

Mrs. Aaron E. Martin

Wives may rejoice with new name

I am becoming very upset about the use of names, titles, and the like. Before we totally reject the former ways, let us look carefully at what is being thrown away, that we not discard a thing of beauty and value.

We in 20th century America have very little idea about the concept of naming, as it exists in much of the world. A name is much more than the label by which a person is identified. It embodies one's whole character—defines who and what one is—celebrates one's being. This is seen very beautifully in the Creation account.

God gave to Man (Adam) the privilege to name all the creatures that He had made. This is another expression of the charge that he gave him to have dominion (care and control) over creation. "Whatever the man called each living creature," we are told in Genesis 2:19, "that was its name." If we can name something, label, categorize it, we feel that we understand it, that we have a degree of dominion. Some cultures teach that you do not reveal your name to just anyone, lest that individual acquire power over you.

But even with this dominion, Man was in need. Seeing the need, God made provision for it. But he did not force his provision on Man. God's provision still required Man's decision. God brought "her" to the man—to name.

The name that Man gave to her was his own. "She shall be called Woman, because she was taken out of Man." In naming the one God had provided for him, the man recognized her as an integral part of himself. She was his to name, to be sure; God did not rescind the dominion that he had given. But in choosing to give her his own name, Man became complete. The two became one.

It is in the giving of the name, that the woman is elevated above all the rest of creation, to the side of the man from whom she was taken. The proper use of man's God-given dominion is the exaltation of the helper prepared for him, who can then wholeheartedly rejoice in that dominion.

So too can a woman today rejoice, to be known by her husband's name. She sees it as it is in truth, a gift of the highest order, his very being, as the Lord has made them one. She feels no loss of any former "identity"—indeed, she could have kept it, and chosen to continue through life alone. The "identity" of the two is now one, as the Lord intended from Creation.

People of God! Consider well, before you degrade the woman to less than the Lord intended. Let no one rob her of that most precious gift—her chosen identity—her husband's name! ☐

Mrs. Aaron E. Martin, now an Ephrata, Pa., resident, still retains membership in the Fellowship Congregation, La Verne, Calif.

John F. Groth

Let Brethren put first things first

In the April 7, 1978 issue of *Christianity Today*, page 61, is an article "Stock Answers." This article is a report of the union trying to force the J. P. Stevens Company to allow the union to run the company. For this is in truth what happens when the unions get control.

The part that really upset me was the statement that the National Council of Churches joined with the union in trying to force Stevens to go union. Stevens has been ready to submit to a nation-wide secret ballot by all 45,000 employees "to decide once and for all" if they want to be represented by the union. Of course the union doesn't want this. In 1976 union organizers won less than half of the 8,638 secret ballot union representation elections. Also independent public opinion surveys indicate some 60 percent of Americans opposed forced unionism. How any Christian organization can support the union is beyond my understanding. It is action such as this that is causing Brethren to say, "get out of the NCC."

I am not opposed to the principles the union stands for—after all, these are the teachings of Jesus. I am opposed to the brutal power the union "bosses" use for the enslavement of union members and their utter disregard for the rank and file of humanity. I speak as one who carried a union card for years. I feel the church should not support the union, nor give support to any organization that does. This phony "Labor Law Reform Bill," if passed, will enslave more people than at any time since the Civil War.

The point I want to make is not just about the union or the NCC, but the action of the Elgin staff and the General Board in their support of such organizations. For contrary to what the Elgin staff, General Board members, and some pastors say, a great number of Brethren are fed up with the NCC, and I might add, fed up with Elgin, too! No doubt but that they are doing some good but so are many secular organizations. I firmly believe our first goal is the salvation of souls. This does not seem to be the first priority of the NCC or of the Brethren. Jesus said, "For the Son of Man came to seek and to save the lost." He did not say he was going to lead a peace march against the Roman army or a march for civil rights. He did not lead a strike for higher wages or head up a movement for ERA or the right to abortion on demand. He knew the answer to these and all the other problems that confronted humankind was a changed heart. He knew that you cannot legislate morality. His was a constant challenge: "Follow Me." Certainly Jesus went about doing good but his heart was in the right relation to the Father before he started.

Today the church is trying to do by secular means what it should be doing by spiritual means. But we hear little about spiritual things from Brethren. Some may doubt this, but attend Conference and listen to the reports and the speakers; then you will have no doubt. Almost without exception, the speakers that feed and challenge us are from outside the Brethren. We have some outstanding persons in our Brotherhood but we seldom get outstanding ones at Conference. Most of the speakers deal with social action issues and forget there are deep needs of the soul to be met.

For 15 years we have had a steady decline of membership in the Church of the Brethren (net loss of 22,907 members). Not once have I heard Annual Conference or district conference speak to this problem. The General Board reports are glowing accounts of social action, and this is a by-product of Christian living, but, first things first!

We can spend precious Conference time to pay tribute (two times for each man) to two men who may have been well deserving, but say nothing about souls. Christ died for souls, not social progress or singing praises to men for doing a work they agreed to do. (Yes, a simple "Thank you" *is* in order.)

We spend time arguing for and condoning divorce and never once say it is a sin. We spend time arguing about educational requirements for ministers and say nothing about spiritual requirements. We spend endless time arguing for equal rights for women and minority groups and say nothing about the rights of souls. Jesus knew that a person's heart must be changed before there will be a meaningful and lasting change.

The NCC, without a doubt, is sending the best dressed, best fed, and best housed souls to hell that have ever gone there. Some may not agree, but the emphasis is on material things, not souls!

Yes, people are leaving the church. They are "fed up" with the Brethren. During the past year I have talked with a number of families that have or are planning to leave the Brethren. They give three basic reasons: "Preachers 'preach' everything but the gospel; we are associated with the National Council of Churches; and all Elgin wants is money." As I listen to these people, both in the Northern Indiana District and across the Brotherhood, I hear them saying such things as, "Our pastor crams the NCC down our throats!" "All our pastor talks about is social action, the ERA, civil rights, and world needs. He has forgotten that I have a soul that needs to be fed!" "Our district executive doesn't seem to care either. I wouldn't know him if he walked in the door. He spends his time in the office or visiting with the pastor. He never talks to us about our problems!" "Elgin doesn't seem to care about the local church except to ask for more money!"

I recently received a packet of flyers to put in our Sunday bulletins. They were from Bob Neff, our general secretary. I quote part of his statement: "I urge you to give generously to your own church so that, in turn, it can undergird our shared ministries, among which are the following . . . " He then mentions a number of projects and services (and these are good and we should be doing them), but he says nothing about projects to win souls, nor does he mention any kind of help for our struggling churches. These are statements that you hear again and again. Then add some of the action going on in Elgin, and we wonder if *anyone* is listening.

I speak of such as:

Sending people out in Brethren Volunteer Service who do not believe in Christ; neither will they permit a prayer to be said in their presence. *(The writer refers, no doubt, to isolated cases where individual BVSers have given offense. While BVS does, in fact, accept some volunteers who are not professing Christians, it requires all BVSers to exhibit a willingness to examine and study the Christian faith.—Ed.)* These people do not represent my church, nor my Christ. I wonder why anyone in Elgin would think they have the authority to do such a thing. I feel sure Annual Conference would never approve of such a thing!

And what about the General Board refusing to meet in states that have not ratified the ERA? This is surely a callous

CLASSIFIED ADS

RESOURCES—For Teaching Deaf Persons: Supplemental teaching materials based on the Kindergarten Foundation Series materials are being created quarterly by Rachel Zehr of Normal, Ill., for use with deaf children in Lancaster, Pa. These materials will be made available to interested groups this fall. Write to Congregational Literature Division, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683 for more information.

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TRAVEL—to the Holy Land. 10-day tour of Israel from March 14-23, 1979. The price of $1,133 includes air fare from New York City, hotels, 3 meals a day, tips, all ground transportation, guides, transfers and baggage handling. For further information contact tour hosts Rev. John Harpold, R. 3, Box 33, Thurmont, MD 21788, (301) 271-4692 or Rev. Lerry Fogle, R. 7, Box 598, Frederick, MD 21701 (301) 662-6085.

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#46 8/78

disregard for our brothers and sisters who live in these states. I think Annual Conference should make this decision as it affects all of us. Now if some of the Board members don't approve, they can resign. They don't have to serve if they don't want to. There are other competent people available!

Then comes the recent action of the General Board in voting to accept a committee's recommendation that the Board appoint one-fifth of the Board members to insure a more equal representation on the Board. Of course this action must come to Annual Conference for a final decision, when the study committee reports in 1979. But what a waste of time and money, and Conference time, in view of the action taken by the delegates at Richmond last year. Yes, the names of competent men and women should be on the ballot and if the delegates vote all men or all women, so be it. This is the democratic way and anything else smacks of dictatorship.

Yes, I believe the church must be on the cutting edge. The church has been responsible for many significant social changes through the years but always they spoke with a voice filled with spiritual power. Today, that voice seems to be lacking.

Jesus said to Peter, "Feed my sheep." He knew that if the flock was taken care of, it would produce. His way, and only his way, will work today. When persons, called of God and ordained of God, stand in pulpits and preach the "good news," the salvation that Jesus offered to every one, then hearts will be changed and these changed hearts will change the social climate of the world. Then we will not need the National Council of Churches, labor unions, or any other such organizations.

Let me sum it up in the words of Jesus, "Seek ye first the kingdom of God, and his righteousness and these things shall be yours." The first thing is a person's heart must be changed and be right with God. Nothing else will matter until this happens; then these things will be added. I believe "these things" are what we eat, drink, wear, and are anxious about. And I believe our anxiety will include women's rights, minority rights, civil rights, unborn babies' rights, and all rights that affect humankind.

Now, if you feel, as many do that are leaving the church, that we should not be in the NCC, nor should we support the union or any other such group, do not leave the church. But, rather, write to Elgin and express your viewpoint. For in spite of such expressions as "the royal hierarchy" and "the power structure" in Elgin, these staff and Board members are neither. Some of them do give the impression that "I am the one, there are none beside," but they are not. They are hired to carry out the directives of the people. They are not hired to make policy for the Church of the Brethren. We, the rank and file of the membership, make the policy as we send our delegates to district meetings and Annual Conference. This is the democratic way and the last I knew we still didn't have a pope and some bishops running things.

The names and addresses of the Elgin staff and the General Board members are available in every pastor's office of our Brotherhood. Write to these people; I think they will listen. *(They would be delighted to hear from you.—Ed.)* ☐

John F. Groth is pastor of the Yellow Creek congregation in Goshen, Ind.

Jinny Keller

Solidarity gives workers power

"But the most beautiful of all doubts is when the downtrodden and despondent raise their heads and stop believing in the strength of their oppressors."—Bertolt Brecht.

During the nearly four-month United Mine Workers strike last winter, I found myself sympathetic with the miners' struggle and anxious for the outcome. Selfishly, I was concerned because the strike affected my personal energy consumption. Moreover, I was concerned about the potentially healthy effect of the mine workers' attempt to exert control over their lives, on the entire, national labor force.

Perhaps I empathize more readily with the mine workers because I have worked in a factory, where I was relatively powerless to determine my wages and work conditions. Although I worked there only two summers, many of my co-workers had spent over 10 years at the same monotonous task. The workers, mostly women, were afraid to threaten the powerful, impersonal executives, with whom they had very little contact. They feared losing the jobs they desperately needed. Therefore, we were all subject to the profit-oriented control of the company and, willingly, did its drudgery for minimum wages.

Tired of risking their health for the sake of the company's production rate, the mine workers refused to be taken for granted. In an occupation where worker fatality is seven times more likely than for the average American worker, safety and health benefits are crucial issues.

As a means of protection against working in unsafe mines, the mine workers want the right to wildcat strike. They cannot be completely safe from black lung disease or the possibility of a cave-in, but they can force the operators to improve the working conditions.

To insure the right to have a voice in the determining factors of their lives, such as hazardous jobs, the mine workers had to give up almost four months of pay.

Significantly, the United Mine Workers had the organization and determination to endure such a long strike. Willing to make sacrifices to help their co-workers, the mine workers displayed massive cooperation, unusual in our competitive, individualistic society.

We can support valid strikes with tolerance of the temporary inconvenience caused by halted production. Support can come also from recognition of the problem and its causes.

My co-workers in the factory and workers everywhere need to witness the mine workers' courageous attempt to meet their human needs. We all, regardless of our occupation, need to see how their strong solidarity and supportive, community effort gave the workers the power to challenge and put a check on the system. ☐

Jinny Keller is a student at Manchester College, North Manchester, Ind.

turning points

Licensing/Ordination

Robert W. Barnes Sr., ordained Apr. 30, 1978, Reading, Northern Ohio

Timothy L. Bartholomew, ordained Apr. 16, 1978, Baltic, Northern Ohio

Roger Strauss Cruser, licensed Apr. 23, 1978, Strait Creek, Southern Ohio

Joseph Daniel Long, ordained May 14, 1978, Welsh Run, Mid-Atlantic

Karl Allen Schrock, ordained May 7, 1978, Hagerstown, Mid-Atlantic District

David Dean Shetler, licensed Apr. 9, 1978, Walnut Grove, Western Pennsylvania

Cullen Thompson, licensed Apr. 23, 1978, Lake Breeze, Northern Ohio

Pastoral Placements

Mark S. Bendes, from Bethany Seminary, to New Haven, Michigan

Betty and Curtis Coffman, from Battle Creek, Michigan, to Morning Star, Pompano Beach, Florida Puerto Rico

Wayne L. Fesler, from Fredericksburg, Northern Plains, to Phoenix, Lynnhaven, Pacific Southwest

Wendell P. Flory, from Flower Hill, Mid-Atlantic, to Easton, Peachblossom, Mid-Atlantic

Francis Jr. and Jean M. Hendricks, from Bethany Seminary, to Sheldon, Northern Plains

Fredric Jenkins, from Chicago, First, Interim, Illinois Wisconsin, to full-time Chicago, First

Mary E. Jessup, from Bethany Seminary, to Decatur, Illinois Wisconsin

Donald L. Kline, from Lynchburg, Virlina, to Peoria, Illinois Wisconsin

Wallace B. Landes Jr., from Bethany Seminary, to Bush Creek, Mid-Atlantic

Charles Nettleton, from Holmesville and Beatrice, Western Plains, to Lena, Illinois/Wisconsin

Nelda Rhoades, from secular, to Bethel, Northern Indiana

Timothy Snell, to Laton, Pacific Southwest

William C. Stovall, from Bassett, Virlina, to Hopewell, Virlina

Lee A. Weaver, from Pine Glen, Middle Pennsylvania, to Williamsburg, Middle Pennsylvania

Harold and Lois Wenger, from secular, to Middletown, Southern Ohio

Alan L. Whitacre, from Dayton, Southern Ohio, to Ambler, Atlantic Northeast

Mark Wolfe, from Cave Rock, Virlina, to Pulaski/Hiwasee, Virlina

Victor Young, to Liberty, Southeastern

Wedding Anniversaries

Mr. and Mrs. Arley Baker, Santa Ana, Calif., 56

Mr. and Mrs. Clyde Baker, Fort Wayne, Ind., 57

Mr. and Mrs. Robert Bitner, Gettysburg, Ohio, 50

Mr. and Mrs. Macy Bowman, Martinsville, Va., 60

Mr. and Mrs. William Burgin, Hutchinson, Kan., 51

Mr. and Mrs. Martin DeKoning, Mount Morris, Ill., 50

Mr. and Mrs. Alfred Eckroth Sr., Elizabethtown, Pa., 58

Mr. and Mrs. Chester England, Everett, Pa., 62

Mr. and Mrs. Ray Fleming, Pontiac, Mich., 53

Mr. and Mrs. Everett Fritz, Hiawatha, Kan., 65

Mr. and Mrs. Hollis Green, Osceola, Ind., 50

Mr. and Mrs. Esta Hill, Osceola, Ind., 50

Mr. and Mrs. Charles Laher, Everett, Pa., 59

Mr. and Mrs. Vic Lesamiz Sr., Tonasket, Wash., 60

Mr. and Mrs. Roy Myers, Hartville, Ohio, 56

Mr. and Mrs. O. T. Rader, Cloverdale, Va., 50

Mr. and Mrs. Herbert Rhodes, Osceola, Ind., 50

Mr. and Mrs. Chester Snider, Cloverdale, Va., 50

Mr. and Mrs. Lawrence Snyder, Osceola, Ind., 50

Mr. and Mrs. DeLoss Thompson, Marshalltown, Iowa, 50

Mr. and Mrs. Charles Zunkel, Nappanee, Ind., 50

Deaths

Allen, Myrtle, 87, La Verne, Calif., Mar. 24, 1978

Anderson, Curvin, 61, Loganville, Pa., Apr. 2, 1978

Appel, Mary, 72, Cumberland, Md., May 7, 1978

Armstrong, Mary Elizabeth, 75, Baltimore, Md., Apr. 29, 1978

Beckwith, Ada M., 93, Boise, Idaho, Dec. 7, 1977

Bennett, Theodore, 62, Cumberland, Md., Mar. 17, 1978

Bowman, Fred A., 74, Roanoke, Va., Apr. 17, 1978

Boyer, Adula, 88, Hutchinson, Kan., Feb. 3, 1978

Burke, Marguerite S., 79, Milford, Ind., June 4, 1978

Butterbaugh, Paul, 67, North Manchester, Ind., Apr. 17, 1978

Carman, John, 73, Council Bluffs, Iowa, Apr. 18, 1978

Christensen, Jewell, 80, Lacey, Wash., Apr. 4, 1978

Crabill, Carrie M., 68, Washington, D.C., Feb. 25, 1978

Deaton, Daniel, 58, Portland, Ind., May 6, 1978

Dillman, Alta, 69, Peru, Ind., Apr. 26, 1978

Drew, Joyce, 43, Cumberland, Md., Apr. 19, 1978

Ebersole, Paul, 77, Hershey, Pa., Jan. 30, 1978

Evans, Edna, 73, Pleasant Hill, Ohio, Apr. 26, 1978

Farmer, Oba, 82, Indianapolis, Ind., Apr. 7, 1978

Fishbaugher, Ella Mae, 80, Preston, Minn., Apr. 21, 1978

Fluke, Mont, 82, Altoona, Pa., Feb. 9, 1978

Fogleman, Melvin L., 70, Loganton, Pa., Apr. 27, 1978

Forney, Maria, 72, Mount Joy, Pa., Apr. 10, 1978

Garcia, George, 77, Covina, Calif., Mar. 14, 1978

Gass, Ramie, 77, Cabool, Mo., Feb. 13, 1978

Gigandent, Ida, 93, Dayton, Ohio, Apr. 6, 1978

Grimm, Marian Pearl, 78, Altoona, Pa., Dec. 10, 1977

Hardman, Clara, 97, North Manchester, Ind., May 8, 1978

Hardman, Hattie L., 98, Lowpoint, Ill., May 9, 1978

Hartman, Rodney, 21, Dayton, Va., Apr. 1, 1978

Hatcher, Herbert, 68, Roanoke, Va., Mar. 13, 1978

Haven, Helen M., 68, Pleasant Valley, Va., Dec. 12, 1977

Hiatt, Maude Belton, 77, Mount Airy, N.C., May 9, 1978

Hileman, Truman, 47, Youngstown, Ohio, Mar. 26, 1978

Himes, Loretta M., Frederick, Md., Feb. 14, 1978

Hoffman, Samuel, 72, York, Pa., May 5, 1978

Hollen, Emery, 76, Dayton, Va., Apr. 21, 1978

Hollinger, Edna, 83, Neffsville, Pa., Apr. 3, 1978

Hostetter, A. Irvin, 92, Hanover, Pa., Apr. 26, 1978

Johnson, Mildred L., 74, Canton, Ill., Apr. 5, 1978

Kaetzel, Ronald S., Frederick, Md., Feb. 17, 1978

Kelso, Dottie, 82, Leeton, Mo., May 16, 1978

Kniss, Kathryn, 84, Lanark, Ill., May 4, 1978

Leckron, Marie Styers, 77, Anderson, Ind., Apr. 20, 1978

Long, Edgar H., 91, Boonsboro, Md., Apr. 15, 1978

McGar, Talbot, 70, Seattle, Wash., Apr. 16, 1978

McLeary, Mrs. Donald, 56, Johnstown, Pa., Mar. 20, 1978

Miller, Keith G., 27, Staunton, Va., Aug. 23, 1977

Miller, Laura E., 84, Cando, N.D., May 3, 1978

Minnich, Luke A., 84, Fresno, Calif., Aug. 31, 1977

Moberly, Dexter D., 68, Waterloo, Iowa, May 4, 1978

Mock, Mary, 74, Winona Lake, Ind., Mar. 18, 1978

Murray, Mary Catherine, 67, Hutchinson, Kan., May 1, 1978

Myers, Elizabeth, 77, Narberth, Pa., Mar. 5, 1978

Nair, John P., 74, Somerset, Pa., Aug. 20, 1977

Newman, Earl, 60, Peru, Ind., Mar. 5, 1978

Parks, Wally, 87, Cle Ulum, Wash., Mar. 18, 1978

Schmidt, Ethel, 70, Santa Cruz, Calif., Feb. 24, 1977

Simpson, T. H., 86, Newton, Kan., Apr. 17, 1978

Sines, Walter, 39, Cumberland, Md., Mar. 1, 1978

Smith, John, 61, North Manchester, Ind., May 11, 1978

Snare, Kenneth V., 67, Marion, Ohio, Apr. 12, 1978

Speicher, Mary, Boonsboro, Md., Apr. 21, 1978

Starz, Victor, 77, York, Pa., Apr. 25, 1978

Straw, Minnie, 89, Harrisburg, Pa., Apr. 7, 1978

Sullivan, Noah, 78, Hershey, Pa., Apr. 12, 1978

Swank, Ray R., Kensington, Md., Mar. 25, 1978

Tyler, Hazel, 56, Warrensburg, Mo., May 4, 1978

Van Dyke, Cora, 91, Long Beach, Calif., Mar. 5, 1978

Weaver, Katherine, 92, Huntingdon, Pa., Mar. 4, 1978

Wenger, Abram, 62, Mount Joy, Pa., Apr. 15, 1978

Wenger, John H., 59, Chambersburg, Pa., May 12, 1978

Wilson, J. Perry, 92, Weyers Cave, Va., Mar. 30, 978

Wray, Frank, 81, Walton, Ind., Apr. 23, 1978

Hanoverdale: Youth club continues to be a vibrant community ministry

The Hanoverdale Church of the Brethren, the parent fellowship of the Big Swatara congregation in Pennsylvania's Atlantic-Northeast District, has completed its seventh year of Youth Club activity, making it one of the oldest programs of its kind in the denomination. Initiated in 1971 by former pastor Ira Petry, the ministry is a primary evangelistic and service thrust into the rapidly growing community surrounding the church site. Hanoverdale is located midway between metropolitan Harrisburg, the state capital, and tourist-oriented Hershey.

Hanoverdale's Youth Club meets weekly between September and April. Enrollment averages 23, including children in grades five to 10. In addition to a hot dinner, participants share in three 40-minute periods for Bible study, activities, and choir.

At least 20 members of the congregation regularly contribute volunteer leadership for the program. Many others are utilized through the year as "guest" resource leaders providing the club with a special activity. Unique hobbies of church members, travelogues, and interesting experiences are all solicited to add to the variety of learning opportunities. Community and district persons are also engaged as presenters. A well-received program this past year consisted of an indoor "walk in the woods" via slides church member Steve Geesaman had taken. Other programs included a puppet show and a drama of Jesus' triumphal entry into Jerusalem.

Miriam Frysinger, wife of the director and curator of the District Filmstrip Library, Hiram Frysinger, has been the Youth Club director since 1973. She reports encouragement at how supportive the congregation has been of the special ministry. "We have never wanted for leadership," she says, happily. People have so readily agreed to give programs, and once our teachers have gotten started they want to continue." The present pastor, Joel Kline, endorses the ministry and teaches the Bible study for the ninth and 10th graders.

Miriam especially notes the progress the congregation's youth have made in music since the program was begun. "They have learned to sing in parts and choir attendance and enthusiasm has noticeably increased. The choir sings once a month during the Sunday morning worship service." The choir directors are also volunteers.

Hanoverdale's Youth Club is providing an arm for the congregation to reach out to the surrounding community, which has changed within the past 10 years from a rural flavor to a bustling suburban neighborhood. Following the end of the club program in April the congregation conducts a comprehensive community visitation of both good will and evangelistic invitation. The effort has produced several new families for the church fellowship.

Last year the denomination's Parish Ministries Commission published a handbook for Youth Club ministries written by Emily Mumma. To state the purpose for such a program in the local church the handbook quotes from a letter the Hanoverdale congregation sends to parents of Youth Club enrollees: "When all kinds of pressures are working to shape the minds and lives of our children to conform with popular images, a profound concern for the spiritual and moral development of our children is urgently needed. Both parents and church members are and ought to be concerned . . . . It is out of the context of concern that the Youth Club program has come to play such a vital role."—FRED W. SWARTZ

Fred W. Swartz is editor of Agenda *on the Communications Team.*

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Lewistown: Small church makes life easier for an entire community

It was on one of those cold, wintry Saturday nights in February that the Willing Workers Class, comprised of middle-aged couples, met for their regular bimonthly meeting. The basement of the Maitland Church, five miles northeast of Lewistown, Pa., has been the place where many kinds of decisions have been made over the years. The church was built prior to 1856 with half of the basement finished as a meeting room. It was here that the word "hemodialysis" was first used in our church.

During the course of the business portion of the class meeting, the discussion turned to possible methods of initiating a Christian outreach. Shirley and Fred Richard expressed concern about several Lewistown residents who are dependent upon a blood-cleansing, renal-dialysis machine to maintain their health. The closest such machine was at Mountain View Hospital at State College, about 30 miles away. Users had to travel that distance three times a week, over Seven Mountains, regardless of weather conditions or their own physical strength. One of these persons was Jim Canfield, regional editor of the local newspaper.

As the class discussed the possibility of establishing a fund for the purchase of one or more of these machines for the local hospital at Lewistown, it was felt that our church should set the example and challenge the churches of the community with a dollar-per-member gift. Shirley was asked to contact the local radio station and newspaper to share the concern of the class.

Two weeks later our church gave $200, actually representing $1.50 per member for the Maitland church. The radio station taped a question and answer telephone conversation with Shirley and played it three times during one day as part of the local news reports. Mr. Canfield reported in his column, "Off the Clipboard," an interview with Shirley and revealed his own interest in such a project. With those beginnings interest began to increase.

The hospital board of managers became very much aware of the interest of the community in this matter and voted affirmatively to incorporate this unit at the hospital. A number of organizations, businesses, and clubs gave their support and several families contributed in the form of memorials. By the middle of last April, over $19,000 had been given toward the purchase of the machines and the establishment of the unit with a high percentage of this amount having been given by area churches.

As we reflect back on that Saturday night in February and what has happened since, it is with thanksgiving to the Lord that we have been able to be a part of the larger community and to inspire it to see and meet the need of those who must "live on a machine." We consider it a great privilege to have made it easier for them by bringing this vital equipment closer. —Wilbur E. Fether

Wilbur E. Fether is pastor of the Maitland congregation in Lewistown, Pa.

Above: *Ranch worker Manuele Sanchez (left) and Katherine Swartz begin a comfort-tying project.* **Below:** *Manuele and Happy Swartz display the completed comfort.*

Glendale: Church women knot loving friendships with needle and thread.

An active, productive ministry to families of a farm labor camp in Glendale, Ariz., is literally a comforting project! At least that's the way the women of the Glendale Church of the Brethren feel about their biweekly quilting visit with the mothers of the camp.

Every other Thursday afternoon, weather permitting, the two groups of women meet under a shade tree on the camp's gravel parking lot to tie warm and cheery comforts for the migrant families.

To be sure, this is no terminal or irresponsible ministry. It started 20 years ago when the women of the Glendale Church learned through the Arizona Council of Churches that helping hands were needed at migrant camps. They were aware that one such camp was in their area and they decided to see what they could do.

Mrs. Alvin Swartz remembers their initial visit in October 1958: "When we had our first trip to the migrant camp, we agreed later that we didn't know who was the most scared—we or the migrant women." The comfort project was decided when a woman at the camp said her children cried because they had to sleep on the floor and there were not enough covers.

"We have been making comforts together ever since," Mrs. Swartz continues, "And we have not found a place to quit. People were destitute when we started there. Today, things are somewhat better."

At first the church women saved clothing to take along for a "thrift sale," charging a nickel for a pair of shoes and a dime for trousers. It was important for the people to pay something for the clothing for their own investment in the total project. All proceeds were used for the comforts, according to Mrs. Swartz.

Now as they go each time to the camp the church workers take along material scraps for the camp women to select what they want to cut into squares for their quilt top. Occasionally a migrant woman will provide her own material, making her quilt doubly special.

The project is aided by an anonymous donor who gives $100 to the church women annually for the purchase of yarn and thread and other necessary materials.

Children in the camp usually see the church women arrive before their mothers do and run inside to alert them. Quickly the quilting frame is set up under the trees and those not working in the fields and others interested join the comfort project.

Usually six to ten camp women participate in each Thursday's quilting. The language barrier is surmounted by the help of a few interpreters, sign language, laughs, and smiles. The fellowship is invaluable.

Sometimes the group shares a hymn or other singing or the Lord's Prayer. The children look forward to a box of magazines and a small candy treat which the church women bring. "With the participation of more volunteers we could offer a constructive program for the children," Mrs. Swartz points out.

Occasionally the church women introduce an instructive diversion from the comfort tying. One week the camp women were taught how to make macrame plant holders. At the conclusion of the successful project each woman was presented with a plant. "They went home rejoicing," recalls Mrs. Swartz.

The church women also provide special parties at Christmas and Easter and a bundle of clothes and supplies for new babies. Used towels and sheets are especially welcomed. Other projects include making pillowcases, aprons and wastebaskets.

"We love to go there and the ladies enjoy having us," concludes Mrs. Swartz. "I have enjoyed the friendship of those women over the years."

"And," adds Gladys Jacobs, a church worker, "It helps *me* when I help them!" —Thelma Heatwole

Thelma Heatwole is a member of the Glendale, Ariz. congregation.

If songs were left unsung

One day near the end of the Conference week in Indianapolis, a person at one of the floor mikes made a statement which astonished me. If I understood the brother correctly, he feels that MESSENGER errs in featuring stories about persons, praising them to the neglect of God.

That was certainly a different way of looking at what I thought had been one of our strongest features. Far from neglecting the Creator's due, I see our stories about persons as being a very fundamental way of praising God and advancing the kingdom.

The apostle Paul saw the folks at Thessalonica as being useful that way also, commending them for being "imitators of the Lord," for being inspired so that they "became an example to all the believers. . . . " Who among us has not been inspired by the lives of our favorite Brethren "saints," either persons we have worked alongside, or persons whom we have known from MESSENGER stories?

Like Ken Morse, who wrote last month's editorial, we all have a list of persons whose lives have touched our own and for whom we might order (in Ken's words) "a small peal of bells."

One saint whose life touched that of many was Marguerite (Peggy) Burke, who died this past June 4. Nurse Peggy and her doctor husband, Homer L. Burke, went to Nigeria in 1924, the third couple on that field, and planted there the seeds of medical work that blossom today in the much acclaimed Lafiya program. The Burkes last returned home from Nigeria in 1975, 51 years after that planting—51 years that were interspersed with periods of service in the US and Puerto Rico. It would be interesting to know the number of persons in this world today who work a little bit harder at doing good, just because somewhere, sometime, they knew a saintly woman called Peggy Burke. And what a joy at Indianapolis to see 81-year-old Homer, so recently bereft of his wife, bravely carrying on, serving as the Annual Conference house doctor.

At Conference we were moved—many of us to tears—by Peter Michael's gripping audio-visual story of Civil War peace martyr John Kline, made more poignant for me by having that same day conversed with Ven Pak Studebaker, widow of Vietnam War peace martyr Ted Studebaker.

How infinitely poorer we all would be if Ted's story were left untold; if Andy Murray's ballads were left unsung; if, for all the saints whose lives have touched us, the bells were left unpealed. I for one cannot believe that we risk divine jealousy and displeasure by sharing the stories of the loving, faithful servants in our midst.

God *is* love. The way for us to get to know God is to see that divine love reflected in the only mirror that picks up its image—the human heart. If MESSENGER can serve to hold up that mirror, surely it is a service to our readers not to be despised. Definitely, let us "sing the great Redeemer's praise," but the sweetest praise songs I know are the ballads sung in the lives of those who love God.—K.T.

(Continued from page one)

asked you to make the correction in our address to "Mrs." I guess I had never realized until then just how poor a penman I am.

Recently I heard a lecturer from Kansas State University state "the best place to make contributions to help the needy is through your local church." In that respect I feel the Brethren surely must rank close to the top.

P. E. Rhine

Winfield, Kan.

ACCEPT THE CHURCH'S FAULTS

You challenged us to comment on the letter of Brother Myron Horst (May Letters), and to tell about the good things in the Church of the Brethren. There wouldn't be room, and the editors know what is good about us as well as we do. Brother Horst lists a number of things he doesn't like about the Church of the Brethren. I agree with him; I don't like *some* of them either. Our church is not perfect, probably because there are not enough perfect people.

I left another denomination and joined the Brethren because they had some things we didn't have, and I wanted them. I hope Brother Horst is not thinking of leaving his church. I have been Brethren for a long time, and feel no obligation whatever to remain Brethren—that is, if I find something better. So far, I haven't.

A neighbor wanted me to to invite him to join the Church of the Brethren. I told him to stay out. I told him that in the Church of the Brethren he would find what he would find in the church in which his family are members—sinners saved by grace. He chose to join with his family. And so I say to others like him and to his critics, if any, find out what the Brethren believe and practice, and you will have a reason to stay with a church that has all these faults. And don't be too hard on a man for being dissatisfied.

Alfred Alling

Cabool, Mo.

SOME OF US LOVE OUR CHURCH

As soon as I saw Myron C. Horst's letter in the May Messenger I was so distressed I jotted down some things right away. If I don't send it now it will probably lay on my desk for months.

At least this has given me a chance to air my feelings. Please be assured some of us out here love our church.

Here are a few things I like about the Brethren:

1) In the Messenger I read of the good works of many persons, which gives me inspiration and sometimes new insights in living the faith.

2) Brethren teachers and leaders who are knowledgeable in Hebrew and Greek and who can lead us to the intent and original meaning of biblical passages.

3) Strong doctrines that challenge us to make our faith a guiding influence in all our daily actions.

4) Church organization which makes lay persons the deciding power so that decisions on church practices and other matters are not simply handed down from one central authority.

5) A denomination which challenges us to the simple life.

6) A denomination that stresses servanthood. Saints are always servants (See Mark 9:55; also refer to the example of Jesus, and see Phil. 2:7).

7) A denomination which does fantastic work (far beyond what I would expect from a denomination our size) to help others in need, because of poor financial conditions or because of some disaster.

8) Our pacifist stand.

9) Love feast and communion.

10) The principle of the priesthood of *all* believers.

11) Dedicated, hard-working, inspiring lay persons in our congregations.

12) Annual Conference, a time of inspiration (Bible studies, worship services), fellowship (important because of the support received through visiting with many like-minded Christians), decision-making concerning the direction of the denomination (which is also very inspiring).

I am not Brethren from birth, but I was glad to discover the Brethren and am grateful to be a member. The beliefs of our church and the vision it has are an inspiration to me.

Joan Young

Everett, Pa.

YES, THERE IS GOOD NEWS

I am always dismayed when I read sharp criticisms of the Church of the Brethren and of Messenger as appear in the Letters section fairly often. There is a great deal *right* with our denomination, I think, and yes, there is "good news" about the Brethren and about Messenger.

I am one of the cover-to-cover readers of Messenger. Reading all about Joyce Miller (May) is sheer delight. The article about "The King and the Servant" is great—we spent a blessed day at Koinonia Community last February.

Joel Thompson's article "Energy is a Moral Concern" is especially timely. I had the privilege of participating in the demonstration at Rocky Flats, Colo., April 28-30. Nuclear energy and nuclear arms are inextricably tied together; that is the word from knowledgeable scientists. These are modern day prophets. There was this and much more to inspire and stir us to action.

Jim Brooks' Opinion piece was like a breath of fresh air. What a shameful lot of prejudice and unthinking indictments have been conjured up about our fellow human beings who happen to have a different sexual orientation. Thanks to you, Jim, for your thoughtful and incisive remarks.

Arlene Sheller

Eldora, Iowa

STILL A BIBLICAL PEOPLE

The Church of the Brethren is one of the most active denominations in serving the material needs of our less fortunate brothers and sisters. This should not be discredited as righteousness by works, since Matthew 25:31-46 says we will be judged on the basis of what we did "for one of the least." Salvation is God's goodness through faith in Christ, but we will be judged on the basis of our works. The Book of James reminds us that "faith without works is dead" (Jas. 2:17). The Church of the Brethren has works *with* its faith.

Another good thing about our church is the witness for peace which it has maintained throughout its history. At times it has been a weak witness. However, the majority of Christians have failed to recognize this part of Christ's message.

Annual Conference has made mistakes, but its decisions have been attempts to apply the eternal Scriptures to the situations of our day. Although there are a variety of views on biblical authority we are still a biblical people.

May the Holy Spirit guide the Church of the Brethren as it attempts to be an effective and obedient part of the Church of Jesus Christ.

Larry Seilhamer

Stephens City, Va.

IF I HAD A HAMMER . . .

Here is one of the many things I like about the Church of the Brethren:

We are a living, growing, working community of believers. Yes, Mr. Horst, Christ "gave up his hammer and nails to preach and convert," but he never stopped serving with his works. Christ performed many miracles while he was preaching and converting. However, some of us in the Church of the Brethren cannot perform miracles, and are not great preachers and must settle for serving with hammers, nails, and all other God-given tools and abilities.

Those of us whose abilities include preaching and converting should definitely do so, but let the rest of us continue to serve in the best way we can. Preaching without serving is like teaching without curing.

David Miller

Huntingdon, Pa.

NOT OVERWHELMED WITH EDICTS

Here are some of the things I like about the Church of the Brethren, my church:

1) It does not overwhelm me with edicts and pronouncements.

2) Its Conferences and other assemblies are usually well planned, avoiding waste of time by busy people.

3) Its teaching is not limited to observance of the Ten Commandments.

4) It tells us through Messenger of laudable work by others, inspiring us to do better.

5) It does not limit membership to literalists and fundamentalists.

6) It encourages "works" while it teaches "doctrine."

7) It is as well organized as any similar group, better than many.

8) It is aware of our frailty of loving luxury and challenges us to arrange our priorities well and wisely.

9) It encourages us to serve "with hammer and saw," knowing that is the only way some of us can teach or preach.

10) It does not limit its membership to saints.

Jay G. Myers

Redlands, Calif.

MORE NEW BOOKS FROM THE BRETHREN PRESS

A Future With Hope

Harvey S. Kline and
Warren M. Eshbach

This book about aging seeks to help us understand the aging process—our own as well as that of others. "We are all going to be old some day," the authors remind us, "and a perspective on the process of aging, caught at an early age, will enhance one's understanding and acceptance of every individual."

Approaching the subject of aging from the Christian viewpoint, the authors survey the biblical attitude toward aging; discuss the adjustments in lifestyle and the physical and emotional changes that accompany one's advancing years; and refute the stereotype of the elderly as persons chronically ill, senile and incapable of normal activity. *A Future With Hope* speaks to the church and the family as the prime agents for helping persons grow older with hope and respect.

Harvey Kline is administrator of the Brethren Home in New Oxford, Pa. Warren Eshback is a pastor and served four years as chaplain of a home for the aging. **$2.95** plus $.45 p&h.

Flamed By the Spirit

Dale W. Brown

How shall we, the church, respond to the Spirit-movement of our time? Can we open ourselves to be truly flamed by the Spirit, while testing with discernment the many spirits in our midst?

Dale W. Brown addresses questions such as these with a clear and prophetic style. Drawing on the New Testament itself for his chapter titles, the author highlights four themes central to the biblical writers: "The Spirit Gives Life," "The Lord is the Spirit," "The Fellowship of the Holy Spirit," and "The First Fruits of the Spirit." A brief postscript on the Trinity supplies helpful clues for appreciating the fullness of God in the biblical story. *Flamed By the Spirit* concludes with study questions on each chapter to enable readers to carry further the discussion which the author begins.

Dale Brown is Professor of Christian Theology at Bethany Theological Seminary, Oak Brook, Illinois. **$2.95** paper plus $.45 p&h.

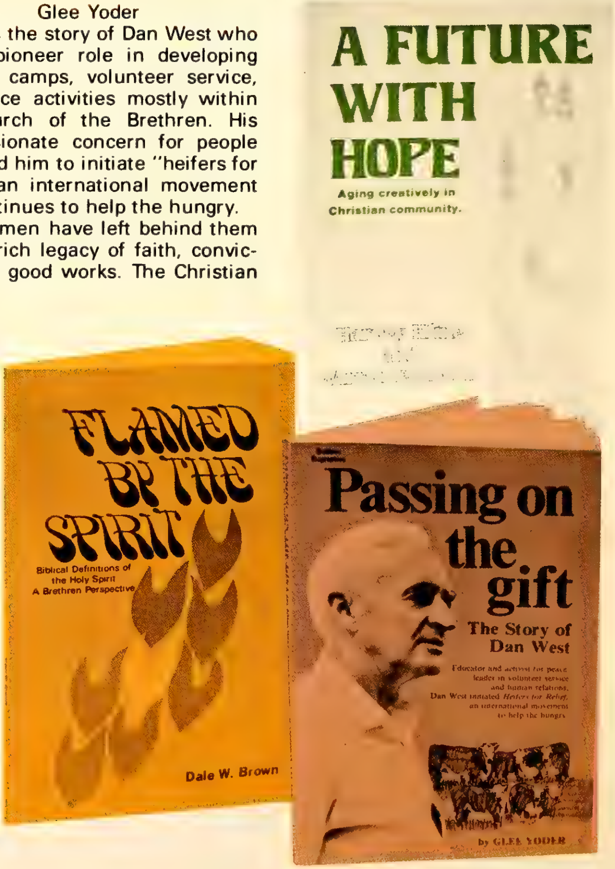
Passing On the Gift

Glee Yoder

This is the story of Dan West who had a pioneer role in developing summer camps, volunteer service, and peace activities mostly within the Church of the Brethren. His compassionate concern for people prompted him to initiate "heifers for relief," an international movement that continues to help the hungry.

"Few men have left behind them such a rich legacy of faith, conviction and good works. The Christian principles for which he stood would, if applied, put an end to the major disturbances of today's world."—*Andrew Cordier, former Undersecretary, United Nations.*

"Dan West was a dreamer of dreams and a doer of deeds. Not too busy doing to dream, not too busy dreaming to do."—*Editorial in the Evangelical Visitor.* **$3.95** paper plus $.45 p&h.



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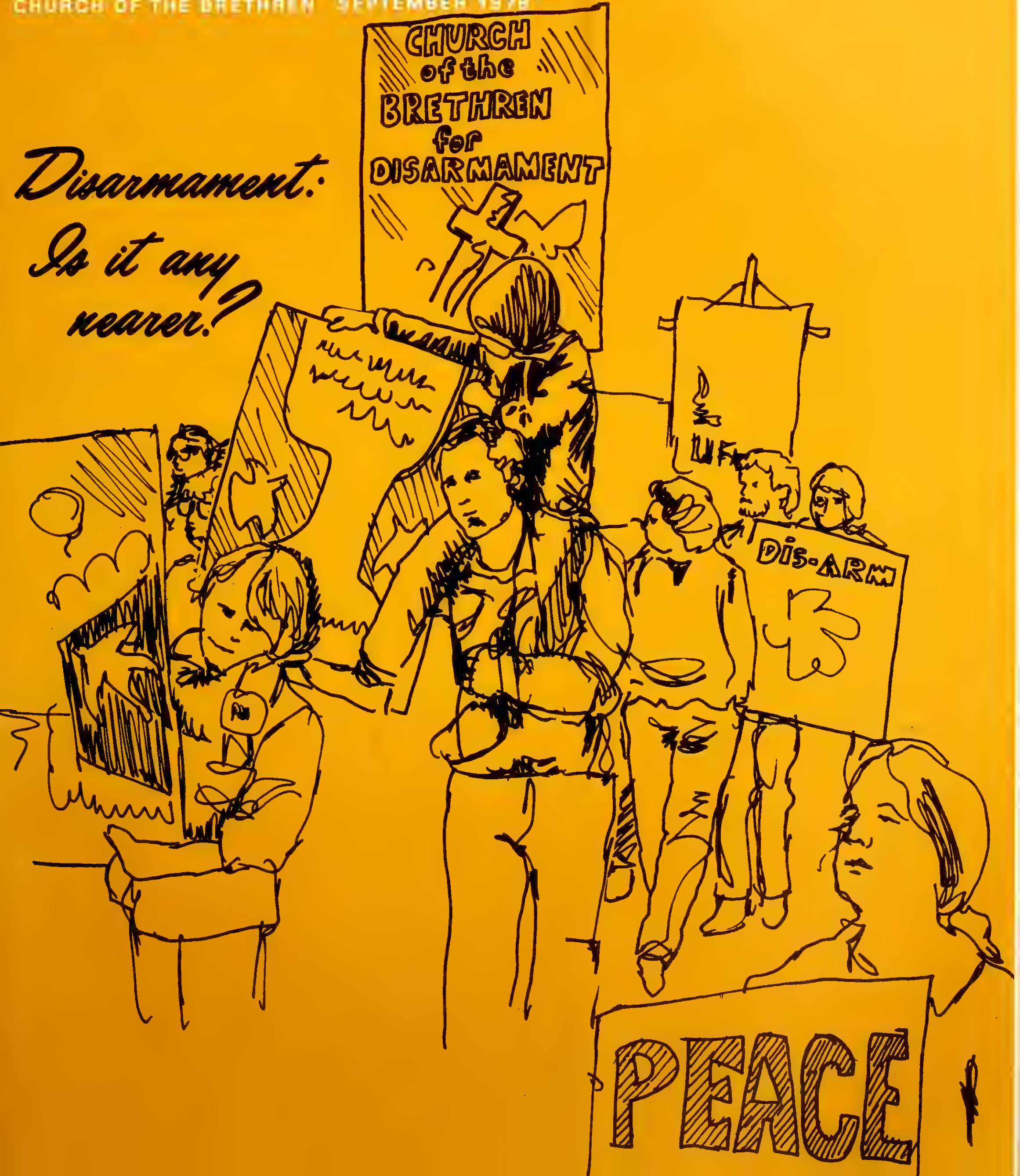
CHURCH OF THE BRETHREN SEPTEMBER 1978

Disarmament: Is it any nearer?


CHURCH of the BRETHREN for DISARMAMENT
DIS-ARM
PEACE

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15 **Is Any Among You Sick?** The church is called to be a healing community. Larry D. Fourman lifts up the Brethren ordinance of the anointing service. When it is carried out in the name of the Lord, the writer says, miracles occur.

18 **Wells for Health.** Owen Shankster tells how Nigerians are finding a simple way to supply the necessary pure water for good health.

20 **The Spirit Leads.** "The time has not come for us to know all things," says Paul Grout in a Bible study of John 14:6-27, John 16:5-15, and Romans 8:1-27. Still, the Spirit's leading is promised to those who would surrender themselves to the will of the Father.

22 **For This Farm Family, Small Is Beautiful.** Jim and Wilma Baile try to live out their beliefs about Jesus' teachings on wealth and its use and demonstrate his love to others as they make their living on a small Missouri farm. Story by Norman F. Reber.

38 **God, Trucks, and Politics.** Truck driver Charles Harshbarger is back on the highway again. This time he takes a most unlikely passenger along . . . who asks a most unlikely question.

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letters

CONFESSION FROM INDY

At Annual Conference I attended the Insigh Session on, "What Can I Expect in Healt Care?" There was deep concern expressed abou the increasing cost of health insurance, especiall for poor and underprivileged persons.

For some time now, I have felt that the churc should take a stand on proper nutrition. Th junk foods that are placed on the shelves o grocery stores and advertised on tv are causin us many health problems. Children becom hyperactive because of the dyes used in thes goods. If parents are not aware of this situation misunderstandings and unhappiness results.

I was trying to get the courage to speak abou these matters when the meeting closed. My min has been ill at ease since that experience. Unles good nutrition is recognized and given a chanc we will need more and more insurance coverag for sick persons.

Therefore I make this confession: I feel quenched the Spirit when there was a truth to b revealed. I would like to challenge the church t become more fully aware of this awesome situation. Time is important! Let us give it though that moves us into action!

MAE BRIGHTBILL
North Manchester, Ind.

STRUCTURED BALLOTS OLD STUFF

For decades only men appeared on the ballot for moderator-elect of Annual Conference. No one ever called it a structured ballot.

This year, for the first time, only women appeared on the original ballot for moderator-elect. Suddenly we heard cries that it was a structured ballot.

Several men were nominated from the floor; they accepted their nominations and one was elected.

A woman delegate spoke to the business meeting, saying the reason it was not possible to elect a woman to this position was because of the belief of many that the Scriptures teach that women should not have leadership over men (sorry about that, Priscilla, Phoebe, Dorcas, and Lydia)

In the last century, many books were written which quoted scripture to justify slavery. Today scripture is quoted to "keep women in their place" and to justify the domination of men over women. In both cases, this misuse of scripture dehumanizes people and is sinful.

Women and men are equally created in the image of God, to live in mutuality, one in Christ. This is a moral and justice issue, on which we need to speak loud and clear.

RALPH L. DETRICK
Elgin, Ill.

WHY THE EVICTION FROM EDEN?

I wonder whether women don't already have a preponderant influence in the life of the nation *without* an Equal Rights Amendment. I have been impressed (sometimes *depressed*) by woman's influence as mothers, teachers, librarians, bank tellers, sisters and store clerks. Can't women get equal pay and equal advancement through ordinary laws without ERA? Some women, like some minorities, feeling deprived, have used their present gains to emphasize *superiority* of sex or race. St. Paul would turn over in his grave—and probably has—in response. This hauteur in minorities and in women is far from Christian.

While ERA might redistribute economic burdens which men have traditionally carried, the unisex bathroom mentality can make woman into the amazon-executive-monster she was never meant to be. She was created as a help mate and aide to man, and not as a competitor or nemesis. The first human sin was committed by woman, who passed the buck to Satan. Eve's "ERA" got both woman and man thrown out of paradise.

Myron C. Horst

York, Pa.

ASK FOR MERCY, NOT RIGHTS

We wicked male chauvinist pigs have done it again. We have refused to crown a Queen-for-a-year at Annual Conference. How can we escape the damnation of hell!

We Americans of both genders are the biggest bunch of badly spoiled, greedy brats who ever plundered and polluted the earth. If we do not get what we want when we want it, we think we are being persecuted. It is high time we stopped bawling for our so-called rights and begin to cry for mercy.

Jesus says, "Take up your cross and follow me," not, "Put a chip on your shoulder and follow the world." We want the crown of glory without the crown of thorns. Jesus says, "No deal," so we turn our backs on him and go running after the honors and rewards that this world offers—what God calls vain glory and Jesus flatly rejects as worse than worthless. He rebuked his chosen twelve for hankering after prestige and status. When did he change his mind? But of course our pure desire is to serve—conspicuously!

On the day of judgment the books will be opened—our books and the Lamb's Book of Life. Where do we think our eternal destiny is written? Do we imagine that God is impressed by the Who's Who books that we publish? How utterly silly can we get?

Christian Bashore

Gettysburg, Ohio

LAKE RIDGE'S CONTINUING MINISTRY

I am a faithful reader of Messenger and enjoy the *Update* section of news items. Therefore, I did not miss the statement in the February issue, "Dissolution . . . of the Lake Ridge church, King Ferry, N.Y., was announced. . . . " Having been raised in that church, the daughter of a deacon and granddaughter of a charter member, I feel I must add something to that single statement.

It might be of interest to the Brotherhood to know that the church building continues to be used for worship by another group and that the remaining funds were given to numerous worthy organizations. Two church camps, Teen Challenge, Atlantic Northeast District, and Brotherhood Fund were among those to benefit. Also scholarships were given to Bethany Hospital and two local high schools for students entering Christian Education.

But most important of all is the heart-warming thought that Lake Ridge served in many ways—as temporary church home to missionaries and others studying at Cornell and men serving in Alternative Service, as a first pastorate to many young men—among them the late Norman Baugher. One of the members became a missionary nurse and others spread from coast to coast have served faithfully in other congregations and denominations.

The influence of Lake Ridge is still felt in the local area as former members introduce the ordinances of love feast and trine immersion to denominations with which they are now affiliated.

Yes, Lake Ridge has been dissolved, but it will continue to be involved in the lives and memories of many of us.

DeeAnn Weibly Daniels

Manheim, Pa.

KEEP ON TRUCKING

I appreciated so very much the article, "The Brethren and the Hoosier experience" (June) and also the picture of the Union Grove church providing transportation in the year of 1921.

My husband Mark Rarich (now deceased) and I lived in a small town, Eaton, Ind.; at that time, four miles from this church.

Mark borrowed the truck and furnished transportation for those living in Eaton, who wanted to attend a revival meeting. I'm not sure who the evangelist was but I think he was a Rev. McFadden.

This photo was taken on Sunday, Feb. 27, 1921. The photographer had Mark and me stand on the ground beside the truck.

It was a joy and a thrill to read your article and to see the photo. May God bless you in your work and for your special interest in church history.

Bertina Rarich

Marion, Ind.

PRAYER FOR LABOR DAY SAFETY

Some 673 people were killed in traffic accidents over the Fourth of July weekend. To many, that is just a statistic, but to the family and friends of each of those 673 people the deaths were very real.

You may say, "So what? What can I do?"

The Labor Day weekend is coming up the first weekend of September, the traditional last weekend of summer. Many people will be traveling. If we as a Brotherhood were to unite in prayer for the safe travel of all those on our roads we might be able to do something about high death statistics over Labor Day weekend.

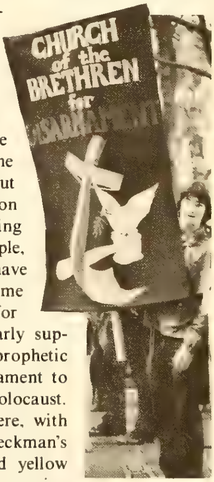
Melvin Fike

Eglon, W. Va.

page one

There it was, floating high over the heads of the 15,000 persons rallied for disarmament on New York's Dag Hammarskjold Plaza. What was a Brethren banner doing in a demonstration of such diverse groups from the far corners of the earth?

The simple answer is that the Brethren are out where the action is. Always pushing the peace principle, we Brethren have recently become more active for peace, particularly supporting the prophetic call for disarmament to avert nuclear holocaust. So there we were, with artist Anita Heckman's bright blue and yellow peace banner waving high, joining brothers and sisters from around the globe in a show of support for the UN Special Session on Disarmament (SSD).


CHURCH of the BRETHREN for DISARMAMENT

Dan Gibble

But Brethren were not in New York in May and June just to march in a rally. Behind the scenes, Brethren had provided funding for *The Disarmament Times,* a newspaper to cover the SSD, published by Non-governmental Organizations (NGOs). And for the first time, Brethren were registered at a UN session as one of the NGOs with Shantilal Bhagat as our Brethren UN representative. Five other Brethren served as NGO observers at the SSD (see page 10).

Brethren are out in the world doing things, as pages 10-14 and other September Messenger pages attest—lobbying for a new, fair Communications Act (page 4); supporting home health in Mississippi (page 4) and Nigeria (page 18); responding to floods (page 5 and 26); assisting peace organizations in West Germany and the Netherlands (page 8); and witnessing to simple living (page 22).

Are you doing your part? You have made a beginning by reading Messenger (gaining awareness, raising your consciousness level), but that is not enough; the church and your Lord demand more—your resources and ultimately yourself. Brethren are activists. Get in on your part of that action now.—The Editors

in touch

Ken & Paula Langdon: Drama as ministry

Being treated like a Christmas present everywhere you go is something few people experience. But to Ken and Paula Langdon, performing scriptural dramas gives them that feeling.

Both experienced secular theater actors, Ken and Paula have found where their hearts lie—in drama and theater as a ministry.

"In this form of ministry, we are preaching the salvation of Jesus Christ as lord, and not just churchy theater," they comment.

As well as having performed professionally with the Nebraska Theater Caravan, Ken and Paula are scholars, both having received the highest degree possible in their field—the Master of Fine Arts in acting.

Following the completion of his master's work at Ohio State University, Ken taught at the University of Omaha in Nebraska. Paula followed suit by completing her MFA last year at the University of Nebraska in Lincoln. They married in 1976.

Now working as a team, the two have been combining their interests in acting as well as teaching with the Nebraska Caravan. While on tour, they had the opportunity to perform and teach in a variety of setting ranging from kindergarten through the adult communities where they were staying.

"The group," in their words, "is interested in bringing good theater to those who normally could not see it," noting their passing through small communities in Nebraska, Kansas and Iowa.

Although Ken and Paula earn their living doing professional theater, they have recently concentrated their efforts on drama as a powerful form of ministry.

Desiring to organize a Christian acting company of their own, Ken and Paula hope that the time will come when their only livelihood is in ministry rather than secular theater, this being a more meaningful experience to their careers.

Living in Omaha when not touring, the Langdons fellowship with two Brethren congregations—Council Bluffs in Iowa and Bethel in Carlton, Neb., where Paula's brother is pastor.

When they are not acting they enjoy a life-style working in the farming community. "Ken has worked as a farmhand and carpenter when not acting," Paula adds. "We also go to elementary schools and teach creative dramatics."

Performing wherever asked, the Langdons are indeed a rare present—a Christmas present which they share with everyone.—RICHARD KEELER

Richard Keeler, a University of La Verne student, is editor of La Verne *magazine, and a 1978 Summer Service Program worker with the Communications Team.*

Tim Rieman: The proce

Some students believe his favorite pastime is intimidating them. Others vigorously exchange barbs with him, finding his pushing, probing mind an exhilarating challenge.

Tim (T. Wayne) Rieman has been teaching and counseling at Manchester College for 30 years. He retired last spring as a full-time professor, and intends to go on writing, preaching, and pastoring.

Tim came to Manchester in 1948 as director of religious activities for students and faculty. His duties were similar to those of a campus pastor, plus one class to teach. Fourteen years ago he moved into full-time teaching.

"I really love teaching," he says, "because humans are terribly important. The world is in our hands."

Tim works toward helping others "grow, become, mature, make humane judgments, and swim against the stream." We must "resist the cultural idiocies, the rape of the good earth" and realize "the goodness of life and the terrifying distortions of the good life."

Tim's articles on the simple life also testify to his viewpoint. He regards fat affluence, smugness, and materialism as distortions of the good life. At the same time, Tim admits feeling unsuccessful at living the simple life.

He finds the contrast between the rich Western countries and the poor Southern and Eastern countries unbelievable. However, other peoples have "impressively rich cultures where people know how to dance—all ages of people. Americans don't know how to dance."

Tim believes we are still in the process of becoming human. "That's what the Christian faith is all about," he says. "It moves us toward wholeness, toward becoming what we were meant to be." Becoming is salvation.

f becoming human

Tim's greatest concern is that humans will cut this process short through nuclear annihilation. "The major agenda item for all of us is survival, not physical survival alone, but also becoming what we can become." Annually, 350 billion dollars are spent by the human race for weapons of destruction. "War is a deeply entrenched system, a sickness."

In spite of this, a fellow faculty member Dr. Allen Deeter, calls Tim a man of idealism and hope, a reflective thinker. "Tim pressures people in the local and wider church to think over what they are doing. He is a strange mixture of generous spirit and tough-minded honesty."

As Tim leaves Manchester College, he anticipates new opportunities. Retirement is not an end for him, but a means to grow.—Anne Shrock Ott

Anne Shrock Ott, of Churubusco, Ind., attends the Manchester (Ind.) Church of the Brethren.

Sam & June Barnhart: Available for ministry

"I'll go where you want me to go, dear Lord," was a hymn we often heard sung lustily by Brethren 30 or more years ago. It has almost faded from our memories, but it could well be the theme song for a pastoring couple who continued long after they were eligible for retirement, to be available for unique ministries.

Samuel Lawrence (some call him "Sam"—others call him "Barney") and June Barnhart have been serving as almost professional "interim" pastors in the Pacific Southwest District. They pastored seven churches (Cedar Rapids, Long Beach, San Diego, Empire, Chico, San Francisco, and South Bay) before feeling called to "heal wounds, weld together brokenness, and bring financial assistance" to several congregations on the West Coast which needed help in one or more areas.

The Barnharts have learned to live quite simply, since they want to be unencumbered with a lot of possessions. They have made six moves since 1969 (one of them a distance of about 400 miles).

Now at the age of 75, "Barney" says he thinks it might be time for him to retire, but he will never cease from active duty in the work of the church. As district executive Truman Northup puts it, "He is the 'balm of Gilead' for a wounded and hurting people. He is an able administrator, a preacher who applies in a very practical way the biblical teachings to the contemporary scene in home, church and community."

June has contributed her own talent as an accomplished musician as well as a capable public speaker. Majoring in sacred music at Bethany Seminary, she continued through the years to provide meaningful worship experiences through music.

The Barnharts note that each of the churches they have served has a special need, "which may be the reason they need to have an 'interim' to bridge over from what they had to what they may have in the future."

The Barnharts live in San Francisco, Calif., where their son, Larry, and his wife and two daughters also live.

Rather than planning out a careful career path which would bring ever increasing financial benefits and a known name, the Barnharts have preferred through 43 years of service to be open, inspired, and led by the Holy Spirit, which means they were available to go where the Lord most needed them.—Lila McCray

Lila McCray, of Elkhart, Ind., is national field director for CROP.

Board against proposed broadcasting act changes

The General Board of the Church of the Brethren and the Office of Communication of the United Church of Christ have issued statements opposing the direction of H.R. 13015, the Van Deerlin-Frey Bill. The bill, introduced on June 9 by House Communications subcommittee chairman Van Deerlin and ranking minority member Frey, proposes "the worst giveaway of public property since Teapot Dome," said Everett Parker of the UCC. The Brethren resolution also questioned the abbreviated schedule of hearings proposed by Van Deerlin, in which all hearings would be completed by fall, as "a benefit only to those in the industry who can afford full time representation in Washigton."

The bill is the culmination of a review and writing process begun more than 20 months ago by Van Deerlin and proposes radical changes in electronic communications. It would deregulate radio entirely, and deregulate television in a phased-out process over ten years. The bill would also deregulate cablecasting and do away with the "Fairness Doctrine."

Most avenues of public input would be closed under the bill, which suggests that "pressures of the marketplace" would account for the public service dimensions of broadcasting. Stewart M. Hoover, media consultant for the Brethren, questions the wisdom of this. "Marketplace pressures have already done their work with broadcasting," says Hoover. "The broadcasters do a very efficient job of serving their 'market,' which is advertising. Television is a very efficient audience-delivery medium, but it has been somewhat less effective at serving the needs of its audience, which is its product, after all."

The Van Deerlin-Frey Bill would also institute a "spectrum fee" on commercial broadcasting that could be used for public broadcasting, but would not necessarily be, according to Hoover.

The UCC and the Brethren have both issued resolutions supporting specific changes in the Communications Act, most of which would firm up the opportunities for public input into the process of license-renewal. Other organizations supporting public-oriented changes in the Act, which was originally written in 1934, include the National Council of Churches Communications Commission and the Consumer Federation of America.

Voice of Calvary's Cooperative Health Center offers this child expert medical care.

SHARE still supports home health strategy

Medical services, once in acute shortage in many rural counties of Mississippi, are now being supplied through the Voice of Calvary Cooperative Health Center, one of the programs currently funded by SHARE.

SHARE's support has helped the Voice of Calvary Cooperative Health Center initiate a home health dimension, called Community Health Education Program. CHEP is reaching out to the community, to Simpson County in particular, where poor, rural black families now have the opportunity to receive home training as well as better medical care.

Based in Mendenhall, Miss., the preventive focus of CHEP is attempting to change the traditional view of health care from one of immediate treatment of disease to an attitude that sees health care as an ongoing part of everyday life. Previously, health care for many people was often a last resort when pain became unendurable.

Preventive health care emphasizes education. Classes are given in prenatal care, hypertension, obesity, diabetes, and family planning. Three community health education classes are held weekly. Also, educational programs have been set up with four schools in the Simpson County area, with CHEP appearing at the schools on a regular basis.

Almost 1,000 people now are attending health classes in Mississippi. The classes, meeting in communities wide-spread throughout the county, are being used to promote the concept of community health councils, groups that would act as advocates for good health within their communities.

In addition to preventive treatment and education, the Cooperative Health Center provides outpatient care and examination rooms. Until recently, only limited transportation of patients to these facilities was available. An earlier SHARE grant was used to purchase a van to provide the needed transportation, especially for the elderly.

Since becoming involved in the Voice of Calvary Health Program in 1974, SHARE has provided $27,700 in support. In the past two years, grants of $10,000 were issued. An additional grant is being considered for 1978.

Groups oppose tactics used to sell formula

Bristol Myers, manufacturers of the infant formula Enfamil, recently announced a decision to terminate the use of "mothercraft nurses" to promote the use of their product overseas.

The announcement was the most recent victory in a four-year-old campaign being waged by several religious and citizens groups to persuade US corporations to discontinue questionable practices associated with the promotion of infant formula products in underdeveloped countries.

The groups' concern centers on the fact that the use of infant formula is being promoted actively and subliminally among poor and uneducated women of Latin America, Asia, and Africa. Mothers are urged by posters, billboards, conversation with mothercraft nurses, radio spots, to forsake breast feeding for infant formula.

The groups contend that this active promotion of infant formula is, in effect, causing malnutrition, brain damage, and even death among infants. Preparing baby formula requires sterilizing bottles and nipples, clean water, and refrigeration for storage. For poor women, living in underdeveloped areas, these conditions cannot be met and bottles become breeding grounds for bacteria.

More significantly, the cost of infant formula is so high that many women dilute the powder with extra water to make it last, ending up feeding their babies nothing more than colored water while their own rich, clean breast milk, which would provide their children with sufficient protein and nutrition, is wasted and their children starve.

The major US corporations promoting infant formula in Third World countries are Bristol Myers, American Home Products, and Abbott. Another major manufacturer is the Swiss-based Nestlé.

Shareholder resolutions filed against the US corporations by the Interfaith Center on Corporate Responsibility have helped bring the marketing practices of these corporations to light. The companies use other tactics in addition to direct advertising to poor women. For example, manufacturers provide hospitals and clinics with free supplies of formula with the understanding they may display their advertising on the clinic walls.

Thousands of Americans are now participating in a nation-wide boycott of Nestlé products instigated by INFACT (Infant Formula Action) in opposition to the company's promotional practices.

Bristol Myers is the first manufacturer to terminate use of its mothercraft nurses (women with or without medical training who urge local women to use a particular brand of infant formula). Although it is an important step, the infant formula problem has not neared resolution.

Persons interested in obtaining more information may contact the Interfaith Center on Corporate Responsibility, 475 Riverside Dr., New York, NY 10027.

Brethren volunteers aid in Rochester clean-up

When flood waters rose in Rochester, Minn., the first week in July, a 200 block area in the city's southeast corner was affected with more than 2,000 housing units hit. Although few lives were lost, city residents needed help in digging out basements and clearing away debris.

The day following the flood, members of two nearby Church of the Brethren congregations were at work on the scene under the direction of their pastors, who were sharing the role of on-site work director for Brethren and Mennonite volunteers in cooperation with Mennonite Disaster Service personnel.

Jim Tomlonson, pastor of the Root River congregation, and Roger Schrock, pastor of the Lewiston congregation, churches about 40 miles from Rochester, recruited workers—men, women, and youth—from their churches to do what Tomlonson—on-site coordinator—called "the mundane kind of hard stuff" of flood clean-up during the weekend.

Additional volunteers came to help the next week: about 125 Brethren from Iowa, Illinois, and Kansas; 200 Mennonites; and about 500 local residents. Members of the 134th Brethren Volunteer Service unit pitched in the week of July 23 as part of their training experience.

H. McKinley Coffman, director of service ministries, and R. Jan Thompson, coordinator of Brethren disaster response, were both in Rochester the week following the flood to examine the continuing needs of the community and a request for $5,000 from the Brethren Emergency Disaster Fund was approved in late July.

Study material prepared by sexuality committee

In the paper on marriage and divorce passed by Annual Conference in 1977, the following statement was made, "We urge the General Board to appoint a committee to address itself in a comprehensive way to the basic issues of human sexuality from a Christian perspective."

The General Board appointed a committee of five which began its work in November 1977. Studying this area of human experience are Charles L. Boyer, Robert E. Faus, Graydon F. Snyder, Ruthann Knechel Johansen and Jeannette Tolle.

The Human Sexuality Study Committee requested and received from the Indianapolis Annual Conference more time to complete its assignments. The committee expects to submit its report at the February 1979 meeting of the General Board.

Although it did not report, the committee was busy at Annual Conference. A hearing Tuesday evening was "jam-packed," according to one member, with as many as 200 persons attending. The committee emphasized that the hearing was an opportunity to share insights and feelings, not to debate the pros and cons of various positions. Although several issues were raised during the lively discussion, the participants centered on the question of homosexuality.

Committee members stress, however, that their paper will focus on the wide range of topics associated with human sexuality and will not deal primarily with homosexuality.

As part of its work, the committee has prepared a working draft of a study guide for use in congregations. Twelve to 15 congregations will be using the materials for four sessions in October and will give feedback about their usefulness to the committee.

The committee hopes the study material will enable Brethren to discover and affirm a truly Christian view of sexuality. "All of us are aware of the exploitation, abuse, and misuse of human sexuality," says Boyer, "The study materials will attempt to help individuals and congregations make decisions regarding the correct use of our sexuality."

Feedback from the congregations using the proposed study guide will be used to help develop the final draft of the materials.

Brethren dollars assist Arab housing project

A recent block grant of $6,000 from the budget of the Middle East office of the World Ministries Commission was earmarked for indigenous projects in the region. Among the recipients of the money was the Holy Land Arab Housing Society.

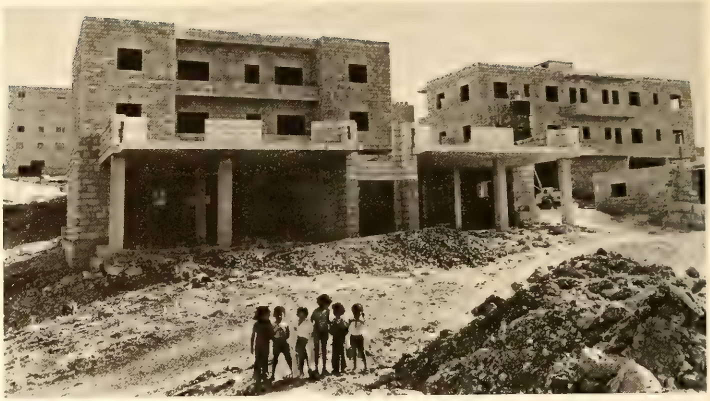
The housing society, supported by a number of denominational and ecumenical agencies, was initiated by members of the Palestinian Arab community to help lessen the housing shortage which exists in Jerusalem and nearby Arab communities.

Land north of Jerusalem was purchased by the group for building two and three bedroom apartments. The pilot project consists of constructing 32 apartments for medium income families.

In addition to engaging in the building project, the society is developing a revolving credit fund, lending applicants $15,000 to $25,000 at three percent interest to enable them to purchase an apartment.

The housing shortage in the area has been worsened by the destruction of much housing in the old city of Jerusalem in preparation for rehabilitation efforts. In many cases, the resulting new housing has been of benefit to Jewish Israeli families rather than to Arab families.

Other projects which benefited from the original $6,000 grant are legal aid work in Jerusalem, the Committee for Integrated Development in Galilee (a coalition of Israeli Arabs and Jews for creating conditions of partnership between Arabs and Jews), and the Greek Orthodox Community Center program in Nazareth.



When completed, these apartments near Jerusalem will help ease the housing shortage for Palestinian Arabs. They are being built by the Holy Land Arab Housing Society.

Conference bookstore reports record sales

Brethren were busy buying books at the Indianapolis Annual Conference. Clyde Weaver, the General Board's director of marketing, reports sales were more than 25 percent higher than the record year at Richmond in 1977. Sales this year totaled more than $38,000.

Passing on the Gift, Glee Yoder's newly-published biography of Brethren pioneer Dan West was the best selling new book with 475 copies purchased. Andy and Terry Murray's new record, *Goodbye Still Night,* also sold well, nearly 400 copies.

Other books popular among Brethren were Doris Janzen Longacre's *More With Less Cookbook* and Anna Mow's books. Both women were present during Conference and autographed copies.

More than 20 authors came to the Saturday evening autograph party. Judging by the 36 gallons of birch beer which were served during the 45-minute period, it was well-attended by readers, too.

Reflecting on Brethren book-buying habits, Weaver commented that the most popular categories were children's books, devotional and Bible study materials, history and ministerial aids. Books on marriage, aging, and social issues sold less well.

Weaver expressed disappointment that very few books on solar heating and other energy-related topics were purchased by Conferencegoers although these books are selling well in secular settings.

Perhaps signaling an upsurge of interest in the church library, more church libraries purchased hundreds of dollars of books than ever had before, according to the marketing director.

Materials from the closed-out Johnstown bookstore were also on sale but were almost all gone within 24 hours. Included in the special sale were more than 1,000 Bibles, 280 pictures, about 600 books, and altar and communion ware.

Church growth matches US population growth

Increases in US church membership kept pace with population growth during 1976, the most recent year for which data is available, although many groups, including the Church of the Brethren, declined in membership that year.

The *Yearbook of American and Canadian Churches 1978,* released in June by the National Council of Churches, reports that both church membership and population in the US were up 0.7 percent in 1976 over 1975.

Reporting on the National Council's survey of 223 US religious bodies, the *Yearbook* places total church membership in 1976 at 131,897,539 compared to the 1975 total of 131,012,953 among the same religious groups.

The growth of evangelical and Pentecostal churches and the simultaneous membership decline in "mainline" Protestant churches has combined to keep church membership as a whole relatively stable since 1970. That year it climbed two and a half million over 1969.

Apparently the fastest growing religious body was the Assemblies of God which reported an increase in membership of 5.1 percent from 1975.

Other rapidly-growing religious bodies in 1976 were the Christian and Missionary Alliance, Jehovah's Witnesses, The Seventh-day Adventists, Church of God of Anderson, Ind., Church of Jesus Christ of the Latter-day Saints, and the Evangelical Covenant Church of America.

The Salvation Army, the nation's fastest growing religious body in 1975 showed a loss of 1.1 percent in 1976.

All mainline Protestant churches except The Episcopal Church lost members during 1976, including the United Methodist Church, the United Church of Christ, and the United Presbyterian Church in the USA.

The *National Council's Yearbook* also shows that the number of clergy in the United States jumped by more than 6,000 in 1976 with the number serving in parishes increasing by nearly 1,000 although the number of churches fell by 51.

First amendment rights in question in Skokie

When the city of Skokie, Ill., refused to allow the National Socialist Party of America (Nazis) to march through its streets, the Nazis turned to the American Civil Liberties Union (ACLU) for help.

Long known for its defense of the rights of American citizens, the ACLU has usually been associated with "liberal" causes—rights of minorities, war resisters, women. Many of its members were thus outraged when the ACLU agreed to defend the Nazis' right to march in Skokie.

Recently, David Goldberger, the ACLU attorney who represented the Nazis, explained why the ACLU accepted the case.

According to Goldberger, Skokie was only one of several Chicago suburbs to receive a request from the Nazis for a permit to hold a rally in their towns.

Instead of ignoring the request, as several other towns did, Skokie obtained a court order banning the rally and passed several local laws that, in Goldberger's opinion, effectively prohibited most political rallies, not only the Nazis'.

Skokie's actions were understandable to many people because its population is predominantly Jewish, including a large number of concentration camp survivors. For people calling themselves Nazis to be allowed to parade through the streets of this city seemed to some to be too much to ask these people to bear.

"But," Goldberger said, "the Nazis are not the real issue. The Skokie laws are the real issue."

He continued, "The Skokie laws require *anyone* who wants to speak, parade or demonstrate to apply first for a permit, and they grant the village officials the power to deny a permit if in *their opinion* the proposed speech portrays a 'lack of virtue' in others or 'incites hostility.'"

Goldberger further said the city planned to require anyone wishing to speak to post a $350,000 insurance bond, "Since insurance companies rarely will write such insurance, the requirement in effect prohibits everyone's free speech," he noted.

The courts have now upheld the right of the Nazis to march in Skokie by ruling the Skokie ordinances unconstitutional under the First Amendment. But despite its action to protect civil guarantees, the role of the ACLU in the case continues to be a source of anger and misunderstanding for many people.

underlines

HONORED ... A series of special events July 30 were planned by the Elizabethtown, Pa., church to honor its interim pastor, *DeWitt L. Miller*, for his 50 years in the ministry. Pastor for 20 years of the Hagerstown, Md., church, he serves as executive secretary of the denomination's Committee on Interchurch Relations.

COMMENDED ... The Brethren Church's magazine, *The Brethren Evangelist*, celebrated its 100th anniversary Aug. 18 with an all-Conference banquet at the denomination's General Conference in Ashland, Ohio.

RETIRED ... The Southern Ohio district will lose the services of its long-time district executive when *Chester Harley* retires Aug. 31, 1979. He has served the district in that capacity since Sept. 1, 1959. . . . Four members of the Manchester, Ind., church retired this spring from their work at Manchester College. They are *T. Wayne Rieman*, chairman of the philosophy/religion department; *Lola Sanger*, professor in business and accounting; *Howard Book*, academic dean; and *Max Allen*, chairman of the art department. . . . A reception in early July marked the retirement of *Louise Ehrler* after almost 45 years of continuous employment at the General Offices. Employed in the mailing department, she had never taken a sick day in her years with the Board.

INVOLVED ... Among the speakers at the Pacific Southwest Conference on World Christian Mission, an ecumenical conference held this summer in Pacific Grove, Calif., was *Lila McCray*, national field director of CROP and Northern Indiana District's new moderator.

RETURNED ... After three years of service in Ecuador, *Merlin* and *Grace Shull* are back in the United States. Formerly pastor of the east Nimishillen, Ohio, and Gettysburg, Pa., churches, Merlin has accepted the pastorate of the Dayton, Va., congregation.

EMPLOYED ... Southeastern District's Camp Placid has a new director/manager in *Al Manis*, who has taken a planned retirement from a position as speech pathologist and speech and hearing consultant for the Maryland State Board of Health.

GRANTED ... Bridgewater College has received a grant of almost $15,000 from the National Science Foundation to support an institute for elementary science teachers. Chemistry professor *Lowell V. Heisey* and biology professor *L. Michael Hill* will teach the course.

REMEMBERED ... *Ralph Turnidge*, 65, district executive of the Oregon-Washington District, died suddenly July 15 in Seattle, Wash. . . . *Grace Keeney Hartman*, 64, died July 17 in Chicago after a long battle with cancer. She was married to counselor and former pastor Kenneth Hartman. . . . *Ralph Wagoner*, 53, was killed in a motorcycle accident June 6. He was pastor of the Castine, Ohio, church.

update

REACHING OUT ... Puppets were part of the program presented by the young adults class of the *Edgewood* church, New Windsor, Md., to patients at the Springfield State Hospital last winter. Youth of the church helped in the program which was received enthusiastically. . . . The *North Liberty*, Ind., church is expressing its concern for the physical health of the church and community by offering training sessions in cardiopulmonary resuscitation (CPR) at the church this month. . . . After studying the theme "Rich Christians in an Age of Hunger," members of a vacation church school at *Elkhart*, Ind., *City* church decided one way to help would be to provide and distribute food baskets in the community on a monthly basis.

INTRODUCING ... Members of the *Dundalk*, Md., church were given a special opportunity to get to know the 11 youth of their church they helped send to National Youth Conference. Two pages of the church newsletter were devoted to brief but comprehensive information about each youth.

SETTING RECORDS ... The 85-member, *Live Oak*, Calif., church rejoiced when its facilities were used recently by nearly 400 people during one seven-day period.

SETTING THE RECORD STRAIGHT ... The July "Update" column pointed out the multigenerational vacation Bible School of the Plymouth church but incorrectly identified it as Plymouth, Mich. Our apologies to the *Plymouth, Ind.*, church!

MARKING THE YEARS ... Looking forward was the theme of the 25th anniversary celebration of the *Covington Community* church, Kent, Wash., on April 2. . . . The *Falfurrias*, Texas, church marked the 50th anniversary of its organization during district meeting there July 21-23. . . . Sept. 10 is the date for the celebration of the 75th anniversary of the *West Charleston*, Ohio, church. . . . A month of special worship programs and Sunday afternoon open houses during August celebrated the 75th anniversary of the *Morrisons Cove Home* in Middle Pennsylvania District. . . . The *Parker Ford*, Pa., church celebrated the 100th anniversary of its Sunday School on April 16. . . . A historical hike along the 25-30 mile trail used by early ministers serving the Sugar Valley and Buffalo Valley, Pa., church was sponsored May 20-21 by the *Sugar Valley* church as part of its 100th anniversary celebration.

BURNING MORTGAGES ... The *Wichita*, Kan., *First* church celebrated paying off their building loan May 28 during morning worship. . . . The *Morning Star* church, Pompano Beach, Fla., celebrated the end of its indebtedness on the parsonage in a special service June 4. . . . The *Myerstown*, Pa., church made the final payment on its parsonage in April.

STARTING ANEW ... Combining the old and the new, the *Schuylkill*, Pa., church marked its 101st anniversary and dedication of new Sunday school wing July 15-16.

outlook

German volunteer unit celebrates anniversary

June marked a milestone for the German organization Aktion Suhnezeichen Friedensdienste (Action Reconciliation Peace Service, ASF) as it marked its 20th anniversary with a two-day celebration in West Berlin.

Charles L. Boyer, General Board peace consultant, was among the 17 international guests invited to share in the celebration.

During the years between 1949 and 1974, when military conscription was terminated in this country, Brethren conscientious objectors to war performed alternative service in West Germany. In late 1968, ASF first sent West German conscientious objectors to the United States.

Brethren Volunteer Service was one of the two US organizations to receive and employ these men. To the present, there continuously have been German volunteers at work within BVS. Boyer worked with approximately 50 of these German conscientious objectors who entered BVS between 1969 and 1976.

ASF began as an attempt to build reconciliation between Germans and persons from countries which had been enemies of Germany. The first ASF volunteers were sent to Holland and others were soon assigned to Norway. Today, this organization has more volunteers on project in Israel than in any other nation.

While in Europe, Boyer also visited the two Brethren volunteers who are currently assigned to assist peace organizations in West Germany and the Netherlands. Sally Alden is at work in Laufdorf, West Germany, with Church and Peace, a coalition which seeks to bring various church-related groups together for support, sharing and mutual planning. Serving in Alkmaar, the Netherlands, Conni Nafzinger works in the office of the International Fellowship of Reconciliation, one of the oldest peacemaking agencies.

Traditional beliefs held b unchurched, poll says

The majority of Americans who are unchurched nevertheless hold traditional religious beliefs, with a quarter saying they have had a "born-again" experience.

That is one of the findings of a Gallup poll released this summer. It was the first poll which studied specifically the values, interests, and backgrounds of the unchurched. It was conducted by The Gallup Organization for a coalition of 29 religious groups convened by the National Council of Churches.

For the survey, the unchurched were defined as those who are not members of or who have not attended church except for special occasions in the last six months. They represent about 41 percent of the population.

The views of the churched and the unchurched differ most sharply on matters of freedom with the unchurched "far more likely" than the churched to say they would welcome greater acceptance of sexual freedom and of marijuana usage in the future.

The churched, however, are much more likely than the unchurched to say they have discovered clear-cut goals and a satisfying life purpose.

The study reveals a marked decline in the importance people place on religion in their daily lives. In 1952, 75 percent considered religion very important and in 1965, 70 percent ranked it the same. In the current poll, 53 percent of the total sample said religion was very important. George Gallup, Jr., pointed out that this decline came despite little change in basic religous beliefs. (Sixty-four percent of the unchurched believe in Jesus as God or the son of God and 68 percent believe in the resurrection of Jesus.)

The findings of the study are critical of organized religion with large percentages of both the churched and unchurched saying that most churches and synagogues "have lost the real spiritual part of religion," "are too concerned with organizational as opposed to theological or spiritual issues," and "are not concerned enough with social justice."

Among persons who had specific problems with the church, the complaints cited most frequently were that teachings about beliefs and moral values were too narrow and that there was too great a concern for money.

William McKinney, a United Church of Christ researcher and participant in the study, pointed out that the findings have implications for evangelism programs. "They (the findings) mean the church must deal with the negative feelings of those who have dropped out," he said.

Bearing out earlier studies, the unchurched were found to be younger, more transient, and more frequently unmarried than the churched.

New General Board reorganizes at Conference

After results of the General Board elections were announced Thursday of Annual Conference, the Board met for a reorganization dinner and photo-taking session. The Board members, their districts, and their commission assignments are: **(seated from left)** newly elected Board members Dan Petry, Southern Ohio, Parish Ministries Commission; Joyce E. Miller, Illinois and Wisconsin, PMC; Wanda W. Button, Northern Plains, World Ministries Commission; James H. Baile, Missouri, General Services Commission; and James F. Myer, Atlantic Northeast, PMC. Continuing Board members are **(middle row, from left)** Dale W. Detwiler, Middle Pennsylvania, GSC; Dale Aukerman, Mid-Atlantic, WMC; Nancy R. Faus, Illinois and Wisconsin, PMC; Earl K. Ziegler, Atlantic Northeast, PMC; Paul R. White, Northern Ohio, GSC; Glee G. Yoder, Western Plains, GSC; Karen S. Carter, Virlina, WMC; Vernard Eller, Pacific Southwest, PMC; Doris C. Egge, Virlina, GSC; Anne M. Albright, Northern Indiana, GSC; Clyde R. Shallenberger, Mid-Atlantic, Board chairperson; **(back row, from left)** Wayne F. Geisert, Shenandoah, GSC; Robert G. Mays, Oregon-Washington, GSC; C. Wendell Bohrer, Western Pennsylvania, PMC; Guy Wampler Jr., Northern Indiana, PMC; L. Wayne Fralin, Florida and Puerto Rico, WMC; T. Wayne Rieman, South/Central Indiana, PMC; Mary Sue Rosenberger, Northern Ohio, WMC; Terry Slaubaugh, Shenandoah, WMC; and Phyllis N. Carter, South/Central Indiana, WMC.

Friends executive heads Call to Peacemaking

New Call to Peacemaking, the cooperative Brethren, Mennonite and Friends venture, is being coordinated by Robert J. Rumsey. Rumsey has been released by Friends World Committee for consultation to serve in this part-time capacity.

Current focus of the New Call is a major conference scheduled Oct. 5-8 at Green Lake, Wis. The Green Lake conference will culminate a series of regional conferences conducted during the past two years.

Rumsey first became actively involved in peace concerns in 1938, when, as a University of Wisconsin student, he spent the summer participating in a peace caravan.

This experience led to Rumsey's service as a college peace secretary for the American Friends Service Committee, and ultimately to his serving a prison sentence for his position of conscientious objection to World War II. After serving 16 months of a four-year sentence, he accepted parole to a CPS camp and was then assigned to Brethren Unit 73 serving at the state mental hospital in Columbus, Ohio.

Prior to becoming associate secretary of the Friends World Committee for Consultation in 1967 at the Midwest office, Rumsey served as a Friends pastor, as executive secretary of Wilmington Yearly Meeting of Friends, and as peace education secretary for the American Friends Service Committee in Portland, Ore.

In discussing the importance of the New Call to Peacemaking, Rumsey says, "Peace work tends to be reactionary, such as reacting to the Vietnam War. What is needed is a constant, positive motivation. We need to build up a warless world so war simply won't occur."

UN Special Session on Disarmament: An appraisal

For six Brethren participants, the UN Special Session on Disarmament was an important step forward as we witness to our church's emphasis on peace.

by Shantilal P. Bhagat

The UN Special Session on Disarmament completed its five weeks of deliberation in the early hours of July 1. Convened at the initiative of the militarily Non-Aligned States, the Special Session was the largest and globally the most representative gathering ever to focus on the arms build-up, which now is consuming annually over $400 billion of the world's resources.

The Special Session adopted a wide-ranging document designed to lay the foundation of an international strategy for general and complete disarmament. The document consists of an introduction, a declaration, a program of action and a section on intergovernmental machinery. The adoption of the document came after a month of negotiations often running long into the night in the Assembly's *Ad Hoc* Committee.

On the positive side I list the following:

1) Practically the whole world was involved in the deliberations with a high level of participation by member-states in the general debate (127 states presented their viewpoints). In terms of the threat which the arms race means for survival, the Session had an educational and consciousness-raising impact.

2) The SSD came to an agreement on the basic principles and priorities which must be addressed to reach the goal of general and complete disarmament.

3) France and China ended their boycott of UN disarmament meetings and participated actively.

4) A number of new proposals and suggested disarmament studies could result in fresh disarmament initiatives.

5) The role of Non-Governmental Organizations (NGOs) in UN disarmament affairs was enhanced. NGOs were members of some delegations.

6) New linkages were identified between disarmament and a) development, b) environment, and c) international security.

7) Major agreement was reached regarding the disarmament negotiating body in Geneva. The "Committee on Disarmament" is to be "open to the nuclear weapon states, and to 32 to 35 other states to be chosen in consultation with the President of the 32nd Session of the General Assembly" (Lazar Mojsov of Yugoslavia). Its membership is to be reviewed "at regular intervals" and its chair is to rotate monthly among all its members.

8) The UN is to have an active role in the disarmament process through the reconstitution of the Disarmament Commission composed of all UN members. This body is to make recommendations on various disarmament problems, follow up the work of the SSD, consider the elements of a comprehensive disarmament program and report annually to the General Assembly.

Some of the disappointments were:

1) Very few changes were perceived in the basic positions of nations. The quantitative and qualitative race continues unchecked.

2) Significant initiative came from neither of the two super powers—USA and USSR. Neither the Comprehensive Test-Ban Treaty nor SALT II Treaty were announced.

3) Not much evidence was shown on the part of Third World countries for a reduction of conventional arms.

4) The non-nuclear states put little sustained pressure on the super powers for immediate and drastic cuts in their strategic nuclear stockpiles.

5) The attitude of the USA toward the SSD was uncreative, beginning with the preparatory work, but including the non-appearance of President Carter, the hosting of the NATO Summit in Washington dur-

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by Karen Carter

An observer during the opening week of the United Nations Special Session on Disarmament (SSD), I had an opportunity to assess not only the hopes for the success of the SSD itself but also the importance of our Church's involvement in the UN as a Non-Government Organization (NGO).

Since the SSD by design is not a negotiating body, it can only plow the ground for actual disarmament treaties which are legally binding. And this task is pursued vigorously.

ing the Session, the lack of new US initiatives, and the general insensitivity of a host country to an extraordinary disarmament conference. ,

6) There seemed to be general, almost deliberate, ignoring of the SSD by the media especially in the USA.

7) No disarmament caucus or bloc was formed at the UN during the Session.

Overall the Session was neither an astounding success nor a total failure. It is the beginning of a process, the results of which will be noticeable over a longer stretch of time provided the world is not blown up by a nuclear war before it has a chance to actually carry out disarmament.

In the words of UN Assembly President Lazar Mojsov, "What we have done is to finally chart a new course and open new channels for further negotiations." ☐

Shantilal Bhagat is the Church of the Brethren (an NGO) representative to the United Nations.

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Unfortunately, President Carter had decided deliberately to play down the SSD and little was said in the US press about it. On the day that Vice-President Mondale delivered the US position (spiked with accusations against the USSR and making few, if any, new disarmament proposals), the President entertained the Bob Hope birthday party at the White House.

Although this dampened the spirit, the SSD was encouraged by the presence of many other heads of governments. For the first time all member states sat down together to discuss a declaration and a program of disarmament (either the US or China or both had consistently rejected earlier USSR proposals for a World Disarmament Conference).

Memorable moments for me at the SSD:

1) a short one-to-one dialogue with USSR minister plenipotentiary Yuri Fokine whose speech at a prayer service sponsored by the Holy See was so far-reaching in scope concerning disarmament that it could have been made by any Brethren pacifist;

2) listening to many famous persons who have worked for peace (some for half a century already). Among them were Nobel

(continued on page 12, column 2)

Exodus from arms will come

The obstacles to disarmament are enormous, but the human family must not permit them to triumph

by Leland Wilson

Carved into a stone wall across from the United Nations is Isaiah's vision:

> They shall beat their swords into
> plowshares.
> and their spears into pruning hooks.

In the Special Session on Disarmament, that vision moved across the street and stood at the podium, as world figure after world figure made Isaiah the most quoted of all persons. What meaning can we take from the fact that world powers who are devotees of Mars have an awareness of a prophetic biblical message? Is that not at least a germ of hope? Is that not context for conversion?

As an observer for the Church of the Brethren during the second week of the Session, I was struck by the world drama unfolding:

1) the very fact of the session itself, the first on disarmament, with almost all of the nations of the world participating and centering on the problem of war,

2) the favorable reception given the speeches by the vice-president of Cuba and the prime minister of the United Kingdom. (It was obvious that Cuba is understood differently in the rest of the world than in the US. There was obvious responsiveness to Mr. Callahan in representing a major world power when there seemed to be a genuine seeking of peace.),

3) the presence of the Church of the Brethren as embodied by Shantilal Bhagat, who was remarkably acquainted and knowledgeable after only five months into the assignment of representative to the United Nations; as evidenced by an influential and widely circulated daily newspaper, *The Disarmament Times,* for which our church gave the first $1,500 to enable; as observed when a member of the United States delegation in answering a technical query on disarmament, cited the work of Bob Johansen, a former professor at Manchester College and now president of the Institute for World Order; and as reflected in the Nigerian delegation which included Senior Counsellor Bitrus B. Kajal, who attended our mission schools, taught at Waka Secondary School, and is a member of the Church of the Brethren in Nigeria.

The Special Session has been gaveled to

an end, but the conclusion is not yet. Just what contribution it will make toward the goal of disarmament is yet to be determined. The obstacles are enormous but the human family must not permit them to triumph. Just one aspect of the problems that must be surmounted was illustrated by Congressman Paul Simon of Illinois, a US delegate. In a briefing session, the Congressman acknowledged that his office was giving low profile to his UN activity because, "At this time, there is no political mileage in disarmament. The political mileage is in more weapons."

Congressman Simon's remarks certainly would fit the congressional district in which I live, and I suspect would fit most districts in our nation. That political climate must change if human life is to survive and be healthy. Even the United States, which gave scant encouragement to the Session acknowledged this truth. Vice-President Walter Mondale, in presenting the American position, said, "If we do not curb the arms race, we not only threaten the future, we impoverish the present." If people could ever really grasp what the Vice-President was saying, the political climate would change. Whether Mondale and other government officials have understood is yet another question because the overall impact of his speech was to threaten and impoverish.

As citizens of the world we must develop a sense of outrage that any nation would consider using nuclear weapons. That means a break with the cozy acceptance of nuclear arsenals, feeling satisfied as long as they have not yet been triggered. We develop that sense of outrage *by being outraged.*

We must develop a new abolitionist movement to free ourselves, our nation, the nations from slavery to the military. Such abolitionists will seem like extremists at first. Most will say that the slaves could not live any other way. Most will say that people like living under the terror of the military and giving all those resources for even more enslavement. But surely a Wendell Phillips will speak; surely an *Uncle "Sam's" Cabin* will be written; surely a Moses, a Martin Luther King will lead; surely a person here and a person there will be converted; surely the exodus from arms will come. ☐

Leland Wilson is pastor of the La Verne, Calif., congregation.

(Continued from page 11)

peace lauureates Philip Noel-Baker of England and Mairead Corrigan from Ireland. The event was a reception for person interested in disarmament given by Andrew Young.

3) a private conversation with a member of the US delegation (possible only because I wore an NGO identification badge). We talked after presentations had already been made by the US, USSR, France, Germany, Canada, and many other nations, each emphasizing the insanity of the arms race and the desperate need for disarmament to ensure human survival. Why then, I questioned him, do we in the US continue to develop and produce new and more powerful instruments of mass destruction all the time? His unforgettable reply: "*I cannot justify that.* But I can explain it."He then reminded me of the billions of dollars represented in lobbying by people who don't want to see the arms race stopped, Salt II negotiated, or the profitable arms sales discontinued. In short, people who are unscrupulously pursuing their own financial interests while jeopardizing our survival, and the hopes of the world for an enduring peace.

A recommendation:

We need to be much more vocal in making our position known to our government by letters and visits. The greatest danger, NGOs were told repeatedly, is to think that we are powerless. (When I returned from New York, some 20 persons from my home congregation wrote a letter to the President for the first time in their lives to express their opinion.) A new generation has grown up which never knew a world without nuclear weapons, and which has grown accustomed to living with the possibility of intentional and accidental nuclear holocaust. We need to witness to an alternative: a world *secure* because *disarmed!*

It was an uplifting experience to see around 15,000 persons (some 50 of them Brethren!) rally for disarmament on Dag Hammarskjold Plaza on May 27, people who had come from the US and Canada, from Australia and Africa, from Europe and Asia, literally from the far corners of the earth. May their and our enthusiasm not die but be a light to penetrate the darkness around us. ☐

Karen S. Carter is a member of the General Board from the Daleville, Va. congregation.

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by David Frantz

On my way home from the Special Session on Disarmament at the United Nations, I happened to be a victim of the air traffic controllers' slowdown. Our plane was one of the more fortunate ones. We only had to wait an hour and a half once we were on the runway! As the time before take-off grew longer, our patience grew shorter.

The flight attendant kindly urged us to write to our congressional representatives to help settle the grievances of the air traffic controllers. It dawned on me that this small group of professionals had chosen a very effective way to communicate their plight. They had us at their mercy. We, as passengers, would be much more likely to respond to our own inconvenience than we would to the cause of global peace. If the plight of the arms race could be portrayed as visibly as the air traffic slowdown we would surely be on our way to peace tomorrow.

This little episode caused me to reflect further about the four days I had just spent at the United Nations. I share those reflections with you now.

1) We must be able to make a connection between local and global concerns. Too often, we do not feel the sense of urgency in our own lives. We do not experience directly the concrete inconvenience of our military strength. We do not respond to the "environmental slowdown" that affects us all as passengers of the earth. The likelihood of nuclear war lurks in the shadows, but only there. We must understand how such an insidious weapons race cuts across the fabric of our everyday life. Then, and only then will we be able

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Along with this comes the sense of powerlessness that we feel in relation to national and international politics. We do not know how our personal and communal decisions relate to the arenas of national and global politics. We must grant that there are many aspects of life that we do not control. But it is imperative that we understand the power we *do have* in shaping our lives and our common future.

2) The decision to disarm the world is not a matter of having more information about the evils and the waste of our race to oblivion. Such information is already available. Rather, it is a matter of political will. We are faced with a question about our own identity. Will we consider ourselves as a child of God, a member of the human community, part of the Church of the Brethren, and a citizen of the United States in that order? Or will we continue to reverse the order and derive our primary identity as a citizen of a particular nation?

Top priority must be placed on the survival of the human race—and not the survival of any one country. Both we, and our politicians, must be willing to lay down our lives for one another. Before peace will become a reality, we must have politicians who are willing to place disarmament above their own re-election to office. We must have statesmanship and not politics.

3) We live in a world that is swung around by the tail of technology. We have reached the point where we are subservient to our technology. Our technology no longer serves us in an authentic way. This has caused us to evaluate our lives in a distorted fashion. The quality of life is related more to how many electric hedge-trimmers we have than to how many people have adequate food and shelter. We are fascinated with gadgets and metal hardware, military weapons being no exception.

Further, we have trouble stopping this technological treadmill. It seems to be set in perpetual motion. We produce more things not because we need them or because we have decided to—but because we have the technology to do so. No longer can we believe that our technology will save us from mutually assured destruction when in fact it continues to push us in the direction of a nuclear world.

In short, the time spent at the United Nations was helpful inasmuch as it caused me to think about my own life-style. At times it was a frustrating experience because it seemed like so little was happening. But upon reflection, it appears that a world at peace will depend as much on changes we make in even the most mundane corners of our everyday lives as it does on international agreements.

The hope for disarmament I glimpsed at the Special Session reminded me of hope that we have been given in Jesus Christ. The reality of our current defense budget reminded me that we do not yet live in accordance with that hope. ☐

David Frantz is a field staff worker with United Ministries to Higher Education (UMHE) and engaged in studying peace and militarism in higher education.

Ways we can influence change

The Brethren peace thrust has capable leadership, but those of us in the pews need to begin doing our homework.

by Velma M. Shearer

"And if you look out the window to your left you will see the United Nations," came the airline pilot's voice over the speaker.

There it was, the "matchbox," breaking into the skyline of Manhattan, along with the other tall, familiar buildings. A complex of buildings, the UN headquarters houses an organization of nation-states whose primary purpose is reasonable and peaceful solutions to world problems.

As an NGO Observer (Non-Governmental Organization) I had a glimpse of the inner working structures also, in walking alongside ambassadors and delegates to the Special Session on Disarmament, and to listening to a week of debates.

Within the matchbox complex, the debate was about a fireball, rather, stockpiles of fireballs, whose searing tongues of fire lick up a cement block wall, and whose forces cause the blocks and all within and near to disintegrate and fly horizontally as dust. Debate included additional lethal refinements, such as the neutrons, the lasers, the microwaves, and their carrier satellites. Debate explored how to control and discipline the firemakers who continue to design and produce defying international controls. An example of the latter is the MX missile, which, because it is mobile on tracks underground, cannot be quantified by another. Humanity with this destructive capacity is its own worst enemy, capable of effecting its own annilation.

But humans can likewise light a *candle!*

The United Nations Special Session on Disarmament itself is an appropriate beginning. Each state has had to research armaments sufficiently to prepare a position paper, and to present it before the other states. Each has grappled at various levels for solutions. Where leadership was expected though, it didn't materialize—a grave disappointment. More states now need to come forth in leadership as an effective force toward disarmament, possibly through a coalition of states.

A stronger world opinion must be focused on arms reduction: a stronger moral opinion must be fused into decisions. This is where *we* come in! The Non-Governmental Organizations of the United Nations (the Church of the Brethren is one) struggled with this very task while I was there. Their efforts seemed genuinely appreciated.

I believe the Church of the Brethren has a preponderance of values to offer the state and the world. I believe further that the time period is correct for our church to be particularly influential in effecting change. Toward that end we already have very capable leadership, but the rest of us must do some homework. Here are some ideas:

1) Do self-searching and self-education on the whole range of disarmament, asking, "Am I a disarmed person?"

2) Recognize the frightening responsibility of the Untied States as one of the top weapons producers. Non-aligned nations frequently mentioned their "innocent victim" role.

3) Become aware of the wasted human and material resources which could be used in economic and social development in the Third World, including the Third World within the US. (See *Economic and Social Consequences of the Arms Race and of Military Expenditures,* United Nations, March 1978, $6).

4) Help your church and community plan for the transfer from weapons contracts/jobs to other contracts, business, and jobs.

5) Share your concerns by writing President Carter and the State Department.

Keep your candle burning, and light other *candles* with it! ☐

Velma Shearer is a member of the Salem (Ohio) congregation and a district Impact worker.

Supporters and troublemakers

Small as the Brethren are, few bodies could match its endeavors to inform its members and enlist support for peace.

by Howard E. Royer

At the United Nations a month prior to the Special Session on Disarmament, Shantilal Bhagat and I talked with Ambassador Lawrence D. Weiler, US delegate to the Preparatory Committee and special liaison for the Special Session. To our inquiry about progress in ongoing arms control talks in New York and Geneva, Weiler responded with guarded optimism. Then he lifted up one very urgent need: Public support.

"I wonder where the churches were when the Administration announced that it would not proceed with the development of the neutron bomb," the ambassador said. "The President was clobbered from just about every side on that decision."

Larry Weiler was right. Support for disarmament initiatives too often is negligible or invisible. Especially when contrasted with the industrial, technological, and political weight that fuels the billion-dollars-a-day arms spiral.

Certainly government has not advanced the money or the personnel to cultivate public awareness of armament issues. Though our nation has visionary and able diplomats at work on arms control matters, it has not evidenced the resources nor the will to bring off real dialogue in the public interest.

Neither have most churches invested significantly in education about peace or disarmament. Small as the Church of the Brethren is, few bodies could match its endeavors of late to inform members and enlist support for a turnaround in the arms race. A special issue of MESSENGER, a study packet, a teaching guide, seminars, a representative at the UN and observers throughout the Special Session, letters to and visits with diplomats, and inquiries to and leadership with ecumenical bodies regarding their peace programs point to a level of interaction that should be commonplace among the churches.

Where this concern plugs in at the UN is an arena relatively new to Brethren, the NGOs, Non-Governmental Organizations. On June 12 I observed a cross section of NGOs partaking of an unprecedented opportunity to address the General Assembly's Ad Hoc Committee. Chairman Carlos Ortiz de Rosas of Argentina lauded the event as a breakthrough in recognizing that disarmament is not the province of governments alone but the appropriate concern of all peoples.

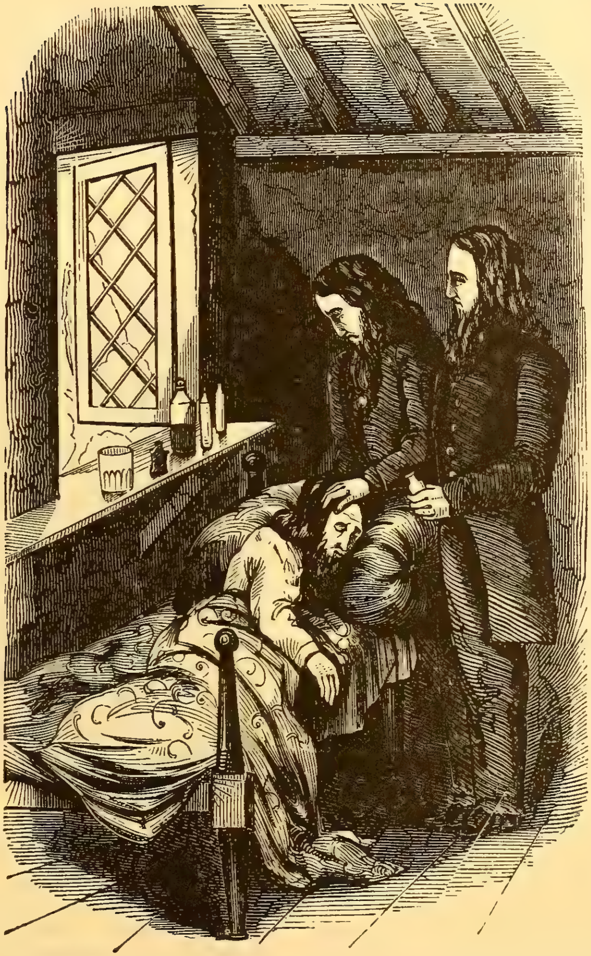
Thus when Philip Potter of the World Council of Churches took to the Assembly floor as one of 25 NGO speakers, he represented the WCC's 293 member churches. Similarly, speakers from the Friends World Committee, International Fellowship of Reconciliation, Women's International League for Peace and Freedom, World Conference on Religion and Race, and from six peace research institutes put their feelings and findings before the Special Session. The nondiplomatic speakers brought not partisan, national views to bear, but moral and practical perspectives gained from an international sweep.

It is in this arena that Shantilal Bhagat and other church representatives have their point of entry. The NGOs are a diverse group, quite capable of ideological wrangling. But they also have a sensitivity, a grasp of facts, a credibility that sometimes surpasses the responses of governments. Especially on disarmament and human rights, the NGOs play a vital role in developing awareness, in spurring the conscientization process.

NGOs can bring to governments either support or trouble. In the tradition of the church's prophetic calling, either stance in public affairs is at times necessary and valid. ☐

Is any among you sick?

Jesus Christ has given the anointing service to the church as a way for believers to minister healing for one another.



by Larry D. Fourman

The church is called to be a healing community. Jesus sent his disciples out with authority to heal and cast out demons (Matt. 10:1) and the reports of their mission indicate that this is what they did (Mark 6:12-13). In this Markan account, it is also seen that anointing the sick with oil was a part of their ministry of healing.

The Church of the Brethren, in wanting to obey Jesus in all respects, has followed the practice of anointing as commissioned by Jesus (Mark 6:13) and described in James 5:14-16. A closer look at this passage in James reveals first, the nature of the church as a healing community, and secondly, some important elements in the healing process.

Is anyone among you sick? We have all been sick at one time or another. So the obvious answer to this question is "Yes." Yet why do so few call for the elders? Among many reasons is our view of anointing as a "last rites" service. This has been influenced by the traditional Catholic use of anointing as a "last rite" before death. This has changed since Vatican II, however, with anointing and prayer for healing being freely used as a sacrament for healing.

Yet among us it is not uncommon to hear such responses as "I am not sick enough" or "My illness is not a life or death situation." The question put to us in James is not "Is anyone among you about to die?" but rather "Is anyone among you sick?" The Greek word translated into English as "sick" means "to be weak, powerless." When applied to the total person this might refer to either bodily weakness or mental/emotional weakness, all of which can be described as illness. Our human experience of illness is always one of weakness within our lives.

The first element in the healing process, therefore, is recognition of our need. The response we make to our own illness will determine whether or not we will call upon the Lord for healing, and use the anointing service as one way this healing might come about for us.

The second element in the healing process is to call for help. This seems so simple, yet how hard it is to call for help even knowing our need. Many are even reluctant to call the doctor in proper time. When we finally call for the elders, we are affirming the gift of God's love to us through brothers and sisters who are ready to come and pray for us as God's servants. In calling for the elders, we act out our faith and begin to anticipate the working of the Lord in our lives for new strength and health.

A third important element in the healing process is praying in faith. James 5:17 says, "The effective prayer of a righteous man can accomplish much" (NASB). We are called to pray for one another (Jas. 5:16). Yet how often do we shrink back in fear. I have heard people say "I am not good enough," "I do not have enough faith," or "I am afraid the person will not get well."

These responses all point to the fact that our faith is misdirected. We have faith in ourselves and our ability. Pride prevents us from praying. The righteous person is not a faultless person nor one who has perfected faith. Rather, the righteous person is one who knows God's forgiving love and walks daily by mustard seed-like faith. The prayers of such a person are effective because their faith is in God. This faith unleashes God's power to transform life in the present—even sickness into health.

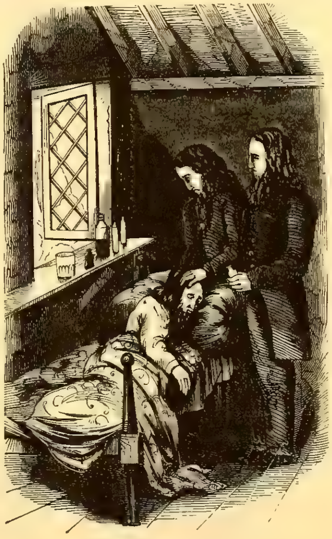
The anointing with oil is done in the name of the Lord. There is no magic in the oil itself. As in the Old Testament, anointing with oil is a sign of God's special presence upon a person or thing. Moses anointed the tabernacle and then Aaron as priest (Lev. 8:10, 12). Samuel anointed David as king (2 Sam. 2:4).

Anointing with oil in the name of the Lord also calls to mind the special anointing which we have as Christians (2 Cor. 1:21-11; 1 John 2:20, 27)—the anointing of the Holy Spirit. Thus anointing with oil in the name of the Lord releases the power of the Holy Spirit in a person so that healing comes from the Lord and according to his will.

A fourth element in the healing process, therefore, is the anointing with oil. This, followed by the laying on of hands, becomes a channel through which God's loving power becomes real in a person's life. Consider the occasions that God's power became real in healing through the touching of Jesus. So even today God's power is released through the anointing with oil and laying on of hands.

A final element in the healing process is the experience of forgiveness. The Psalmist exclaims " . . . my whole body is diseased because of my sins" (Ps. 38:3b TEV) and "I confess my sins; they fill me with anxiety" (Ps. 38:18 TEV). The promise in James 5:15 is that the sick person will both be raised up and all sins forgiven.

In the biblical view, illness was a sign of sin within a person. While it is usually impossible to show a casual relationship between particular sins and any given illness, the promise is that any sin which might have caused an illness will be forgiven.



Even illness which has no observable relationship to specific sins is a result of sin. While we are new creatures in Christ Jesus we still live in a fallen world in which decay, stress, and anxiety are on the increase. These sin realities take their toll on both our inner lives and our bodies.

Healing is made possible then as a gift from God when we confess our basic sin of rebellion, of putting ourselves in the center of life where God belongs. The Psalmist cries,

"How blessed is he whose transgression
is forgiven
Whose sin is covered!
How blessed is the man to whom the
Lord does not impute iniquity,
And in whose spirit there is no deceit!
When I kept silent about my sin, my
body wasted away
Through my groaning all day long.
For day and night Thy hand was heavy
upon me;
My vitality was drained as with the
fever-heat of summer: (Ps. 32:1-3
NASB).

Refusal to recognize and confess our sin drags us down. We become sluggish and listless. Disease may even break out. Yet this need not be our fate. Rather, the Psalmist goes on to promise forgiveness to all who acknowledge their sin and do not try to hide it any longer (Ps. 32:5). Likewise, 1 John 1:9 affirms "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Learning to confess our sins and receive God's forgiving love into our lives is one of the most important tasks for maintaining total health in our lives. James goes further than calling for confession of sins by saying, "Therefore, confess your sins to one another, and pray for one another, so that you may be healed" (Jas. 5:16a). To "one another" does not mean to the preacher or to the total community. Rather it points to God's gift of the whole community of faith to us. We can seek out anyone to confess our sins. When we do, we find Christ waiting there with his forgiveness.

The church is a fellowship of the Holy Spirit, where God's love transforms and heals. Private confession may suffice for some sins, but never for those resentments, angers, and hostilities which occur between brothers and sisters who are living in intimate fellowship. Paul warns of the severe consequences for our health of fostering division within the body of Christ (1 Cor. 11:27-34). Those who experience illness resulting from sin within the body of Christ are called by Jesus to loving confrontation (Matt. 18:15-17). Thus we allow God to work through us to restore love within the community of believers and personal strength to each of its individual members.

The church is a healing community which takes its life from Jesus Christ. He has given the anointing service to the church as a way for believers to minister healing for one another. Carried out in the name of the Lord, miracles occur. The next time you get sick, read James 5:13-17 and call for the elders of your congregation. Let the blessing of new health and forgiveness enrich your life through the faith and prayers of your fellow believers. ☐

Larry D. Fourman is pastor of the Pipe Creek congregation in Linwood, Md.

book review

Healing: Practical ways we can be made whole

by Larry D. Fourman

Healing, by Francis MacNutt. Bantam Press, New York, N.Y., 1977. Paper. $1.95. 268 pages
Healing and Christianity, by Morton Kelsey Harper and Row, New York, N.Y., 1976 Paper. $5.95. 323 pages

The ministry of healing through prayer is currently receiving a new emphasis within the church. With this rediscovery come many questions: What is the role of faith in healing? Is faith enough, or should it be supported by the use of medicine? or vice versa? Why are some people not healed even when faith is present? Can anyone pray for healing or is that the gift of the pastor alone?

Two books have been particularly helpful to answers to these questions as well as direction for a growing pastoral ministry of healing: *Healing*, by Francis MacNutt and *Healing and Christianity*, by Morton Kelsey.

MacNutt's book, the results of many years in healing ministry within the Roman Catholic Charismatic renewal, is practical and down to earth. It is grounded in the biblical witness and presents a sound understanding of the ministry of healing.

Kelsey's work brings together research from a cross section of Christian tradition, discussing the healing ministry historically, theologically, and biblically, beginning with the Old Testament witness and moving through the New Testament, the early church and the Reformation, into the present. This wealth of Christian insight is integrated with a Jungian psychological world view, which lends a helpful reality to the spiritual dimension for the modern mind.

These resources are highly readable and will be particularly helpful to those involved in all forms of healing ministries. While MacNutt's practicableness will appeal to all readers, Kelsey's more systematic, yet lucid, presentation will be welcomed especially by pastors, doctors, and others in healing professions.

MacNutt from the outset sees prayer for healing directly related to the creation of a more just society. These convictions come from her participation in a 1974 meeting of Roman Catholic charismatics in South America who were struggling with the mission of the church in the world. In their report, the group affirms that the Holy Spirit is moving to "transform society by healing relationships of injustice and oppression." The report goes on to say, "justice cannot be brought to a society until there are just men; and men cannot be just until they are healed of the hurts and wounds of the past." MacNutt suggests that prayer must precede all social programs so that inner transformation takes place and becomes the seed bed out of which more living and just relationships grow among all people. Prayer for healing is not unrelated, therefore, to social justice.

MacNutt also emphasizes the unity between prayer and medicine. Healing is based upon the Incarnation, which means that, as God became flesh in Christ, so he is incarnated today through his creation for healing. MacNutt affirms, "Medicine and prayer are not opposed, but the doctor, the nurse, and the person with the gift of healing prayer all together form God's healing team." Those who feel a person of faith should not go to doctors or take medicine are as much in error as those who rely solely upon them.

God works in many ways to heal the sick. MacNutt adopts two principles for insuring God's participation: 1) "Do not expand any one method or experience into a universal method"; and 2) "Ask God to meet your needs with confidence; but do not tell him when and how to do it."

Having emphasized the unity of prayer and medicine, MacNutt focuses on the importance of praying in faith for healing. By praying in faith we turn a person over to God, trusting that God knows what is best and that the results will be his. Otherwise we tend to become manipulative in our praying rather than allowing God to work as he wants.

The healing process is a mystery and many times healing does not take place even when we are praying in faith. MacNutt helps us see how to pray in faith intelligently by discussing four basic kinds of sickness, each requiring a different healing prayer approach. His four kinds of sickness are: 1) "sickness of the spirit caused by personal sin," 2) "emotional sickness and problems caused by the hurts of the past," 3) "physical sickness caused by disease or accidents," and 4) "sickness caused by demonic oppression or possession."

Important in praying for healing is discerning the kind of sickness being dealt with. Prayers which miss the mark can cause damage. Yet, even when prayer has been directed wisely and according to the Spirit, it still often occurs that healing does not take place. MacNutt spends an entire chapter discussing 11 reasons which he has seen from his experience that explain why some people are not healed.

Morton Kelsey traces the centrality of the healing ministry in the early church and compares it with the contemporary church. His most practical chapters (10 and 11) discuss the relation of human emotions to illness and the increase today of what is called "psychosomatic illness."

Kelsey offers a pastoral strategy for renewing the healing ministry of the church. The first requirement is for the church to discover the centrality of the person and working of the Holy Spirit in the gift of healing, and to let this take its essential place in the theology and life of the church. Secondly, there is need for groups to be formed within the church fellowship in which " . . . basic ideas and experiences of Christianity can be examined and understood." The third and most important requirement for the church to become a healing agent is for it to become a loving community.

Kelsey leaves us then not with a systematic theology of healing, but with a practical way we can be whole and join God in the work of healing the brokenness of humankind. The author's concluding words issue a challenge: "Once the Christian group seeks a vital and growing relation to the reality of the Spirit through a fellowship of love and concern, healing will come naturally." ☐

Larry D. Fourman is pastor of the Pipe Creek congregation, Linwood, Md.

Wells for health

by Owen Shankster

Digging wells for villages that have only polluted water sources has been a dream of workers in Nigeria almost as long as we have had a mission there. So what we are doing now in the Lafiya Rural Health Program is the fulfillment of that dream. Dr. David Hilton got the ball rolling with his spoken conviction that pure drinking water is a basic necessity for public health. How could we teach preventive medicine and home health care when Nigerian villagers are still drinking polluted water?

But for the Church of the Brethren Mission to provide wells for all the villages in its area would be impossible, and even if possible, ill-advised. People need to learn to do things for themselves with what they have. Our job is to help them see how a job can be done with materials available to them and skills they can easily master.

We began our first projects in villages where there are Lafiya-trained village health workers. If funds hold out, requests from other villages will be considered. Our first well was at Balwhona, which we finished in June. The second was at Mbewa. We chose the first villages near our Garkida headquarters to save on travel while we got our act together. Now we are branching out to villages farther in the bush. As great as our joy is at helping to bring health to these villagers, it is matched by our satisfaction at helping people along the way to helping themselves. ☐

Owen Shankster is in charge of the Lafiya building program in Nigeria, where he has been a missionary since 1952.

Right: *The supervisor of our well project, Danjuma Garnvwa of Garkida, is lowered by bucket into Shaushau village's new well to inspect the concrete rings.*

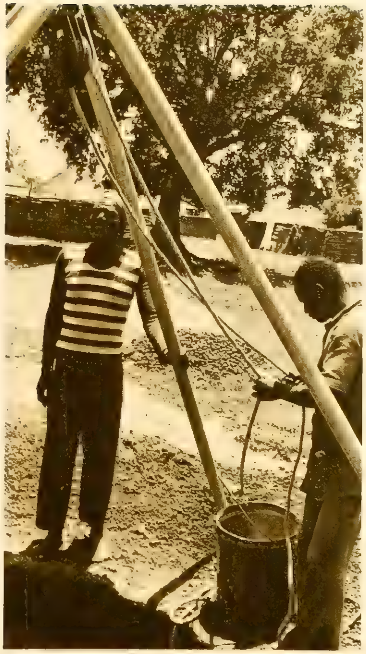
Below: *Bashikbi villagers mix cement to cast rings for their new well. They saw our project at nearby Shaushau and decided they wanted a well too. They dug 12 feet down by themselves, before approaching us, in order to show their sincere intent. Bashikbi has been our most enthusiastic village, so far. One of our principles is to encourage people to see how, through their own efforts, the quality of life can be improved.*

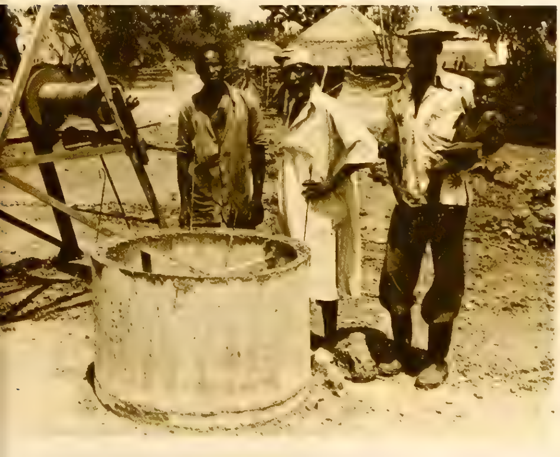
Right: *Danjuma demonstrates to Shaushau's village leader how to use the pulley to haul up the dirt in the bucket.*

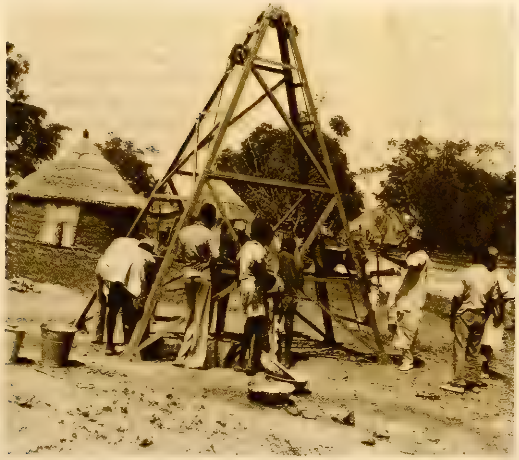
Below: *Concrete rings are cast on the spot to line the wells. We use reinforcing rods to connect the rings. The rings are lowered by inserting the first one soon after digging begins, then letting it sink as the dirt beneath is removed.*

Bottom left: *The well rig is kept as simple as possible. Umoru (at right holding handle) runs the windlass. No motorized equipment is used for the well operation.*

Bottom right: *Perhaps the most grateful persons in the village where wells are dug are the women, the traditional water bearers. Not only is the new water supply clean, it is also nearby. This Shaushau housewife was already beginning to sample the new luxury before the well was complete!*







Bible study

THE SPIRIT

Read: John 14:6-27; John 16:5-15; Romans 8:1-27

"But when the Spirit of truth comes, he will lead you to the complete truth, since he will not be speaking as from himself but will say only what he has learned; and he will tell you of the things to come." (John 16:13, Jerusalem Bible).

I have always been amazed at the migration of birds, at what seems to be a supernatural ability to be guided home. This ability among birds and like abilities of other species of animals has been attributed to instinct. Yet, what is instinct? A bird can travel thousands of miles during migration coming home to the same place, arriving sometimes on the same day it had the year before. What inward clock does it possess, what calendar, what map? Theologian, anthropologist Teilhard De Chardin claimed that the very spirit and presence of God are in all created things. Is it possible that we possess all the necessary equipment to be guided through life in much the same way birds are guided in their migration?

The only thing that would offset the disappointment of the end of summer and the beginning of school was the knowledge that the hawks would soon be pouring down the Kittatinny Ridge from the North. Down they would come by the thousands from September through November. When the wind blew out of the northwest it was torture being trapped inside. One could only imagine how many hawks were passing by. My brother and I could see the Ridge from the school window. We waited for the weekend hoping that the hawks were waiting too.

All day Saturday was spent on the Ridge. We could wait for hours seeing nothing, a whole day with only three or four birds. Then one day they would come; broad wings would fill the sky, hawks by the thousands.

We watched their coming in awe. The hawks followed the southwest flow of the Ridge as long as the wind created thermals of air that would lift them up. But if the wind changed, making it of no advantage to stay over the Ridge, some unseen hand guided them away from the mountain on a more directly southern route. Their course seemed not as guided by landmark, tradition or habit so much as necessity; the necessity of the day in which they were flying.

Sometimes we would sleep on the mountain and listen to the geese flying over us in great flocks through the night. Neither rain, fog, or the darkest night could stop them from coming. Their honking sent shivers of wonder down my arms. Their journey was an ancient tradition when Christ walked Galilee, when Moses climbed Sinai, when Abraham left his father's land.

Migration, the wandering from one latitude to another, the seeking of livable territory. Osprey, salmon, monarchs, caribou; moved by an unseen hand so that life might be sustained. They respond, they move, they know. Is it possible that these creatures are so in tune with their creator that they are guided?

Now what of us? The Holy Spirit is God's gift to us that we would be guided, led on a course charted by God. I believe that we possess an ability to be led that is as natural to our being as the birds' inward ability to be guided on migration. This harmony between creator and creation, this natural union was lost in the garden when we chose to travel on our own. We threw away our natural God-given ability to be guided by our wanting to chart the course. We block the Spirit's leading through self-centeredness, through our blind ambition.

Christ came to return us to the relationship with God, the relationship with all creation we possessed in the garden. The Holy Spirit is the guide, the advocate, the counselor, the helper that leads us into all the moments on the way that God would have us travel.

We, too, are a migrating species, traveling either toward the kingdom or on some wayward journey of our own. We make decisions along the way that determine our very survival. We can travel our own way which leads to death or His which leads to life.

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the law could not do, weak as it was through the flesh, God did: sending his own Son in the likeness of sinful flesh and as an offering for sin, he

The Spirit's leading is promised to

LEADS

/by Paul Grout

condemned sin in the flesh, in order that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit" (Rom. 8:2-4).

The world cannot receive him because its values collide with those of the kingdom. Violence, racism, nationalism, materialism, all hatreds and using of people create a gulf, a great chasm between us and God. The world lives in the illusion that security is found in possessions, power over others and the strength of arms. Until we both turn our lives over to God and reject the way of the world, the great chasm between us and God remains. "That is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you" (John 14:17).

Our separation from God is not in the natural order of things. Separation breaks creation's harmony. Our union with God is not to be seen as supernatural but as natural as the hawks' oneness with the air. Any disunity we experience with the universe must be seen as unnatural. To attribute brokenness, war, hunger and hatred to the will of God is like saying that disease and illness are the will of the doctor. Our oneness with God is restored as we surrender our wills to his will, as we reject the death of an age passing away and seek the life-giving harmony of the kingdom. "But the helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things" (John 14:26).

The apostle Paul recognized the action of the Holy Spirit in his life. Yet Paul knew that his own knowing, his own relationship with Christ, was only partial, and that only in the fullness of time would it be complete. Now he sees through a glass darkly, but then face to face. Someday he will know as he is already known.

The time has not yet come for us to know all things, for all of God's truth to be revealed to us. Still, the Spirit's leading is promised to those who would surrender themselves to the will of the Father. The birds' inability to explain creation has not hindered their ability to fly home. It is to our home that the Spirit leads us, soaring in the harmony of his presence. ☐

Paul Grout is pastor of the Sugar Ridge congregation in Custer, Mich.

those who surrender to God's will.

To the Bailes, voluntar
they have generated fror

For this farm family, small is

by Norman F. Reber

The Lord Jesus Christ lived out his teachings about wealth and its use to bring good news to the poor and the oppressed in the hope that Christians, new creatures in Christ, would do likewise, out of love for their Savior.

That is the monumental and pressing challenge Jim and Wilma Baile, owners of a small family farm in Missouri, have accepted with joyous and dedicated conviction. They believe, too, that the Christian church, as a body of believers, is God's instrument and advocate to bring salvation and justice to all people in the world.

Jesus, Jim affirms, had strong words of warning about the farmer who built greater barns in which to store his crops and lost his soul in the process. Also, in the parable of the sower, Christ pointed out how the worries, riches, and pleasures of life do choke out spiritual growth in a person so the fruit never ripens. These words have meaning for the Bailes, who produce feeder pigs, feeder calves, and lambs on 80 acres near Warrensburg in Johnson county. They also manage another 160 acres for Jim's brother Clifton.

Because they deeply desire to experience the life and teachings of Jesus, the Bailes' overriding purpose has been to create a climate in their family life that allows the Holy Spirit to work in them to demonstrate Christ's love to others.

The Bailes work not only in the Warrensburg Church of the Brethren but strongly support local ecumenical efforts to help the needy in their community. This year Jim is moderator of the Missouri District of the Church of the Brethren. He has been the district's Brethren Disaster Network coordinator since the office was created four years ago. At the recent Annual Conference he was elected to the Church of the Brethren General Board. Wilma serves as secretary of the Warrensburg Christian Social Concerns Committee.

How has this family of four (including Becky, now in college, and Sarah in high school) worked at life-style issues? Their effort at voluntary simplicity, Jim explains, is most clearly shown in their $10,000 adjusted gross annual income, an average for the last [illegible] years.

"Itemized contributions in our federal income tax annual return have averaged 31 percent of adjusted gross income over those years. Some returns had a carryover which we applied to later years. We have also reduced our tax liability by having Becky own eight sows. This has taken her feeder pig sales proceeds out of my tax category. I have also paid out wages for family help in our operation," Jim says.

"Because support of the military with our taxes really concerns us, I study the tax laws and use every legal means to reduce our tax liability," says Jim, a graduate in farm management from the University of Missouri.

"Becky's eight sows, by the way, provided a nice down payment on her tuition at McPherson College. She sold four litters of feeder pigs at about $40 a head. Now we take care of her sows, keep the records separate, and Becky will get the profits."

For Sarah there are plans to keep tax liability down and produce income for her. The family cow is an example. "We could pay Sarah to care for the cow and milk it for the family. Then we could justify paying her a wage," Jim says. Another source of income for Sarah could be channel catfish in the farm pond, irrigation source for

simplicity defines the small farm family reality
living out their convictions about Christ's work.

the clover which is fed to 125 sheep.

Although the Bailes are highly motivated, they find keeping a farm operation small is no picnic. The only way they have been able to generate enough income to support themselves is through high ratio cash value turnover of assets compared to their long-term capital investment. They've been turning out 1,000-1,200 feeder pigs a year from an average of 75 sows.

Early in 1977 the Bailes were delighted with the wide interest in their small operation aroused by a one-page article about their farm program in the *Farmland News,* a house organ for Farmland Industries, one of the top 10 farm cooperatives in the United States. In fact, they were not a little surprised that the magazine featured an operation so small as theirs.

They received some 20 letters from farmers in the Midwest, families who also had tried to keep their operations scaled down. A Mennonite family in South Dakota told Jim how they had resisted the temptation to buy more land and were educating their children with income from their small dairy. The family felt blessed in learning of the Bailes' experience.

One Sunday afternoon a Nebraska farmer who had read the article phoned Jim and talked for 30 minutes. He wanted to be sure the Bailes were real, to validate the facts before sending the clipping to his son in college back east. A farmer from Missouri told Jim he felt alienated from the people in his own local church because they made it plain he should expand his farm. Their feelings were shared by two big cattle feeders who wrote adverse letters to Frank Whitsitt, editor of *Farmland News* and author of the article.

beautiful

From their own experiences and contacts, the Bailes believe there are growing numbers of farmers and consumers certain that giant farms are injuring rural communities. Big, heavily mechanized farms have helped to dry up rural employment, as they see it. "We have forgotten the person out here. We have lost the feel for the person's morality, soul and whole being. It's all for the dollar!" Jim believes.

To the Bailes, the definition of a small family farm is more a matter of family needs and attitudes than it is of acreage. In addition to a livelihood, the Bailes feel a farm should be large enough to return sufficient income to educate the family's youth for their chosen careers.

"On such operations as a cattle feedlot, turkeys in confinement or fish raising, one could make a living on even fewer acres than we have. It is when greed goes far beyond the needs of the family that farms become too big," say Wilma and Jim.

"We're getting so technologically sold out to bigness there is no room for spirit in our lives." The couple make it clear they are not just talking about greedy affluence on the land, but greed in the use of any kind of wealth anywhere.

They recall the time Jim had a specialist look at their farrowing house. The specialist wasn't interested in just remodeling. He wanted to build a new farrowing house—an investment the Bailes felt was not justified.

"People find all kinds of excuses to acquire more land or equipment. It becomes a grasshopper thing, one jumping ahead of the other, more land to balance your equipment, or more equipment to balance your land," Jim observes. "Our county agent once talked about a farmer who had bought and bought and bought—till he had more than he could pray over!"

Benjamin Franklin used to say, "Augment your means or diminish your wants." The Bailes are striving to live out their convictions by diminishing their wants to the level of their needs, not only in the size of their farming operation but in the way they make their major purchases. Buying a second car is a good example. When Becky got her driver's license two years ago, they felt they could share with her in family activities and "gain some experiences in the practice of stewardship," Wilma explains. In 1976 the Bailes did buy a station wagon, which gets up to 24 miles to the gallon. It provides handy cargo space when the family directs Brethren camps.

Clothes reflect the Baile life-style too. While Jim has no feelings about going to town with a big patch on his overalls, he insists it bothers Wilma a bit.

"Not if they are clean," Wilma smiles

Jim Baile and his family follow the ways of a simple farm life. **Left:** *Jim proudly displays a market lamb from his flock.* **Right:** *Enjoying a moment of relaxation, Sarah, a friend, and Becky play with some of the farm's crop of baby pigs.*

quietly. She goes on to reveal her hang-up with the garment industry—its heavy promotion every year of new styles. "The old styles end up in the Clothes Chest in Warrensburg and we try to give them to the poor people," she says. "But they don't want them either. They want to keep up with everybody else. After all, they see the same television we see. So for us the answer is to use our clothes until they're worn out."

Versatile Becky, state vice-president of the Future Farmers of America in 1976, is an accomplished seamstress. A 4-H Club leader in sewing, she is teaching her sister, Sarah, the skill. Instead of buying a car as soon as she was old enough, she bought a sewing machine. For an investment of $60 in materials, Becky made a lovely brushed corduroy coat with imitation fur, one that would be priced at $200 on the market. It made the semi-finals on 4-H Day at the University of Missouri last fall, but Becky achieved a higher goal there when she won a prized trip to the 4-H Club Congress in Chicago as a state 4-H achievement winner in leadership.

Another thing the Bailes do to keep their wants within their needs is to repair most breakdowns themselves, such as the malfunctioning jet pump Jim was fixing when I arrived at the farm. They study the *Consumer Reports* before buying a new product to see if it is something Jim likely can service.

Concerns for people are a basic motivation in the Bailes' adhering to small family farming. Their present way of life is really an outgrowth of the concerns Jim lived out in Jordan as a conscientious objector following World War II. He helped train Arab boys who had lost their parents on the Israeli-Arab frontier to manage egg-laying poultry flocks. Chickens were their livelihood as well as a training tool. Some of the boys he worked with are still there as managers of the farms.

Left: *Sarah, Becky, and Wilma share in one of the daily chores of farm life—washing the dishes.* **Right:** *Jim and Wilma check over monthly expenditure records.*

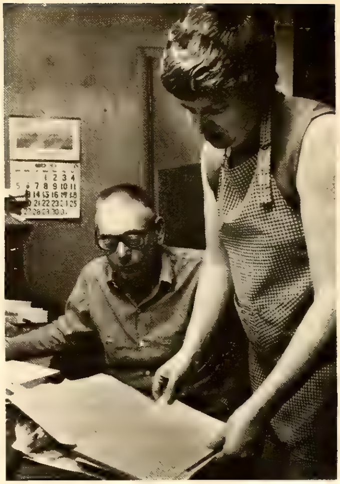
In 1977 the family's Christian concern for people was lived out in Jim's spending an average of two days a week for four months in nearby Sedalia. He was there to coordinate the Brethren effort at restoration of housing after a tornado hit the town. Wilma was really "there," too, with all the home coordinating she did in handling the calls.

Jim comments: "Because I had to be in Sedalia, we could not build a sheep barn that year. We denied ourselves considerably, I'd say, as far as the farm is concerned. I didn't have the time to do it in the first place, and I put off a lot of management decisions that I'm sure would have been advantageous had I been here at home."

But the sacrifice brought Jim spiritual joy. Jim and I visited Grace Lewis, a black whose house was repaired by Jim's disaster crew. "My heart just ran over when the Brethren came," Grace told us during a visit with her in her recently restored home. "First they cleaned up. Then they came back and said, 'We'll fix your house for you.' These good people came in and worked. I've never seen anything like this in action before. Read about it, but never seen it in action!" Grace led us in a deep heartfelt prayer of thanks and blessing before we left. "I'd join the Brethren if there were a church in Sedalia," Grace remarked before we left her home.

Wilma works just as hard as Jim in bringing the spirit of the caring family into their own Warrensburg Church of the Brethren and the wider ecumenical and community circles. Wilma got involved in the Warrensburg Christian Social Concerns Committee, an organization of 12 denominations, some 10 or 12 years ago when her church participated in an ecumenical week of prayer.

Among the projects started by the committee were a day-care center, Clothes Chest, Meals-on-Wheels and a FISH organization. The committee was influential in getting federal funding for a youth services program. Wilma helped to work out the foundation rules of the Emergency Fund committee to help low-income people pay their utility bills. The committee pays such bills directly to the utility company.



The Bailes strongly feel the small family farm is vital to consumers in their local communities. Besides providing fresh local products, such farms strengthen community life and help to maintain a better business and social climate for old residents as well as for newcomers from the cities.

Jim is fearful the concentration of food producers in a few large hands "could strangle society really quickly." He refuses to join any of the large national farm organizations because he feels they are self-serving and have so much clout today that they can be as dangerous as he feels the labor unions are.

Small farmers are not organized nationally. Even the farm bloc in Congress has disappeared, so the Bailes see the ecumenical church as filling the void, a leader carrying the banner of the small farmers for better local communities for both farmers and consumers who are so dependent on one another. Many church members who aren't farmers have a lot of influence and would be willing, in the light of their faith, to work for the common good.

For this reason, the Bailes feel the churches—national, state, and local—should sponsor dialogue to eliminate the misconceptions farmers and consumers have of each other. As Jim asserts, "Many consumers feel hikes in prices have been caused by farmers in their production practices. I think the record of past years says this has happened after the farmer has sold his product. He has become more efficient through the years and been able to produce more on less land."

"I think there are creative possibilities for the church in encouraging small family farming," says Jim. "A local congregation, for example, could buy a farm or set up provisions whereby a member whose children are all gone could say, 'Here, church, I'll let you set this up: 500 acres of this as a trust, and let's see if we can interest young families to come into the community and operate it as a trust.' The will would say the land could never be sold, that it be used for food and fiber production in perpetuity." The same as a park in Warrensburg, Wilma points out. The city tried to sell a piece of parkland but discovered the donor had given it to the city, specifying in the deed that it be used solely for the enjoyment of the people and could never be sold.

"I think the church needs certainly to be aware of all legislation our Brethren Washington office can tell us how we can be more responsive and better political activists than we have been. There's an awful lot of power at the political level as far as our lending and land policies are concerned," Jim comments.

Political activists, the Bailes feel zoning land for farming purposes should only be done at the local level, rather than by dictation of a national law. For this reason, they worked in the 1972 election to pass planning and zoning in Johnson County. The proposed law lost by quite a bit because the general attitude of the public was: "We're not going to have anybody tell us what we can do with our land."

Concerned citizens of the kingdom need to put their money on the line and motivate the Christian church to support research projects that reflect their concerns. The Bailes strongly believe this from their own experience. "When we needed new swine research facilities at the University of Missouri, we canvassed the farmers to help raise the money," Wilma says. "The money got the research going and that's exactly how the National Council of Churches and the state councils need to get research done." Research such as that now going on at the Center for Rural Studies in Nebraska could flourish in many states and help farmers be efficient within the framework of the small family farm.

The Bailes are much interested in the solar energy experiments at the Center, hoping to apply the research in their farrowing and nursery barns. They have enacted their own version of swords into plowshares in recent winters by fitting into their house windows styrofoam insulation obtained from state surplus ammunition boxes. That achieved a 15 percent saving in energy! The entire family wears long underwear and closes off some rooms during the winter to be comfortable with a lowered thermostat. By growing legumes, Jim has reduced use of energy-demanding nitrogen fertilizer. Jim and his father share equipment. Jim hires custom work like large-baling because he can't afford to have large equipment sitting around all year.

"There's an awful lot of power wasted on these big tractors," Jim observes. "The other day I actually saw a four-wheel-drive tractor—one that twists in the middle—with a little 10-bushel grass seeder mounted on the back! That was the ultimate in being ridiculous."

Farm cooperatives have proved invaluable to them, especially in marketing. However, Jim thinks cooperatives can be just as ruthless as large corporations. But Mid-Continent Farmers Association has a good marketing organization and has helped Jim sell feeder pigs. MFA also provides services in buying boars and sows. "MFA is a big organization, but it serves small farmers," Jim says.

The Bailes feel that food and fiber production in this nation, efficient though it is, will concentrate in fewer hands to the detriment of persons, families, and the economic and social fabric of local communities unless a strong advocate in the form of the church, locally, regionally, and nationally gets to work on food and fiber issues for the benefit of the total community.

The Bailes favor setting up a regular group consultation on food and fiber issues within the Church of the Brethren. They see it being patterned after the NCC Omaha and Louisville consultations in 1977, bringing interested laity—large farmers, small farmers, low-income consumers and middle-income consumers—together to share their views.

The Bailes are striving to live out a life-style centered on the needs of their family and those of the local, national, and world community. While small family farming, as represented by the Bailes, is disappearing from the face of America, there is still hope that concerted effort, particularly by the church, can reverse the trend and preserve the values of family farming for the benefit of all. The experience of this family has shown that all Christian families, most of them no longer living on farms, can, if they will, reject an affluent life-style for humanity's sake in the name and the spirit of Jesus Christ. ☐

Norman F. Reber (York, Pa.) is a retired editor, and a former BVSer with the Communications Team.

Above: *Taking a break from her chores, Sarah concentrates on practicing her violin.* **Right:** *The entire family gets together for a game of Tri-ominos. Living a simple life-style centered on the needs of the family is what the Bailes strive for.*

by Karen S. Carter

When a disaster strikes

Last April our area was inundated by a prolonged downpour of rain. The result was what has since been termed the "Greater Roanoke Valley Flood." As I assisted in the disaster emergency shelter of the American Red Cross one evening and later did some interviewing for them, I was again reminded that:

—all helping agencies must work together to be most effective;

—we need to prepare ourselves for disaster assistance *before* a disaster occurs.

My first exposure to organized and cooperative service work occurred in 1959-60 during 15 months of Brethren Volunteer Service with the West Side Christian Parish in Chicago—an effort supported by several denominations. Workcamps and other sporadic service projects followed. For the past decade my involvement has been primarily with flood and tornado disasters in several different states.

In each case it meant working together with all other helping agencies and volunteers, each with unique religious and philosophical orientations. Being a part of the Church of the Brethren disaster network, I wear the "Brethren Disaster Service" button displaying the Brethren Service symbol, often in addition to the Red Cross Disaster Service patch on my sleeves. While coming from a Christian tradition of service, I have no problem also wearing Red Cross identification when working under its direction, fully aware that the Red Cross is an organization that does not adhere to any particular faith.

Currently, the Red Cross is under mandate by Congress to help meet the human needs caused by a disaster. This responsibility was assigned to the Red Cross by Congress in the organization's charter (reaffirmed in the Disaster Relief Acts of 1970 and 1974). Because of its extensive network as the largest voluntary agency in the country, and because of the mutual agreements between the Red Cross and the government, the Red Cross usually is the first to appear on the scene of a disaster. It is also the first to survey the extent of human needs, the first to be accepted by the local people, and the first to set into operation the relief network. In conducting relief operations, the Red Cross uses voluntary services as much as possible. This is precisely where Brethren volunteers come into action.

Many of our Brethren are interested and able to assist in disaster relief. And many have done so with remarkable endurance, skill and enthusiasm, while picking up the pieces (literally!) after a tornado, shoveling mud after a flood, or rebuilding homes. Because we have done much in these areas which involve physical labor, the wrong idea is fostered that disaster work is only for the physically strong and those skilled in construction jobs. We often overlook the need for assistance in those jobs which are less dramatic but just as needed, such as case work.

The Red Cross provides workshops in local areas to prepare citizens for disaster work. Most of these workshops are offered free of charge, and are an excellent way to receive training in areas such as disaster shelter management, disaster case work, and disaster nursing.

Have you offered your own church facilities to the Red Cross to be used as a shelter and/or disaster headquarters in the case of a local disaster? In my own church we have made that decision. Now the Red Cross has one more place on file to call in case of need.

We have an active disaster network of Brethren in our district, where we work closely with the Red Cross when disaster assistance is needed. Martha Edwards, the director of disaster services for the Red Cross in our region, calls upon the head of our network, who in turn mobilizes volunteers as needed. The function of the Red Cross is to give immediate disaster assistance only—emergency clothing and food, a place to sleep and a place to eat. It does not stay to rebuild homes, help with the clean-up, counsel or console. Rather, the Red Cross alerts us to needs outside its realm, and we in return refer persons to the Red Cross for material assistance where appropriate. Thus we work hand in glove with the Red Cross.

The more we are prepared, the more efficient our relief work will be to more fully meet human need. ☐

Karen Carter helped the Red Cross in the Roanoke disaster to interview flood victims. She has no problem wearing the organization's badge, "fully aware that the Red Cross is an organization that does not adhere to any particular faith."

Karen S. Carter, from the Daleville (Va.) congregation, is a member of the General Board.

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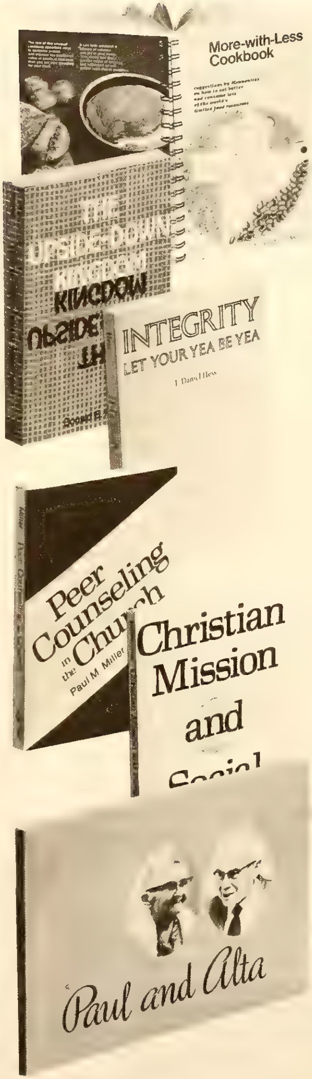

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On affirming Brethren, accepting gays,

Alan Kieffaber

Can any good come out of Brethren?

(*This "opinion" comes in response to a letter from a disaffected reader in the May* MESSENGER.)

1) We attempt to deal with sin positively, as Jesus did, by deliberately making room for persons who have committed glaring sins by popular definition, not only offering the redemptive community, but making room as equals, yes, leaders for those who have sinned (and who has not?).

2) We celebrate annually at Conference as a family gathered to order its house, with every effort to be advancing, upbuilding and enabling, rather than divisive, critical and negative.

3) We give emphasis to the Old Testament law as Jesus did by witnessing to its rebirth in the New Covenant, wherein love of God and neighbor embody all the Law and the totality of the "good news"; we are a New Testament church.

4) In issue after issue of MESSENGER, we read of labor for the Lord by persons who embody their faith as living stones in Jesus' house and in Jesus' name, that their faith may not be a faith of words alone.

5) We call forth leaders who do not limit their understanding of the Scriptures to the current human debate (the last several centuries) of "literalism, modernism and fundamentalism," but who look back and center down upon the central themes of the Bible itself, particularly Jesus' words.

6) We take seriously Jesus' command to let our "doctrines" have life in deeds and have not held back from working in his name for fear of being misunderstood. Jesus was misunderstood most of all because he espoused no doctrine save that of love: neither did the old law nor the self-serving fabrications of the Pharisees.

7) We continue at every level to try to rise above the bondage of buildings, programs, organization, and professionalization. On the whole, we are known for "putting our money where our mouth is," and for being an enlightening haven in the larger lump of the Christian church and the world, dispite our small size.

8) We continue to have responsible and conscientious voices calling us to simplicity and Christian life-styles in the midst of Brethren who have remained in a former century or succumbed to the materialism and moral laxity of this one.

9) We love to serve with hammer and nails in the manner of a Lord who, though he left the carpenter shop, never abandoned his sensitivity for poor and simple folk, speaking to them always with caring as well as judgment and never forgot the importance of grain, sheep, fish and bread. Jesus worked most of his life, as did Paul, and both of them held up labor and human tasks as part of and not apart from telling the "good news."

10) We believe that the life of servanthood and the redeeming grace that Jesus taught are bigger and stronger than all sin. We seek to purge the latter (from ourselves, not others), but testify to the miraculous power of grace and new life. ☐

Alan Kieffaber is director of church relations for Bethany Theological Seminary.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Martin Rock

As God's children, not stepchildren

The Brethren/Mennonite Council for Gay Concerns was created to provide support for Brethren and Mennonite gay people, parents and relatives of gay people, and spouses of gay people, to foster dialogue between gays and non-gays in the church; and, in an area where myths, stereotypes, prejudice and fears abound, to help provide accurate information about homosexuality from the physical and social sciences, and from biblical studies and theology. In short, the Brethren/Mennonite Council for Gay Concerns is committed to Christ and responds to a call to educate and to dialogue.

Gay people may be your neighbor, your best friend, your child, your co-worker, your parent, your pastor, your doctor, your relative. Gay people are in all walks of life. They are old and young; black and white; male and female. Many are single; others are in heterosexual marriages; and many others are in long-lasting, committed, loving homosexual relationships. Other gay people are celibate. Nearly all, however, conceal their gayness for fear of losing their jobs, or losing the love of their families, friends, and the church. These fears are not unfounded, as I can personally witness: I lost my job with a church agency after having worked with them 11 years when a "friend" informed the administration of my sexual orientation. The Brethren/Mennonite Council hopes to speak for these gay people who, out of necessity, must still remain silent.

Many gay people have said to me, "See what the church has done to you. Why don't you get out instead of continuing to work for the church and trying to dialogue?" I usually reply something like this: "Many times *God's* church and *the church* are different. The Church of the Brethren is my heritage. I have had to change jobs and locations because of my gayness, but no one can take God's love and my Brethren heritage and beliefs from me. The Church of the Brethren is *my home* and is *my church*."

The gay community and the church *can be* reconciled. That's one of the goals of Brethren/Mennonite Council. Personally, I have reconciled my sexuality with my Christian faith, and I recognize that possibility for the church.

Gay Brethren continue to tell me that they love their heritage in the Church of the Brethren. They continue to adhere to the basic religious beliefs of the Church of the Brethren. They want to stay *in* the church and work *for* the church.

But many are alienated *from* the church. While the church may give lip service to its call to witness to the love of Christ, it in fact reflects society's hostile treatment of gay people. The term "queer" is replaced with "sinner," but the hostility and stigma remain the same.

The physical violence perpetuated against gays that you read about in the newspapers —a young man stabbed to death in San Francisco; a congressional aide in Washington, D.C. beaten to death by a gang of teenagers

playing 'Alternatives'

who wanted to "humiliate a faggot"; a person in Lancaster County, Pa., beaten up by six men with razor blades—this physical violence is replaced in the church by a psychological and spiritual violence which destroys the gay person's self-esteem and leaves the healing, if it occurs at all, to the psychologists or the gay community. As a peace church, the Church of the Brethren must stop the Christian hate and violence towards gay people.

Gay Brethren ask me over and over, "Why is this? Why does the church spend so much time and energy in perpetuating myths, alienation, injustice, and hostility? Why doesn't it take the whole meaning of the Bible and live it, rather than choosing certain passages to be used against gay people? Or whether, in fact, Brethren ever read their whole Bible instead of just the passages that they want to read? For example, gay people have had Paul's references to homosexuality in the first chapter of Romans read to them over and over, but their accusers never seem to get to the second chapter of Romans, where Paul speaks of people judging other people.

What are gay Brethren asking of their non-gay sisters and brothers in the church? Not that they act contrary to their conscience; not that they believe what seems to contradict their understanding of scripture; not that they relinquish certain values to avoid disagreement.

—Gay people are asking simply that we be treated as Christ would have us treat every human being; with love, respect, understanding, and openness.

—We are asking for dialogue: there is a very great need for understanding on both sides, whether or not agreement is reached.

—We are asking the church to educate itself, not just on homosexuality, but on *human sexuality* and human sexual development in general.

—Gay people are aware that the Church of the Brethren continues to work for human rights of people in the United States and around the world. We gay people are asking that the church now work to guarantee human rights for gay people. Gay people are your loving neighbors; they need jobs, housing, food, education—just like everyone else. To deny, or to stand by while others deny gay people these basic human rights is certainly to fail in obeying the second greatest commandment.

—As a church that works for peace and reconciliation, we are asking the church to take a stand against homophobia—the widespread contempt for and fear of homosexual persons—which leads to acts of hatred, harassment, and violence.

—We also ask our non-gay sisters and brothers in the Church of the Brethren to join with us in refreshing and enlarging our understanding of scripture and God's will for each of us in this matter.

—Those of us who are gay Brethren don't want only to *attend* church services. We want to be a part of the church and its total work and witness. We ask for the opportunity of following our *commitment* to God's church and our *calling* from God in the church and the world.

As Christians who happen to be Brethren, we believe that it is God's will that gay people be as fully loved and accepted as our non-gay brothers and sisters. We feel fully accepted by God. As Christians, we are all one body in Christ. We ask you to see us as God's children, and *not* as God's stepchildren.

We ask that you see the image of God reflected in our faces and in our hearts. ☐

Martin Rock of Washington, D.C., is coordinator of the Brethren/Mennonite Council for Gay Concerns, Box 24060, Washington, DC 20024.

Mary Jo Bowman

Our insensitivity to gay persons

As I listened to Brethren talk about homosexuality at the recent Annual Conference hearing on human sexuality and as I recall various letters and opinions on the subject published by MESSENGER, I can no longer sit by in silence. I am both saddened and angered by the church's insensitivity to our gay sisters and brothers. I confess my own insensitivity; like most heterosexuals in the church, it is difficult for me to understand those with a different sexual orientation. Yet, if you and I are to be faithful to the liberating word and way of Jesus, we must look beyond shallow interpretations of scripture and centuries-old fallacies about homosexuality.

Many in our denomination condemn homosexuals as sinners by quoting various scriptural texts, including Genesis 19, Judges 19, Leviticus 18:22, Leviticus 20:13, Romans 1:26-27, I Corinthians 6:9-10, and I Timothy 1:9-10. All of these texts can be read as condemnations of homosexuals. They all deal with homosexual acts in the context of inhospitality, idolatry, rape, or promiscuity.

None of those texts deals with homosexuality as a life-long orientation or psychological condition; in fact, there is no word in the original biblical record for the homosexual orientation as we know it today. Instead, the original words, for the most part, describe acts of those who are, by nature, heterosexual, but pervert their natural inclinations in same-sex sexual relations. None of the oft-quoted scriptures deals with the possibility of a life-long, "monogamous" homosexual relationship analogous to heterosexual marriage. Because the Bible does not speak to these issues, we Brethren must be careful to avoid reliance upon scripture to support our own ignorance, prejudice, and fears.

Not only does a shallow reading of scripture support our insensitivity to gay brothers and sisters, but cultural values, prejudices, and fears based on false information undergird our tendencies to respond to homosexuals with patronizing sympathy, if not rejection. Homosexuality brings to mind, for many of us, images of promiscuity, child molestation, and a general preoccupation with sex. Homosexuals, we have been told, are irresponsible and incapable of anything but self-indulgent love. At best, many of us consider homosexuality an aberration which calls for repentance or sublimation. We hear very little about homosexuals who are responsible citizens, sensitive counselors, gifted artists, and faithful sexual partners.

Inadequate means of sociological and psychological study are partially to blame for our misinformation. More importantly, however, our treatment of gays as second-class citizens and church members keeps them from claiming their gifts, telling their stories openly, and committing themselves to covenant relationships.

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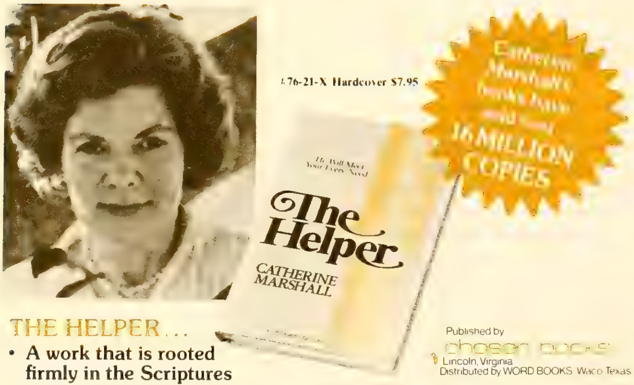
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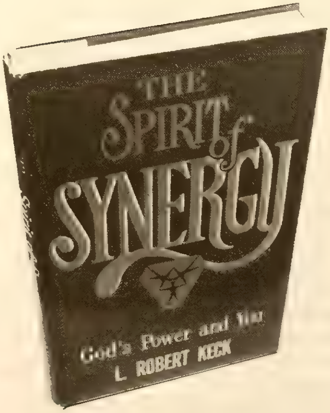

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brothers and sisters and from books such as *Is the Homosexual My Neighbor?* by Letha Scanzoni and Virginia Ramey Mollenkott, and *The Church and the Homosexual* by John McNeill, S.J., I must question the assumption of many Brethren that homosexuality, if acted upon, is sinful.

Homosexuality is not a chosen preference; it is an orientation as integral to the personality of five to 10 percent of the population as heterosexuality is to 90 to 95 percent. Expecting homosexuals to become heterosexual or remain celibate overlooks the fact that homosexuals have no more choice in their orientation than do heterosexuals, and fails to recognize that celibacy is a special calling, not a restriction to be dictated by the church.

Sexuality is a mystery. Scientists cannot explain why some people are erotically attracted to persons of the same sex while most are drawn to the opposite sex. The Bible does not speak to the issue as clearly as we might wish. The question of how the church should respond to homosexuality is indeed a difficult one, for it touches an aspect of our lives that is so central, so personal, so powerful, and yet so often fraught with ignorance and fear.

I appeal to you, sisters and brothers, to grapple with the issue with intelligence, serious Bible study, dialogue with gay sisters and brothers, and prayerful openness to the Spirit who is upon us bringing freedom, sight, and justice to the oppressed. ☐

Mary Jo Bowman is a 1978 Manchester College graduate, working as co-coordinator of workshops on world hunger and urban poverty for LAOS in Washington, D.C.

Julian Griggs

Let's play game of 'Alternatives'

The trick in working for disarmament is to *actually* come up with an arms reduction strategy that can attract and generate sufficient support and action to achieve solid results. Some assumptions are:

1) Governments are in ruts. Disarmament efforts typically accomplish nothing but rhetoric. They smooth feathers of the doves after which the hawks continue to hold sway. Therefore, it is necessary to build unusual pressures upon governments through citizen action. They don't believe!

These arms reduction efforts by citizenry must take place simultaneously in the militarily powerful nations of the noncommunist world and should be predicated on the increasing readiness of the USSR and China to take parallel steps.

2) More than ever before, precious, irreplaceable resources are being squandered on defense. This fact can now command public attention as never before—it makes sense to millions.

3) We are probably dreaming if we expect much from unilateral initiatives.

4) It is, therefore, necessary to develop links with church and other groups that will apply pressures in other nations. The big problem is the USSR and China in this regard: it is hard to develop links with them. But NATO nations could use world opinion as pressure if they really wanted to reduce arms: "We will if you will. Let's look at the advantages to humankind, etc."

5) Responses of doves to specific threats by government/military will not get the job done. For every B-1 bomber concept that the doves derail, there are three more devilish projects waiting in the wings.

6) We have to think big and in ways that get to the heart of the problem while still remaining simple enough and positive enough to generate excitement in many people. We have the same job as the car salesman who recognizes the necessity of providing the prospective buyer with a *vision* of a brighter future with the use of his product.

7) We must be sensitive to where our potential allies "are coming from," and gauge strategy accordingly. Many think disarmament is a communist ploy to weaken the West. If we call it "East-West arms reduction," it is a far more attractive concept and more accurate. We must continually have this sensitivity in mind in linking to non-historic peace churches and other groups. Pacifism equals poison as far as many are concerned. There are many avenues to the strengthening of pacifism. But if pacifists try this in conjunction with an arms reduction fight, we will miss our objective. This requires great discipline. It is a bitter pill for some. A major consolation could be that pacifism flourishes better in a world with less armament.

8) The average middle-class citizen is devastated by inflation, and has *no idea* that a reduction in military spending could cut inflation. (There was a terrific article in MESSENGER once, pointing out that an economy can sacrifice and gear up to support a *short* war, but when major amounts of money go into *dead-ending* military spending for *30 or 40 years*, the economy suffers symptoms such as ours is suffering now. It pointed out that money going into schools or farms or factories pays off in more capital being generated. But except for wages, money for war dead-ends, whole categories of weapons become obsolete and are hauled off to rust or are pawned off cheaply to poor nations.

9) The average citizen really has only a hazy idea how much money is going into the military budget. Unless it is translated into concrete comparisons, the citizen has no tools to think with. To most of us a billion dollars is beyond comprehension, and we have no concept of calling the military into accountability for all this money.

Building on these assumptions then, how do we devise a method that might generate sufficient power to actually bring about East-West mutual arms reduction? You start by playing a game. Individuals can play it. Folks in France, Germany, Japan, and Great Britain can play it. Heads of state in Warsaw Pact Nations and China can play it.

"Alternatives" is the name of the game. It is the same for each national group except that the specific financial data is varied to suit each country.

Assume that all great powers are on an arms reduction kick and each reduces arms spending by five percent a year each year for five years. (This is not a call to disarm, simply to reduce rather than increase our reliance on military solutions.)

The game is to pretend that you have both national concerns and power and to ask yourself, "How could I spend this money in ways to best help our country?" Group play is particularly stimulating. Suggestions are to be developed by citizen groups in western nations and Japan and reported in the media and to legislators. (We are like that car salesman building a vision of what might be.)

Givens for the game "Alternatives" are:

1) (Remember, we assume a five percent a year reduction in arms spending by all major East-West powers.) For our purposes, we assume a US military budget that is probably low. Figures can be changed if you have more accurate data. But let's be conservative. Don't use a figure that hawks could shoot down. Suppose we figure the US military budget at $100 billion.

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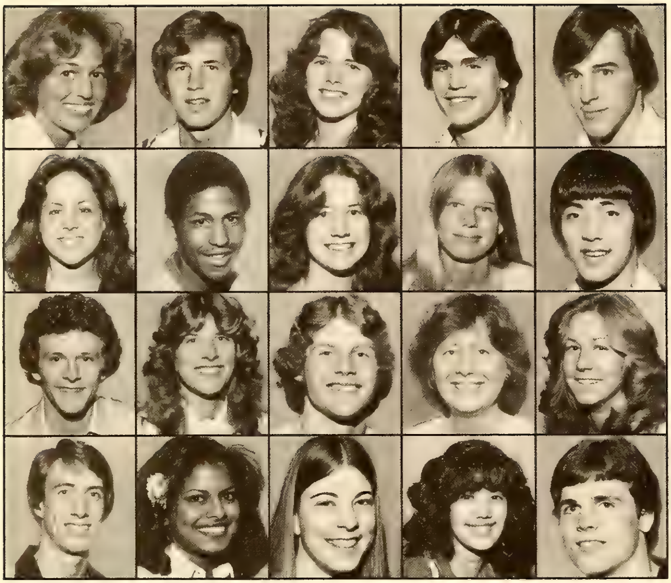

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2) Five percent of this is $5,000 *million!*

3) Assume that 10 percent of this five percent, or $500 million, went for retraining and job placement of those civilian and military personnel displaced by the reduction. (*If we fail to factor this in, arms reduction efforts will boomerang and end up with an increase.* Reason: the tens of thousands pushed out of jobs will scream to Congress. Result: more arms, not less.)

4) Assume that 20 percent goes for other purposes over which you have no say at all. That's $1,000 million.

5) Leaving the game player only $3,500 million!

6) Assume that you are a US senator with broad national concerns. How would you propose to spend this sum for the benefit of US citizens? Your answers must be within the realm of political feasibility as you see it. (So, if for example, you think that moves to strengthen the UN are needed, but politically impossible, you delete them from your thinking.)

Are you with me? If so, sit down individually or with a few others, and play this game. Actually try it out. See if it stretches your imagination and vision.

What do you propose for that $3,500 million? Do you fight inflation by using it only or in part for existing programs? Do you use some of it to reduce the national debt? To repair winter damaged roads? Improve mass transit? Emphasize parent effectiveness? Encourage alternative energy innovations and research?

Here's a simple specific example. Use 10 percent of $350 million to beef up the field staff of Farmers Home Administration and increase the "502" home mortgage loan and "504" home repair loan sections of FmHa. Earmark half of the mortgage funds for low income families and provide them with interest credit as has been done in the past, particularly in the 1968-72 era. Use another 10 percent to supplement HUD urban housing mortgage loans. This one step would generate thousands of jobs and nibble at the shortage of decent housing for low and lower middle-class income families. It would be nationwide in scope and not concentrate funds in a few pork barrel districts.

Or let's talk of tiny sums compared to that $350 billion. How could the US encourage alternative energy development? Well, Manchester College received $13,500, according to the May 1978 MESSENGER, to instruct high school teachers in energy conservation. One could build on that idea, assuming that America needs far more development of practical alternative energy devices and approaches. (Wouldn't it be neat to install a solar kit that provides direct electric current to handle part of your home electric needs?) So, as senator, you submit a bill to award up to 200 grants to universities and colleges on a competitive basis to carry out solar, wind, gasahol and other alternative energy research and development projects *designed for home use and consumption* (as opposed to development of a huge gasahol production complex run by Exxon costing $300 million just for construction.) Maximum grant: $40,000; all findings to be published and become public property. If you allowed $1 million for administration, such a project would cost *less than $10 million!*

Do you have 10 minutes? Care to play Alternatives? What could you do, Senator, with $3,500 million? Was it enjoyable?

This, then, is supposed to capture the imagination that Dan West spoke of. It's supposed to fire up church groups as well as citizen groups here and abroad with the fantastic size of resources going to defense, and of what healthy things nations could do for just a smidgen of national military costs. Once people of the world realize how heavy the military burden is on their backs, they might be unwilling to carry it with so little question.

Am I on track? ☐

Julian Griggs is a Brethren peace activist from Tippecanoe, Ind.

John D. Mummert

Let's celebrate our strengths

The Church of the Brethren is not perfect. No denomination ever is. There are always things that we do not agree with, and that is all right. But in the Church of the Brethren we have strengths that stand at the center of our faith and life together.

One of the greatest strengths of the Church of the Brethren is its love. This may well be the greatest strength. Brethren people have always stressed love for God and love for one's neighbor. It has always been central to our thinking that God loves the world and all of its people. The Bible tells us that there are two great com-

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opinions

mandments. We are to love God, and then we are to love our neighbors as ourselves. Love is always central to what we do in the church.

It is significant that the peak Brethren experience is not the Sunday morning worship service. Rather, it is the love feast. The love feast tells us of the centrality of God's love. Our church life is always to be carried out with the idea of the love feast in mind. The main job of the pastor is to love his congregation. And the main job for everyone in the Church of the Brethren is to act out God's love each day. The Church of the Brethren is a church based on love. I have seen this demonstrated in the local congregations, the districts and the Brotherhood. Let's celebrate our love! Paul tells us in I Corinthians 13 of the centrality of love. Let's be glad that is our basis for being Brethren.

Another great strength that the Church of the Brethren has is its Bible orientation. We are a church that has no creed, only an open Bible. The Bible can tell us what we need to know to receive salvation. It also tells us how to be God's servant in the world. Being Brethren means being a person of the Bible.

We view the Bible with open hearts and minds. We in our tradition have always been open to new truth and light. The German state churches from which the Brethren broke had a faith that never grew or changed. The Brethren have always viewed faith as being living and vital. It is not a static experience, nor is it simply believing in a creed. Rather, faith is an adventure we go on each day under the Lordship of Jesus Christ. As we look at the Bible, let's do it with a spirit of openness. Let's not be afraid to dig into the text. Let's also study the Bible in community so we can share together with our brothers and sisters.

Another great strength in the Church of the Brethren has been a very practical and serving faith. We have taken seriously the words of Jesus in John 15 to go and bear fruit. Our faith is real only if it shows up in actions. Being Brethren means having a practical faith we live each day in relationship to the problems and needs of the world. A faith that is concerned only about the afterlife or about the saving of souls is very foreign to the Brethren experience. As we consider faith, it is important to realize that it is a total response to all of life. It is not simply a belief in some creed or ideal.

Our living faith has shown up in practical service and involvement in the world. It is significant that we are a people who still wash one another's feet as we are instructed to do in John 13. The Brethren are a people with a worldwide concern for the whole person. The Bible demands no less than this. We are concerned not only about a person's faith, but about the total environment that people live in. Anything less than that is a denial of the power of the gospel!

Being Brethren means being involved in working for social justice. It means helping those who have been involved in disasters. It means questioning the present power structure with which we now live. Those are deep, biblical concerns. They may be controversial, true. But a deep and adventurous faith always is. Thank God for giving us such a faith!

Another strength in the Church of the Brethren is its willingness to be different from the norms and standards of this world. Jesus told his followers to seek first the kingdom of heaven, not a kingdom of this world's goods. Our God is the God of the Bible, not the god of Madison Avenue or Detroit. Brethren have always tried to live lives of integrity, *in* but not *of* the world. Sometimes excesses have occurred. But the Brethren have still worked at some deep biblical truths. We have called for simple living when others have called for extravagance. We have called for peace when the world has called for war. We have called for justice when the world has tried to protect the rights of those in power.

Being Brethren also means being diverse. We do not all have to agree. Life becomes exciting when we can differ, yet still be in the same fellowship. Any attempt to force faith on people runs counter to our understanding of scripture. It's good we don't all agree. In this, there is great strength. It is a sign of health when we can think for ourselves.

When we think about the Church of the Brethren, let's rejoice in the positive things there are about our church today. Let's really celebrate the good we have and be willing to tell others about it. God has richly blessed the Church of the Brethren in its 270-year history and he will continue to do so in the future. It is only when we have a strong identity, built upon our unique gifts as a body, that we have the power and strength to face into the future with all of its challenges. May God help us do that, today and always. ☐

John D. Mummert is pastor of the First Church of the Brethren in Phoenix, Ariz.

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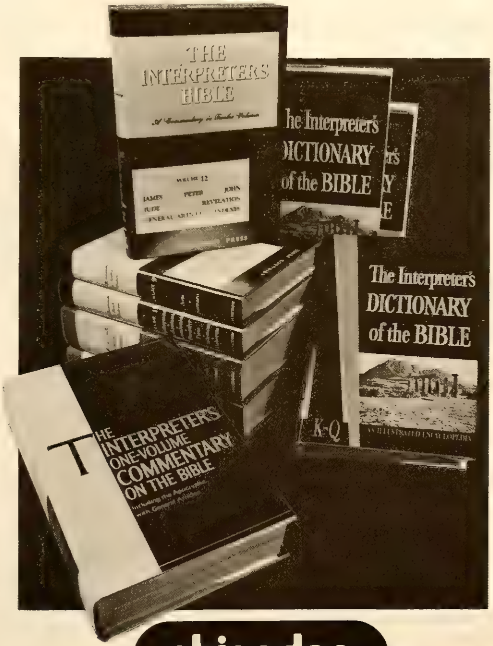
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More than one-third of the congregations of the Church of the Brethren have fewer than 100 members. Often their potential for exciting ministry is underestimated by everyone involved in or with them. Pastors, many of whom are part-time or in yoked situations, feel discouraged and are ready to move to other parishes. Members often feel that they have too little money, too few people, or not enough trained leadership. Small churches, however, have unique qualities that allow the possibility of being "community," being "family," being "human" in a world in which these are needed.

Some resources designed for use by persons working in small churches are described below:

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Making the Small Church Effective by Carl S. Dudley ($4.95) has three parts—caring, conserving, and coping. Readings and exercises are included. His summary statement is: "I have tried to describe the way that small churches have restored a basic dimension to the fullness of biblical theology. Small churches have reclaimed the importance of times, events, and history. Small churches have memorialized the significance of people, land, and particular places. Small churches have retained the good vibes, rhythms, seasons, and experiences worth remembering.

"In a big world, the small church has remained *intimate*. In a fast world, the small church has been *steady*. In an expensive world, the small church has remained *plain*. In a complex world, the small church has remained *simple*. In a rational world, the small church has kept *feeling*. In a mobile world, the small church has been an *anchor*. In an anonymous world, the small church *calls us by name*" (pages 175-176).

Small Church Beauty

Small Churches Are Beautiful—New Possibilities for Congregations ($4.95) was edited by Jackson W. Carroll. The 10 chapters written by different persons deal with questions like: Where's the best place for the congregation to allot its resources? How do the several types of small congregations differ from each other and from large congregations in makeup, outlook, and needs? How can the small church reliably plan for the future? What can congregations do for each other to realize mutually beneficial goals?

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Learning in the Small Church grew out of a conference of persons working in small churches. One teacher at that conference said: "I think Christian education can be alive, vital, and challenging in the very smallest church." After returning home, she worked with others in the renewal of the education program in her congregation. She reported: "I never in my wildest dreams expected our Sunday school to become so meaningful. I think the key was *need*. Maybe if our attendance had not been so poor and our spirit so low we wouldn't have been ripe for new ideas and a new beginning."

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Shirley J. Heckman is consultant for educational development in the Parish Ministries Commission.

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Nettie Hazel (Dimon) Thomas, licensed April 30, 1978, Ivester Church, Northern Plains

Pastoral Placements

Merrill C. Branson, from County Line/Center, Western Pennsylvania, to Thomas, Southern Plains

Jimmy O. Cannady, from Beaver Creek/Laurel Branch, Virlina, to Green Hill, Virlina

Tom Deal, from Cedar Lake Pleasant Chapel, Northern Indiana, to co-pastor, Modesto, Pacific Southwest

Verda Faw Gibble, to Minister for Parish Development, Elizabethtown, Atlantic Northeast

Peter Haynes, from Bridgewater College, to Bethlehem, Virlina, interim until Aug. 31

Ernest Jehnsen, from Baugo, Northern Indiana, to Holmesville Beatrice, Western Plains

J. Wayne Judd, from Waynesboro, Shenandoah, to Bridgewater, Shenandoah

Richard W. Kidwell, from interim to regular part-time, Canton, First, Northern Ohio

F. Wayne Lawson, from Andrews, South/Central Indiana, to Bethany, Northern Indiana

Paul Martin, student, to Oak Grove, Northern Ohio, part-time

DeWitt L. Miller, from Elizabethtown, Atlantic Northeast, to Myersville, Mid-Atlantic, part-time

S. Earl Mitchell to interim, Bethlehem, Virlina after Sept. 1

Jean Moyer, (layperson) to Association for Children's Development, Elizabethtown, Atlantic Northeast

J. Ronald Mummert, from New Enterprise, Middle Pennsylvania, to Toledo, Heatherdowns, Northern Ohio

Cletus S. Myers, to Eagle Creek, Northern Ohio, interim

Jerry Naff, from interim part-time to full-time at Saunders Grove, Virlina

Owen Preston, from Brothersvalley, Western Pennsylvania, to Roxbury-Johnstown, Western Pennsylvania

Delbert L. Smith, from Virdigris, Western Plains, to Newton, Western Plains

Kenneth E. Wenger, from Lafayette, South/Central Indiana, to Pastor for Special Ministries, York, First, Southern Pennsylvania

David Wickline, student, to Pleasant Dale, Virlina, part-time

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Mr. and Mrs. Clark Williams, Copemish, Mich., 60

Deaths

Akers, Griffith, 89, Alum Ridge, Va., Dec. 25, 1977

Akers, Sidney, 92, Riner, Va., Dec. 25, 1977

Bailey, Eva I., 93, Seymour, Iowa, April 18, 1978

Blough, Elizabeth R., 83, Irwin, Pa., May 5, 1978

Bowman, Lester S., 70, McPherson, Kan., April 30, 1978

Bowser, Flaura, 95, Kittanning, Pa., March 6, 1978

Breidenbaugh, Rena, 85, Glen Arm, Md., Jan. 4, 1978

Brown, Cora Ruth, 81, Ocala, Fla., June 2, 1978

Brumbaugh, Benjamin, 79, Wooster, Ohio, Jan. 22, 1978

Colebaugh, Sadie, 78, Claysburg, Pa., Jan. 12, 1978

Crouch, Lulu, 84, Copemish, Mich., Apr. 4, 1978

Dulaney, Posey L., 79, Alum Ridge, Va., Aug. 16, 1977

Eyer, Thelma M., 69, Goshen, Ind., May 22, 1978

Fasnacht, Clara, 69, Ephrata, Pa., June 2, 1978

Findley, Ruth Ream, 82, Cramer, Pa., Oct. 18, 1977

Fisher, Lee, 95, Rinard, Iowa, April 1, 1978

Garber, Nina E., 94, Harrisonburg, Va., May 30, 1978

Garn, Ralph, 90, Wooster, Ohio, Jan. 29, 1978

Hanes, Martha, 91, Mt. Morris, Ill., May 28, 1978

Hawkins, Iven Sr., 89, Tonasket, Wash., May 21, 1978

Hege, John, 63, Mercersburg, Pa., Jan. 18, 1978

Heisel, Dee, 86, Modesto, Calif., April 22, 1978

Hepler, Chauncey, 94, Goshen, Ind., May 13, 1978

Holsinger, Daniel, 72, Indianapolis, Ind., May 17, 1978

Huff, Carrie, 91, Hanover, Pa., May 29, 1978

Huff, Minnie Yarger, 85, Akron, Ohio, May 8, 1978

Hunsberger, Martin, 78, Mercersburg, Pa., March 30, 1978

Keagy, Virgie E., 68, Harrisonburg, Va., June 5, 1978

Long, Roy H., 85, Warrensburg, Mo., May 20, 1978

Mason, Mary Zigler, 86, Bridgewater, Va., May 26, 1978

McKee, Dorothy, 74, Dayton, Ohio, May 18, 1978

Merkey, George A., 81, Lakewood, Colo., June 1, 1978

Metzler, Charles, 85, Elkhart, Ind., May 6, 1978

Neterer, Ruth E., 68, Goshen, Ind., May 8, 1978

Norvell, Walter, 70, Covesville, Va., June, 1978

Oaks, Mary, 86, Englewood, Ohio, May 11, 1978

Pepple, Emmert, 68, Bedford, Pa., Aug. 29, 1977

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God, trucks, and politics

by Charles Harshbarger

What think ye of the Christ? This can be a loaded question from either political or secular backgrounds. It can put you "on the spot," as we say.

The disciples were asked this question both from Jesus and his adversaries, and early Christians were interrogated about their relationship with Jesus by the law when a positive answer meant death.

My own confrontation with this question came in a most unusual circumstance. I was heading westbound in my truck with a very important passenger—Lieutenant Governor Paul Simon, from the state capital in Springfield, Ill.

It all started when I wrote him a letter about the bad highway conditions in western Illinois. My letter was pretty blunt. I said, "If the man second in command in the state was truly concerned about the people and their problems, he would take a ride with me." Much to my surpise, he accepted.

Pointing out the poor road conditions kept us busy until suddenly, while climbing a steep hill on old highway 116, the Lieutenant Governor turned to me and said, "Charlie, what's your relationship with God?" I almost missed a gear as I downshifted to pull the grade.

Now, if this question had been put to me in the privacy of his office or my home, it would have been easier. You see, we weren't exactly alone. Behind us was a State Police security car. A parade of about 10 cars and mini-buses filled with news reporters from all the major newspapers in the Midwest were also hanging close to our rear. In front of my truck a camera crew from NBC TV was riding in another truck with a couple of men taking a continuous reel of our movements. If you think that is getting pretty heavy, how about this: everything we said was being recorded on four or five tape recorders for radio stations. My thinking was—this is a heck of a time to talk about God. My mouth was dry and I started shaking from nerves.

This really wasn't the first time I had talked to Paul Simon. A year or so before, he had been a guest speaker at the Illinois Church Men's Ecumenical Camp at Lake Bloomington. Several dedicated church lay leaders had put together a format for searching out a common ground that would take in the Catholic, Jewish, and Protestant beliefs. Men such as Russell Shull and Bill Powers represented the Church of the Brethren. Garth Henrichs from *Sunshine Magazine* at Litchfield and Walter Muller, representing the Greater Peoria Churchmen, were some of the early Protestant leaders of the camp; and, for some reason, I was invited to attend. The morning speaker was a Bible professor from a well-known university. Because I had been up all night driving my truck 400 miles, the message couldn't keep me awake.

The afternoon speaker would have a rough time of it I surmised as we gathered in the rustic auditorium—I figured for some more nap time. How wrong I was! The engaging young lawmaker from Springfield, Ill. had a message.

As Paul Simon recounted his early life as the son of a Lutheran minister and his struggle for an education, his resonant baritone voice had us captivated and sitting on the edge of our chairs. Paul told how much he liked people. While attending college, his interest seemed to be in the newspaper field—so it was only natural to start up a small country paper. The problems of a country editor were great, but not so big that he couldn't handle other small town papers that needed a benefactor.

Soon he had a string of them and each presented a financial as well as journalistic challenge, which then eventually brought him face to face with political issues.

Following what turned out to be more than just a ride in a truck through bad road conditions in Illinois, Charles Harshbarger and Lieutenant Governor Paul Simon finish their adventure with a handshake for their shared accomplishment.

As seen by Paul Simon, a problem was something you tried to solve. The only way to really get into the answers was to get into politics. He did. It was tough. The young journalist-turned-legislator was just too idealistic. It was one thing to editorialize against crime and wrong-doing, but that was only for the campaign trail. In the smoke-filled dome of the state house, it's a different ball game. You take care of your friends and maybe put a little back for a rainy day.

Paul blew the whistle on these little games. He went public, named parties, individuals, exposed under-the-table handouts and said, "it was the people's business to know." He lost a lot of so-called friends, and they labeled him as a Judas. They also said he was finished in politics. However, the voters had different ideas, and re-elections were forthcoming.

The enthusiastic welcome of these church persons for Paul Simon was genuine. As I left the meeting, his words kept ringing in my ears, "Helping people is what religion is all about. Helping people is what politics is all about."

"Charlie, what's your relationship with God?" asked Paul. I thought, "This is a heck of a time to be talking about God."

Now, several months later, I sent him a letter asking if he was still interested in helping people. I was angry at the State Highway Department for the deterioration of Illinois roads, and I wanted to get somebody "high up" to listen. The present situation was the answer. He did show his concern; he was beside me observing first hand the narrow, rough, unsafe condition of our highways and he had just asked me a very personal question—what did God mean to me?

By this time we were on a first name basis, and I took a deep breath, fighting for composure, and said, "Paul, my God is very personal to me." I related how I had grown up in a Christian home and attended the Church of the Brethren all my life. I explained that I didn't go for the legalistic, theological arguments that scholars get involved in and just tried to keep the relationship on a simple, friendly basis. As an example, I went on, "I do a lot of thinking and talking about highway safety. Some of my friends keep a little religious statuette on the dashboard of their car or truck. Now, I can't buy that. The driver is in sole control of the vehicle. God isn't going to nudge you and say 'Better ease off the gas pedal.' But, if you think that little symbol on the dash will help you drive better, that's okay by me, too. 'To each his own' surely applies to a person's relationship with God.

"Years ago I was going down a long hill in western Iowa that had a stop sign at the bottom. You had to make a 90-degree turn to either the right or left to junction with another route. About a hundred yards from the stop sign my air breaks quit! That would have been a good time to say, 'Now, God, how about you taking over.'"

By this time I was over the shakes, and our conversation turned to Paul's experience with God. Paul confided that his father was a Lutheran minister and he had been raised in strict recognition of God's love and grace. He went on to tell about his decision to marry a Catholic girl, and how they had written a book about their problem. It wasn't exactly a bestseller, but he said it had helped a lot of people straighten out their priorities about God and their daily lives, as well as their worship obligations.

About 50 miles west of Peoria, the NBC camera crew stopped the caravan and said they couldn't stand the rough ride any longer. I guess that proved my point about the bad roads in that section of the state. We had to secure a car and driver for them as we still had 150 miles to go to reach Albia, Iowa, our relay destination point. With the tv cameras pointed at us through the back window of the front car and the State Police car following closely behind, you'd better believe I was driving very carefully.

I had told the news people we would stop for an equipment check and coffee break at my favorite little truck stop on the bank of the Mississippi River just before we crossed into Burlington, Iowa. I don't know how the news got around, but it seemed every reporter from Dubuque to Cairo was there at that truck stop. The place was jammed. As Paul, the bodyguard, and I were seated at the counter, you would have thought they had never watched a truck driver and a lieutenant governor drink coffee together before. Come to think of it, perhaps they were right. I really felt sorry for the poor girls waiting on tables. While they carried sandwiches and drinks, the reporters and camera people shoved them from behind the counter and even got on top of the counter to get better shots of us. It was sheer bedlam.

After crossing the river and getting into Iowa, Paul was feeling a little more relaxed. The road, Route 34, was two feet wider and a little smoother than the stretch we had experienced in Illinois. In our conversation, we compared the two states. I allowed how it seemed to me that Iowa got better government from its representatives who are in session only half as much and at less than half the pay. He said one of the problems in Illinois was too much government at times. As we talked about different things of public concern he related his desire to find a solution to the loss of good farm lands to the strip mines. I told him that wasn't any problem. "Just use the big yellow machines to push the dirt back where it came from. You see, it would be down hill all the way."

At last we got to our destination, followed by another round of photos and interviews with my VIP passenger. I was so exhausted I felt I must have driven that truck from Peoria to London. Paul left me in Albia, going back to Chicago for another round of appointments the next day. I looked at my watch, "Good grief," I thought, "it's 2 A.M. When will the poor man get any rest?"

It was a night never to be forgotten. Paul and I are still good friends, and presently he is serving our country as a representative in Congress from the Southern District of Illinois. Regardless of his future or mine, neither of us will forget—for his own reasons—the time we shared a truck cab and shared with each other about God. ☐

Charles Harshbarger is a retired truck driver who writes a weekly newspaper column for a Peoria, Ill., newspaper.

Ambassador Young and his yardstick

Boy, what a ruckus Andy Young kicked up recently, simply by stating a fact. In an interview in the Paris newspaper *Le Matin*, the US Ambassador to the United Nations, noted for his candor, remarked that we "have hundreds, maybe thousands, of people in our (US) jails that (he) would call political prisoners."

The President, the State Department, and the Congress acted scandalized. *Time* magazine termed the statement "absurd."

Sure, I understand their dismay—Young's statement scarcely served the purpose of the administration's official display of moral indignation over the Moscow trials of Soviet dissidents Anatoly Shcharansky and Alexander Ginzburg. I understand further that President Carter was in a bind—if he got too critical of the Soviet Union he would play into the hands of US right-wingers who want to scuttle US/Soviet detente, the SALT talks, and any new arms limitation pact. Yet, to refrain from denouncing the Soviet trials would betray his earlier announced crusade for human rights.

So Jimmy Carter, who declared he would never lie to us, in his dilemma ended up rebuking his UN Ambassador for telling the truth.

Truth it was. Aside from the famous Wilmington Ten—civil rights activists jailed in North Carolina in connection with a 1971 firebombing incident—there are plenty of other examples of US political prisoners, their names and cases now blurred memories for persons either apathetic about, or ignorant of, how their own country treats its dissidents: the Charlotte Three, the Puerto Rican Nationalist Prisoners, leaders of the Republic of New Africa, the Dawson Five, the Pendleton Fourteen.

Then there are the persons none of us ever hear of—thousands of our poor, who are convicted and incarcerated merely because they cannot afford adequate legal representation. And I haven't even mentioned the Native Americans, whose recent "Long Walk" called attention to the generations of injustice they have endured and to the plight of present-day Native Americans' rights activists either in prison or subjected to FBI harassment.

Two things trouble me about the Andrew Young imbroglio. One is the incredible naivity or gullibility on many Americans, apparently so politically inastute as not to wonder if they are being manipulated when their government alternately fans and banks nationalist passions and prejudices for insidious purposes.

The other thing that troubles me is a political system that cannot accommodate the truth, even though that system purports to represent a free and open society.

The UN Ambassador is an honest, sincere man, who considers his outspokenness more essential than his career. "When I was ordained," Young recalls, "I was taught to preach with my bags packed, because if you really spoke the truth you were going to make a lot of people mad.

"I make people think," Young tells a tv interviewer. "I make them mad. I make them argue with each other and with me, and I deny them the opportunity to be uninvolved in what's going on in the world."

In another interview Young says, "When I see my country about to make mistakes or when I see us in danger internationally of doing things that I do not feel are in the best interests of the nation, I think I shouldn't keep silent during those times, even if it requires my being fired or losing my job or something like that."

Diplomatically injudicious Andrew Young may be, but, as James M. Wall points out in a *Christian Century* editorial, "it is such candor that makes him the credible figure he is in dealing with nations more interested in gaining freedom and economic stability than in becoming caught up in international ideological warfare.

"Most of the things people think I say off the top of my head, I've thought about," reflects Young. "I've discussed and I've decided that things are bad enough. I don't say anything unless I think it absolutely needs to be said. That's been my yardstick."

If that were the yardstick more of the leaders of this country used, our performance in the areas of justice and human rights, nationally and globally, might measure up to something better than what it has so far achieved.—K.T.

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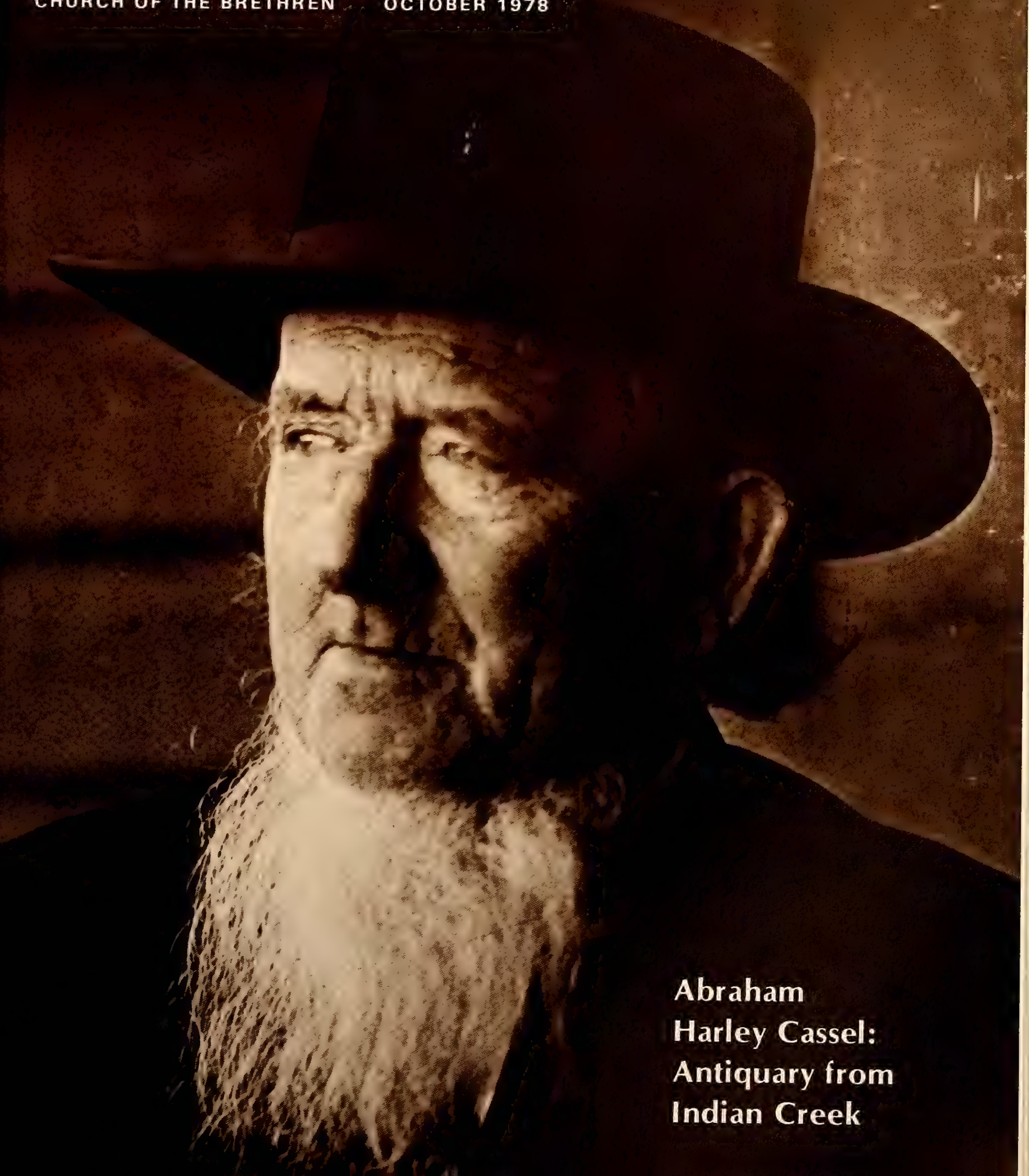

Abraham Harley Cassel: Antiquary from Indian Creek

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14 **Who Are the Brethren?** Glee Yoder is author of the third article in a New Call to Peacemaking series on Friends, Mennonites, and Brethren, all of whom, she says, tend to be nonconformists who disturb the complacency of society and government even now as in the 1700s. "Although alike in some aspects of their faith, each has its own particular heritage, belief, and practices."

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letters

WHERE ARE PASTORS NEEDED?

Several years ago, while attending a Church of the Brethren in a neighboring state, I was approached by a woman whom I did not know. She looked me in the eye and said "I hate you!" I was shocked for a moment, but soon realized she was not serious. I also realized I should have known her from years back. Her next statement was, "You are taking our pastor."

This has happened often in many churches. This all came back to me recently, when the same pastor was taken from my own church—not to be a pastor, but to fill an important vacancy in Elgin. And I also wondered if it is necessary to take pastors from churches to do the work that non-pastor, educated church workers could do. This seems to be sort of a trend in recent years.

It is the churches who reach out, take in and keep our denomination growing. No matter how many dedicated church members, a shepherd is needed, to inspire, encourage, plan and lead. What a challenge it is for ministers to pastor a church and do their part in this world which so desperately needs the gospel.

Of course, there are two sides, as in all situations. My purpose in writing this letter is first, to express my personal feelings, and then to hope other pastors, who may be looking for greener pastures, will prayerfully consider, "Where am I truly needed the most?"

ANN KING NIES

Ephrata, Pa.

THE KIND OF KING ELVIS WAS

I don't like the way Donald F. Durnbaugh (May MESSENGER) speaks of Elvis Presley. Everyone has a good *and* bad side, and Elvis Presley had some good things going too. Durnbaugh calls Elvis a "king." Elvis was king in the sense that he founded rock music in the 1950s and stayed at the top in that field until his death.

Elvis Presley did a good thing by combining the music of blacks and whites into a new music form.

I feel too that Elvis had a strong faith in God. Remember how he could sing "How Great Thou Art" with such sincerity? Remember, too, how much money Elvis gave away to charities and to individuals—some of whom he didn't even know?

Billy Graham wrote that he expected to meet Elvis Presley in heaven. According to Graham, Elvis was considering leaving his music career for the ministry at the time of his death. No, Elvis Presley wasn't as bad as Durnbaugh portrays him.

DONNA JEAN BROWN

Waynesboro, Pa.

WHAT DO WE REMEMBER?

I appreciated very much the letters in the August issue lifting up the strong points of our denomination. The good qualities of our church, like those of a person, are remembered more over the years than the negative criticisms.

BYRON E. DELL

Union City, Ohio

EVERY MEMBER NEEDS MESSENGER

I am happy that Messenger is now going into over 30,000 homes each month. I am not happy that a similar number of Brethren homes are not getting Messenger.

My experience as a pastor over about four decades has convinced me that Messenger is an essential part of my pastoral ministry to families and individual members. It is easy to observe the difference in attitude and outlook toward the church and its mission of those who read Messenger and those who do not.

Over the past 20 years the churches I have served have put an item for Messenger in the church budget, and sent it to all resident members of the congregation (plus non-resident members desiring it). Even the inactive members take a new look at their faith, and a new interest in their church, when they become Messenger readers.

I observed that teachers, lawyers, physicians, engineers, and others receive their magazines or journals as part of membership in their professional organizations. I believe this should also be true of the church—that every member regularly receives the church's official magazine. It is my conviction that every member of the Church of the Brethren should receive Messenger each month, and that the cost of providing Messenger should be a part of our Brotherhood Fund. For those who would say we cannot afford to provide Messenger for all our members, I would say we cannot afford any longer not to provide it!

Olden D. Mitchell

Dayton, Ohio

A RESOUNDING AMEN

A hearty and resounding Amen to the opinion "The book is better than the movie" by Kenneth W. Crosby (August). I too read the review of the movie "Oh, God!" in *Christianity Today* (see "Vital message for our Time," Messenger, July, 1978, inside cover), and I wondered then why Brethren could not find a similarly excellent review in their own official publication!

A word of thanks also to Ton van den Doel for "How can Jesus be the Son of God?" (July). I am glad to have heard the testimony of Pak Surat.

Lucile Brandt

La Verne, Calif.

GLAD TO BE ABLE TO COMMEND

Often I look upon an institution or its works and find fault in it. In our present society of dehumanization and manipulation, it is my right and responsibility to do so. However, if I am going to use the privilege of criticizing I must at the same time support and commend those works and institutions which are beneficial to human rights in the world. By only criticizing I would limit myself to a pessimistic attitude, which does not focus on the existing positive actions of humanity.

What I am sharing in this letter is my extreme pleasure over the Church of the Brethren forming a task team assigned the name of "Salvation and Justice." The team is now in operation, with members of the general staff working full and part-time on priorities of peace/disarmament, community, and stewardship of creation (environmental issues). This is more than most Christian institutions can say and I am in full support of the task team. As a Christian institution, our church is the proper place for such priorities to be placed.

I am very pleased with the church's move in this direction and I am glad to be able to commend rather than criticize. Thanks!

Joel McFadden

Manchester College
North Manchester, Ind.

BIBLE SAYS DIFFERENT THINGS

To different people "the Bible says" different things. These words can mean 1) "I have found a verse which can be twisted to support this idea" (2 Peter 3:15-16). Or they can mean 2) "I have searched the Scriptures for every reference on this subject and, after waiting on the Lord, here is what the Holy Spirit leads me to believe."

"The Brethren" once meant to be true Bereans (Acts 17:11). Now we spend less time on genuine Bible study, and more time with the popular (false?) prophets of our times.

So we hear what it pays to preach, and too few even wonder what the Bible honestly would say if you read all the references on that subject, and waited on the Lord, before saying "the Bible says."

Roy White

Citronelle, Ala.

START LIVING LIKE CHRIST

Thanks for the beautiful approach to homosexuality offered by "Homosexuality and the Covenant Community" in the June Messenger. The human sexuality study committee must find it so hard to find the fine line between Church of the Brethren narrowness and Church of the Brethren open-mindedness!

I agree wholeheartedly with the committee's approach from Christian community. If Christian community were all Christians' goal, a multitude of sins would disappear—those also that people ignore in themselves while condemning everyone else's imperfections!

I think it is so important that we, as Christians, treat all people as other children of God, seeing their potentials for loving and sharing, not condemning them for just being different. It takes so much energy to keep others out of the kingdom, to refuse community to specific persons, when only in the living of community does one see Christ on earth.

I pray for the committee as it strives to reconcile all the opinions on the subject of sexuality. I think there are many people who will dispute anything said, out of their prejudices, not God's. I think we must start living like Christ, not like the Brethren!

Conni Nafzinger

Alkmaar, Netherlands

page one

October's Messenger is heavily weighted with history. Brethren author Glee Yoder shares an overview of the total Brethren story, and in an accompanying article, antiquary Abraham Harley Cassel is remembered. A sidebar to that story tells how Bethany Seminary is working at making Cassel's life labor more useful to the public. Unless one is hooked on history, this may seem like an overdose of Brethren heritage. But take heart. There is ample proof that the coming generation will keep things in proper perspective.

Abraham H. Cassel

Since we put Messenger together two months in advance, we were busy with the October issue in August when successive waves of Brethren youth swept through our offices, to and from National Youth Conference. It was like a breath of fresh air to see so many young people excited about being Brethren.

The General Offices went on an action alert and provided guided tours for several hundred youth who passed through Elgin. Staff members gave nutshell overviews of their work. It was inspiring to witness so many young people eager to know how their church works and to hear them ask tough questions. It was fun to impress them with a look at an original copy of the April 1851 *Monthly Gospel Visitor* and to show them our magazine's founder, Henry Kurtz, in a gallery of wall portraits of editors. What impressed them was how Kurtz dared to take on the whole church with a radical idea and how he won it over.

All of us at Elgin felt a bit livelier and younger for having entertained the youth. I believe Henry Kurtz would have been pleased to watch them take turns playing his ancient pipe organ in the lobby. And we feel confident that these Brethren youngsters who react to history with a respectful hearing, and to the Brethren program with probing questions will be tomorrow's good stewards of the heritage our October Messenger lifts up.

Next month Messenger will report on the NYC at Estes Park. Richard Keeler, a University of La Verne student, who served as a 1978 summer intern will do that story. His brother George, an earlier Messenger intern, will be the photographer.—The Editors

in touch

Laura Sewell: The last memsahib

Anetta Mow did not know that one of her girls at Idaho's Camp Stover was so impressed by the visiting India missionary that eventually she would pursue a similar career. But intermediate camper Laura Sewell from the Clearwater church near Lewiston was already forming the idea, and although years would pass before she saw India she knew that someday she would be there.

College and some years of teaching religious education in public schools had passed before Laura left for India in February 1948. Before she reached there Laura had already literally passed the test of fire: The freighter she traveled on had cargo for Palestine, part of which was to become the new state of Israel that May. Arab-Jew hostilities had already begun. Easter weekend was spent in Haifa harbor with small arms fire raking the deck of Laura's ship. Unable to land its cargo, the freighter hurriedly left for Bombay, Laura's destined port.

Most of Laura's first decade in India was spent at the Anklesvar Girls' School, teaching religious education, sewing, home economics, and English. By 1963 Laura had also worked at Woodstock School, Umalla, and Vyara. Since 1963 she has been stationed in Bulsar.

There at Bulsar, the original Brethren station, Laura is the only Church of the Brethren worker, the last "memsahib" of a long list of Brethren women whom Indian Christians continue to remember and revere.

In Bulsar today Laura is in charge of the library—a free, community library of 1,500 books in the Gujarati language—and the bookstore, actually a Christian supply store for the Gujarat Diocese of the Church of North India. Laura helps the church translate English materials into Gujarati and also copy-edits manuscripts prepared by Indians in Gujarati. Church documents and the official church calendar are also rendered into Gujarati by Laura.

Although the work now is fairly routine, Laura has fond memories of more lively times. District work in the Umalla area was the most exciting service, Laura says, recalling treks in her jeep to back villages, sleeping on open verandahs, giving "magic lantern" shows, and eating local fare. She remembers too the interesting years of forming the Church of North India.

At the second synod of the Church of North India in 1974 (triennial meetings), Laura was elected secretary of the WFCS (Women's Fellowship for Christian Service). In this capacity she has traveled over much of North India holding leadership training courses for Indian women.

Laura's missionary career will soon close and she will be looking for challenging opportunities back in the US, but whatever she finds will hardly match the career born when an Indian missionary long ago met a little girl in a summer camp.—K.T.

Frank & Mary Wine: S

One more month and Frank and Mary Wine of Orlando, Fla., will have been married 61 years. Adding to the beauty of their relationship are the more than 60 years of continuous and faithful service they have given the church.

Frank Wine and Mary Bell Bowman were married in November 1917 while they were both students at Daleville College. The first 10 years of their marriage were a financial struggle. Frank recalls: "We had nothing to start out with, only good health and a will to be together." Although he was a skilled carpenter, Frank often had to travel far from their home in Indian Springs, Tenn., to find work.

After 1927 the family lived permanently in Indian Springs. Frank and Mary and their five children—Lowell, Frank Jr., Phyllis, Howard, and Joe—were active in the Pleasant Hill Church of the Brethren.

Frank served as Sunday school superintendent of the congregation for 15 years, then was elected teacher of the Bible class. Mary was pianist and together she and Frank served on the deacon board. Both were active in district responsibilities. As a member of the board of administration, Frank helped find and purchase a permanent camp site, then gave his carpenter's skills to supervise the construction of Camp Placid.

In 1947, with the children educated and starting their own families, Frank and Mary "retired" to Winter Park and then Orlando, Fla. They helped start the First Church of the Brethren in Orlando, in which they continue to be supportive and active members. Frank was one of the first laymen on the Standing Committee of Annual Conference, representing the Florida/Puerto Rico District in 1957. He worked diligently to triple the giving of the district to the

lecades of service

denominational program in 1958; served 10 years on the Florida Brethren Homes Board of which he remains an honorary life member; chaired the Florida chapter of the Bridgewater Alumni for two years; and supervised the entire construction of the present sanctuary and educational building of the Orlando church, doing much of the actual work himself.

Mary's duties as deacon and work in the women's circles of the Orlando church kept her busy and included arranging flowers from her own garden to beautify the church's sanctuary every Sunday.

For 60 years the Wines have willingly and joyfully shared their time, talents, and presence with family, friends, and church. Their Christian example has enriched the lives of their five children, 14 grandchildren and 11 great-grandchildren, as well as countless others who have been in touch with their love, dedication and service.—Donna Wine Forbes

Donna Wine Forbes, from Williamsburg, Va., is a member of the Orlando (Fla.) Church of the Brethren.

Brenda Palsgrove: A change of direction

"I felt the need for a change of direction . . . something new and more meaningful in my life." This is the way Brenda Shenk Palsgrove of New Windsor, Md., explains her transition from a secretary and key punch operator to a person actively involved in helping people find meaning and fulfillment in their own lives.

The product of a Brethren home in Lancaster County, Pa., Brenda describes her post-high school years as "pleasant, earning a comfortable income, with nominal responsibilities." But a little pocket of soul hunger encouraged her to enter Brethren Volunteer Service in the fall of 1973. She was assigned to Roanoke, Va., where she became the program coordinator at Camp Bethel. Working out of the Virlina District Office, Brenda was responsible for assisting directors in securing volunteer leadership for the summer camps, selecting curriculum resources, and promoting the camping program in as many congregations as possible.

"It completely opened my eyes," she says of her work there. "I didn't even know what a district was before I entered BVS. It changed my whole outlook and attitude toward the larger church, beyond the little circle and community I had known before."

During the summer months Brenda lived at the camp to participate directly in the weekly camps. "I saw so many children grow spiritually during a week at camp, that I believe camping is a really important arm of our local church ministry."

While in Roanoke, her BVS responsibility brought her in contact with Ed Palsgrove, who was driving a Brethren Service truck at the time. The two were married in April 1977 and moved to New Windsor, where Ed is now the supervisor of transportation for the Brethren Service Center.

Brenda has channeled her interest in serving people into a new direction as administrative assistant to the Domestic Disaster Coordinator of Church World Service. In this new position she deals directly with the Red Cross, church groups, and the federal government in coordinating disaster relief efforts.

"I am given a lot of responsibility and I appreciate the freedom I have. It has helped me see how fulfilling it is to do something worthwhile with my life."

Brenda and Ed attend the Glade Valley Church of the Brethren where they both sing in the choir. Fondly recalling her camp service, she says: "Ed and I are hopeful we can do church and people-oriented work the rest of our lives, perhaps eventually even going back into a camp situation and working at that together."—Lois Sanger McGuffin

Lois Sanger McGuffin is a lay speaker and member of the Blue Ridge (Va.) Church of the Brethren.

Gibble meets President: shares peace concern

Responding to a hastily called meeting concerning troubled foreign aid appropriations for next year, 26 religious leaders representing a cross section of faiths recently attended a gathering in Washington, D. C. called by President Carter. H. Lamar Gibble from the Church of the Brethren general staff was one of the leaders participating.

Gibble, consultant for peace and international affairs for the World Ministries Commission, was invited because of his position as chairman of the International Affairs Committee, National Council of Churches.

A storm of amendments and dissatisfaction with foreign aid appropriations in the House led to postponed action on the $7.5 billion measure for the third time. An additional eight percent cut to the foreign assistance package for 1979-80, prompted President Carter to confer with the nation's religious leaders since "he, the President, feels there are basic moral/ethical issues involved in foreign assistance," Gibble recounts of the President's conference message.

"This country bears, in the sense that it is the most wealthy in the world, some responsibility for the poorest of the poor—especially for the one-quarter population that is undernourished in our world," President Carter told the gathering. "We badly need your (the leaders') help as the Congress makes a final decision on the foreign aid proposals for this year. The House has already cut the foreign aid proposal by 13 percent, which is a drastic cut, over $1 billion.

"We are near the bottom among nations that are developed in the portion of our wealth that we give through foreign aid of all kinds already," stated the President. "And we are in a fierce political struggle on Capitol Hill to maintain the level of aid that presently is in prospect."

The group offered the President solid support, but Gibble raised a concern that developmental aid is the type of assistance Brethren endorse, not military.

"For years the Brethren and a number of others have been trying to separate out of the foreign assistance package the military assistance portion and without success," comments Gibble. "So we caucused, at least some of us, in some concern to give blanket approval."

President Jimmy Carter discusses foreign aid appropriations with national religious leaders at the White House. Brethren staff member H. Lamar Gibble (seated in back row with Greek Orthodox Archbishop Iakovas) is visible above the President's head.

According to Gibble, the President understood the concern, but noted the practical considerations since there are members of the House and Senate who will not support a foreign assistance package unless military assistance is included.

"It's essentially a tradeoff, although, I'm sure the President affirms the military assistance section as well. But at least we were able to raise that concern," Gibble explains.

Gibble also notes that although military assistance in this bill was not increased for the forthcoming year, developmental aid was boosted.

Prior to the meeting with the President, a briefing session with Warren Christopher, Undersecretary of State, gave some background information pertaining to the trouble the bill is having and the basic foreign policy concerns related to foreign assistance. It was emphasized that foreign assistance in terms of aid is a key part of the U.S. foreign policy.

"It's a minute type of assistance as compared to our investment in arms," remarks Gibble. "We shouldn't be cutting it back. We should be increasing it in terms of good relationships—not only with our traditional allies, but with developing countries and putting into practice what we say in terms of our good will and some of the moralism we throw about."

Also included in the briefing was mention of the USAID program, which now sends 85 percent of its assistance to the poorest of the poor nations. The guidelines for this aid mandate that this 85 percent go to countries with average per capita incomes of $300 or less.

The President arrived at the meeting with Zbigniew Brzezinski, national security adviser, and greeted each of the group personally.

In a press statement released by those in attendance, developmental aid provisions of the foreign assistance legislation were solidly supported.

As a result of this meeting, "We assume that we have opened the door for maybe some regular conferences in the White House on a variety of issues," concludes Gibble.

India churches form 3-way joint council

Ecumenical history was made here as leaders of three major Indian Churches joined to form a Joint Council representing three million Christians.

Officials of the Church of North India, the Church of South India, and the Mar Thoma Syrian Church took part in the ceremonies. The three denominations were already in full communion, but have now gone a step further by expressing common visible union through the Joint Council.

The Church of North India was formed in 1970 by a merger of the Church of the Brethren congregations with six other denominations. The Church of South India was established in 1947 by a merger of three denominations and the Mar Thoma Church, which combines traditions of Eastern Worship with some Reformed doctrines, traces its history back to the work of the Apostle Thomas.

While forming the Joint Council, the three churches have agreed to retain and respect other's identity, autonomy, and heritage. The Council may affirm the churches' faith in relation to specific political and social situations, and will attempt to serve the churches in evangelistic and mission projects.

The Council is made up of five bishops, 10 clergy, and 15 lay persons from each of the three churches. It will meet once every two years, and its continuing functions will be handled by an executive committee coordinated by the denominational heads.

Thanksgiving services in observance of the formation of the Joint Council will be held in congregations of the three churches on the second Sunday in November.

Nominations needed for '79 Annual Conference

The opportunity is open for Brethren at large to nominate candidates for the 1979 ballot to be cast at the Seattle, Wash., Annual Conference. First, obtain the permission of your potential nominee, then send the name and address to: Annual Conference Office, 1451 Dundee Ave., Elgin, IL 61020, before December 1.

Offices open in 1979 are:

- **Moderator-elect:** Two-year term. Ineligible: Donald E. Rowe, A. Blair Helman, Charles M. Bieber, Ira B. Peters.
- **General Board, district representatives** (three persons). Five-year terms. Ineligible: persons from Atlantic Northeast; Florida and Puerto Rico; Illinois and Wisconsin; South/Central Indiana; Mid-Atlantic; Missouri; Northern Ohio; Southern Ohio; Northern Plains; Middle Pennsylvania; Western Pennsylvania; Virlina.
- **General Board, at large representatives** (two persons). Five-year terms. Eligibility: No more than one person from a congregation or three at any one time from one district (including a district representative).
- **Annual Conference Central Committee** (one person). Three-year term.
- **Elector, Bethany Theological Seminary** (one person, representing colleges). Five-year term.
- **Committee on Interchurch Relations** (one person). Three-year term.

The ballot for 1979 will be announced in MESSENGER and *Agenda* prior to the Seattle Annual Conference. Additional nominations will be considered when the ballot is presented at Conference.

Historic women's rights rally attracts Brethren

It was the largest women's rights demonstration in US history and the third largest march in the history of the US capitol, exceeded only by one civil rights demonstration and one Vietnam-era peace march.

Organized by various secular, religious, and labor organizations favoring the Equal Rights Amendment, the July 9 rally at the Capitol urged extension of the March 1979 deadline for ratification of ERA. The date was chosen because it marked the first anniversary of the death of Alice Paul, drafter of the ERA.

The rally followed the same route as the 1913 march for women's suffrage, down Constitution Avenue past the Archives, where the 1913 marchers met hostile crowds, to the US Capitol, a distance of one and a quarter miles.

The US Parks Service estimated more than 90,000 women and men braved the near 100-degree weather to express their desire for extension of the deadline.

About 30 Brethren women and men marched as a group although others were elsewhere in the crowd. The rally was preceded by an ecumenical worship service planned by the Evangelical Women's Caucus.

Louise Denham Bowman, office coordinator of the Brethren Washington Office, said Brethren had not yet begun to move when people at the head of the march had already arrived at the Capitol. They said there were "acres of people."

Among groups marching near the Brethren, and conversing with them during the long, hot wait, were Mormons for ERA, Men for Equality, Catholics for ERA, and B'nai B'rith.

Church plan benefits receive legislation

Recent legislation clarifying the definition of "church plan" under the federal pension law has been introduced in the US Senate by Herman E. Talmadge, Democratic senator from Georgia.

This new legislation holds significance for all ministers and denominational employees who participate in church retirement plans.

Originally, Congress enacted the federal pension law following a decade of legislative hearings and intensive lobbying by business and consumer groups. In effect, the law does not force a company to set up a pension plan, nor does it dictate the size of benefits. Its purpose is to insure that covered employees are provided with permanent pension rights after reasonable employment periods and that these rights result in pensions employees expect.

According to Darold H. Morgan, president of the Southern Baptist Annuity Board in Dallas, the bills will remedy a number of technical defects in the Employee Retirement Income Security Act of 1974 (ERISA). "They will enable many ministers and other denominational employees to have greater retirement benefits than ERISA now allows," Morgan said.

Concern about ERISA throughout the Brotherhood stems from staff personnel working in Brethren homes and hospitals. The question, according to Joel K. Thompson, executive secretary of the Church of the Brethren General Services Commission, is "Can persons who are employees of health care institutions continue to be members of the Church pension plan? This new legislation allows those benefits."

Searcy Garrison, executive secretary of the Georgia Baptist Convention, notes that Southern Baptists have been concerned about this legislation for several years.

In 1976, the Southern Baptist Convention passed a resolution opposing excessive government interference with church ministries, and resolved to support legislation to keep church plans from being broken up. Brethren are also concerned that the IRS does not define the nature of a church ministry.

Most religious denominations have shown concern with the provisions in ERISA which prohibit church agencies from participating in a church plan beginning in 1983.

The Talmadge-Bentsen bills recognize that church agencies may continue to participate in church plans. Also, under these bills church plans will not have to be broken up as ERISA now requires.

One of the bills co-sponsored by Sen. Talmadge allows greater catch-up contributions to be made by denominational employees in retirement annuity plans without causing adverse income tax problems.

Under current provisions of ERISA, denominational leaders have been concerned that many of their employees will not have any additional pension benefits if they were forced out of church plans in 1983.

'Orphan trains': Were Brethren involved?

A new novel, *Orphan Train*, by James A. Magnuson and Dorothea G. Petrie, chronicles the little-known practice of sending abandoned city children aboard "orphan trains" a century ago to be adopted at stops throughout the Midwest.

Published by Dial Press, *Orphan Train* is a fictionalized version of the first such train excursion sponsored by the Children's Aid Society.

One of the nation's oldest charities, the Children's Aid Society of New York City was founded in 1853 and sent its first train loaded with urban waifs shortly thereafter. It was one of the ways the society placed some 100,000 orphans by the turn of the century.

The book is filled with dramatic vignettes, lending itself to adaptation as a four-part television series on the CBS network in the spring of 1979.

A spokeswoman for the Children's Aid Society said the authors were not given access to actual case histories as they have been sealed for confidentiality.

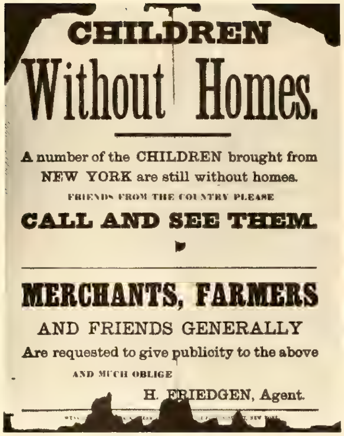
Co-author Dorothy Petrie, who will produce the tv-version of the story, learned of the "orphan trains" when she met 82-year-old Ben Pippert at the centennial celebration of her native Dysart, Iowa. Pippert had come to the Midwest as an orphan aboard a train.

From interviews with him and other historical research, Petrie and Magnuson gleaned the information for the basis of their novel.

The "orphan train" stopped in such towns as Lockport, N.Y.; Lavelle, Ohio; Bloomington, Ind., and Rock Springs, Ill. Prospective parents boarded the train and inspected the youngsters. One by one, the orphans found adoptive parents. Some were needed to work on a farm, others chosen to replace children dead in the prevailing epidemics of the time.

It is presumed that some of these orphans were adopted by Brethren farmers living in the Midwest. Thus, many people in the Church of the Brethren today may be descendents of these orphan children of the 19th century.

MESSENGER encourages any of these descendants or anybody with knowledge of the "orphan trains" saga to contact the magazine or Gwendolyn Bobb, coordinator of historical resources, 1451 Dundee Ave., Elgin, IL 60120.



CHILDREN
Without Homes.

A number of the CHILDREN brought from
NEW YORK are still without homes.
FRIENDS FROM THE COUNTRY PLEASE
CALL AND SEE THEM.

MERCHANTS, FARMERS
AND FRIENDS GENERALLY
Are requested to give publicity to the above
AND MUCH OBLIGE
H. FRIEDGEN, Agent.

Left: *Handbills announced orphans' coming.* **Right:** *Orphans ready for journey west.*

TV religion: It could be worse than tv violence

Can anything on television be more harmful than the current exploitation of sex and violence?

Yes indeed—religion. Or, at least the way religion is packaged and presented by many religious broadcasters.

Surprisingly, the criticism does not come from vindictive soap opera producers or atheistic jingoists, but from a rising chorus of communication experts from within the church establishment itself.

Father Edmund S. Nadolny, director of the office of radio and television for the Roman Catholic Archdiocese of Hartford, claims that although overemphasis on sex and violence has tremendous negative effects, "many of our religious programs have a greater negative effect because their falsehood is a lot more subtle."

Evangelist Billy Graham, who has probably entered more American homes via electronic media than any other preacher, also recently warned against the misuse of the airwaves by "false prophets," although he defends most religious broadcasters as "sincere people of integrity."

An upcoming surge of evangelistic efforts plans to make use of the electronic media to reach 80 million unchurched Americans. The Christian Broadcasting Network, which has round-the-clock tv format, offered to four of its own stations and 130 affiliates, is including four television studios and a second satellite 200 transmitter in its new $50 million building project in Virginia Beach, Va.

Although this new interest in broadcast religion sounds good, Robert E. Burns, executive editor of *US Catholic,* points out that in the last five years, "A new breed of

Presbyterians recognize first woman moderator

For the first time in its history, the General Assembly of Presbyterian Church in the US has elected a woman as its presiding officer.

Sara Bernice Moseley, 60, of Sherman, Tex., became moderator of the 118th General Assembly in Shreveport, La., after decisively defeating the only other candidate, the Rev. John M. Crowell, 62, by a vote of 246-152.

Moseley has served as chairperson of the denomination's Division of International Mission and, for the past year, as chairperson of the Church's overall administrative unit, the General Assembly Mission Board (GMB). She was an unsuccessful candidate for moderator at the 1976 Assembly.

In her acceptance speech, Ms. Moseley said she had "two lively and profound hopes" for her church. These are that "God will in an unusual and more effective way equip this people to live out their faith," and that "with the integrity of this system, we will keep the church open to the leadership of the Holy Spirit."

The Church of the Brethren has as yet not had a woman moderator, although women have regularly appeared on the ballot for moderator-elect in recent years. Two women were nominated for the position in 1978. However, William R. Eberly, nominated from the Conference floor, became moderator-elect.

religious cat has found the formula: Develop a classy broadcast package that will grab a sizeable audience, ask their devoted viewers and listeners to send them contributions and, following an upwardly mobile schedule, buy prime time."

The veteran editor worries that the electronic church is becoming a substitute for, rather than a supplement to, a worshiping community of believers.

Church historian and religion commentator Martin E. Marty shares the uneasiness that the electronic church is becoming a major competitor to the local church. "We should worry about members of the completely private, individual, invisible, do-it-yourself religion that competes against the biblical faith wherein Christ exists for us today in community, in the members of the Body he heads."

Will the television watchers be inclined to attend the local church, Dr. Marty asks, after watching "the ruffled-shirted, pink-tuxedoed men and the high-coiffered, low-necklined celebrity women who talk about themselves under the guise of "born again" autobiographies?

"Are they to turn off that very set and make their way down the block to a congregation of real believers, sinners, off-key choirs, sweaty and homely people who need them . . . to ordinary pastors who preach grace as well as calls to discipleship, to pleas for stewardship that do not come well-oiled?

"Never. Well, hardly ever," Dr. Marty answers.

"All research I've seen on religious broadcasting—explicitly evangelistic broadcasting—indicates a primary audience of people who are already believers or already connected with church," explains Stewart Hoover, consultant for media education/advocacy for the Church of the Brethren. "Research indicates that these people support the programming for non-church people rather than for themselves."

"When we create a series like our "Think About It," we are giving Brethren something they can identify with. Along the line, we will be interpreting things Brethren to non-brethren as well."

Hoover also points out that there are some things basic to Christian faith and practice that cannot be communicated by means of radio and tv.

"The most we can hope for in broadcasting is to say something to people that makes them want to join with others . . . that sends them to church."

underlines

WORKING ... at a new task for the church is *David Frantz* who assumed responsibility for the post-secondary education portfolio within the Parish Ministries Commission staff on an interim basis until Dec. 31. . . . *J. Gerald Greiner*, chaplain at Elizabethtown College, has been appointed acting dean of student affairs at the college effective Aug. 1. A permanent appointment is expected by Jan. 1. . . . *Dick Winfield*, a teacher at Kulp Bible School in Nigeria for nine years, has been appointed associate editor of *The Brethren Evangelist*, the magazine of the Brethren Church. . . . *Orville Sherman*, administrator of Timbercrest Home, North Manchester, Ind., will retire Dec. 31. *David Lawrenz*, presently Sherman's assistant, will become the new administrator Jan. 1.

STUDYING ... at Bethany Seminary is *Phyllis Carter*, former pastor of the Wabash, Ind., church and chairperson of the General Board's World Ministries Commission. A full-time Bethany student, she is planning a two-year course.

SPEAKING ... Oct. 24-25 at Bethany Theological Seminary will be *Dr. Letty M. Russell*, author and professor at Yale Divinity School, who will present the annual Hoff Lectures. The public is invited to attend and participate in informal discussion following. Contact the seminary for more information. . . . *John Howard Yoder* is host for a peace seminar Oct. 14 at the Reba Place Fellowship, Evanston, Ill. The topic is Christian pacifism and more information is available by calling Minna Regier at 312-491-6479. . . . When President Carter came to a town meeting in Fairfax, Va., Aug. 3, *Wayne F. Buckle*, church board chairperson of the Arlington, Va., Church of the Brethren, was among panelists discussing Carter's proposed civil service reforms.

SINGING ... has won *Slim Whitman* the title of Number 1 International Recording Star in England. Slim is a member of the Jacksonville Church of the Brethren.

ACCEPTING ... invitations to participate as Church of the Brethren representatives in a National Church Camp were *Anita Smith Buckwalter* and *Rex Miller*. The camp, held Sept. 7-19, was sponsored by the Committee on Outdoor Education of the National Council of Churches with the gqal of developing and equipping leadership for outdoor ministries in the church for the 1980s. Buckwalter chairs the steering committee of the Brethren Outdoor Ministries Association. Miller is its treasurer and manages Florida-Puerto Rico District's Camp Ithiel.

REMEMBERED ... is *Ira H. Frantz*, a prolific writer and former pastor. He died Aug. 19 at the age of 90 in Timbercrest Home, North Manchester, Ind. Among his children is Ruby Rhoades, Church of the Brethren Washington Office representative. . . . *Jay V. Eller*, 79, noted educator and active churchman in the Oregon-Washington District, died July 30 in Wenatchee, Wash. He was the father of General Board member and La Verne professor Vernard Eller.

update

BAPTIZING ... may be returning to rivers and lakes in the denomination. Three youth of the *Elizabethtown*, Pa., church were baptized June 18 in the Wissahickon Creek at Germantown, site of the first Brethren baptisms in this country. Three young people of the *Prince of Peace* church, South Bend, Ind., were baptized July 2 in the lake at Camp Mack.

SERVING ... their neighbors on the highway is a long-time tradition for members of the *Morrill*, *Rock Creek* and *Sabetha* churches in Kansas. As they have the past 16 years, members offered free coffee and cookies to Labor Day drivers at the junction of two major highways to encourage safe driving. . . . Six youth of the *McPherson*, Kan., church spent a week in mid-June as work campers at Menaul High School in Albuquerque, N.M., a school which serves many minority students on modest financial resources. They helped make improvements in one of the dormitories. . . . Members of the *Wichita*, Kan., church started a money tree to help a member whose home was completely destroyed by fire. . . . The Witness Commission of the *Salem* church near Dayton, Ohio, has accepted responsibility for leading worship one night a month for men at the City Mission. Services are provided nightly for 100-150 men by various churches throughout the city.

HOMECOMING ... at the *English River* church near South English, Iowa, had a different turn the weekend of Aug. 19-20 when more than 100 "prodigals" returned to host events honoring those who had stayed in the community and kept the church strong. The "prodigals," former members who had left seeking employment or education, initiated the plan.

CELEBRATING ... a bond-burning on the church debt May 14 were members of the *Wabash*, Ind., congregation. . . . A ramp to help handicapped persons enter the sanctuary and a new office for the pastor in the church building were dedicated May 21 by the *Hanoverdale* church, Atlantic Northeast.

REHEARSING ... for the performance of a third major classical sacred work is the *Southern Ohio District* choir. Brahms' "Requiem" will be presented Nov. 19. The choir has previously sung the "Messiah" and the "Elijah."

COMMEMORATING ... their 25th anniversaries are the *Hope*, Mich., church, Sept. 24, and the *Drexel Hill* church, Atlantic Northeast, Oct, 21. . . . A weekend of fun and fellowship is planned at Florida-Puerto Rico District's *Camp Ithiel* over Thanksgiving weekend to mark the camp's 30th anniversary. . . . The *Lansing*, Mich., congregation celebrated its 50th anniversary with homecoming activities Oct. 6-8. . . . A noon carry-in meal and an afternoon service of dedication for a new addition to their building marked the 100th anniversary of the *Turkey Creek* church, Northern Indiana, on Sept. 17. . . . A week of special activities marked the 100th anniversary of the *Stone* church, Huntingdon, Pa., Sept. 17-24. . . . The third oldest Church of the Brethren in the valley of Virginia, *Beaver Creek* church near Bridgewater, celebrated its 150th anniversary Sept. 10.

outlook

Shroud exhibit whets scientific curiosity

No other artifact of supposedly miraculous manifestation has so aroused the interest of modern scientists as has the mysterious Shroud of Turin.

The shroud, a 14-by-3-foot linen cloth bearing a blurred, rust-colored imprint of a man's face and body, has been venerated for centuries by some Christians as the actual burial sheet of Jesus Christ.

Following the announcement that the shroud would be exhibited publicly in Turin from August 27 through October 8, scientific curiosity began to grow.

Hoping for Italian permission to make extensive tests on the shroud is a team of American scientists. The team, ranging in age and religious affiliation, includes experts in forgeries, physics, and chemistry.

Science magazine writer Barbara J. Culliton reviews the known history of the shroud as having a misty past before the 14th century. Most of the analysis of the shroud is based on detailed photographs taken in 1931.

However, they were not the first photographs of the shroud. The first ones were taken in 1898. These photographs still continue to astound scholars because they showed that the image of the man in the shroud had all of the characteristics of a photographic negative.

Since that time, other amazing properties have been discovered by shroud scholars. Among these is the fact that the image contains all of the information needed to construct a three-dimensional model of the man in the shroud through use of computer technology.

Anticipating permission to examine the shroud—in ways that will not change or damage it—the scientists have constructed a special holding frame at an estimated cost of $20,000.

Among the tests they hope to conduct are x-ray examination, infrared radiation, high resolution photography, computer analysis and "microvacuuming" for pollen tests. One scientist hopes eventually to use an advanced method of carbon-14 dating to accurately date a sample as small as a one-centimeter length of a single thread.

One thermal chemist involved in the research commented, "What better way, if you were a deity, of regenerating faith in a skeptical age, than to leave evidence 2,000 years ago that could be defined only by the technology available in that technical age?"

Continuing a vision

by Harriet Z. Blake

Feeding hungry children in Haiti, teaching Ecuadorian Indians to care for their own medical needs, researching the effects of pollution on the land and people of Puerto Rico, strengthening the life of national churches. These are among the projects by which we define Church of the Brethren work in Latin America and the Caribbean today.

The specific projects in which Brethren are involved change with time but an overriding image remains. That image is one of salaried or Brethren Volunteer Service workers sharing mutually in their tasks with Latin American and Caribbean nationals. It is a picture of North Americans working side by side with our brothers and sisters who share the hemisphere.

During their annual spring retreat, Brethren workers in Latin America and the Caribbean spent hours sharing their stories—the stories of their work itself, of their frustrations, of their pains, of their hopes and joys.

Most of the Brethren in the group were working with local agencies controlled by local people. Karen Haynes and Mary Ann Grossnickle, for instance, entered BVS in 1976 and were sent to Ecuador to work with the Brethren United Foundations. The Foundations' three work teams deal with agriculture and cattle, basic education of campesino (peasant) women, and a network of village health workers. These work teams attempt to help the people, mainly Indians, to organize themselves and seek assistance in meeting their basic needs.

Mary Ann's work with the campesino women centered on six or seven areas: teaching basic nutrition, child care, health and nutrition during pregnancy, basic sewing and knitting skills, and working with literacy groups.

"We're trying to show the importance of forming groups to bring about change," said Mary Ann. "The biggest thing is consciousness raising."

To bring about change in the level of health care available to the campesinos is a slow process, Karen Haynes has discovered. A registered nurse, she has been involved in an effort to train "health promoters," persons who could provide minimal preventive and curative health care in remote villages.

Working in communities where the walk to health care takes an hour or an hour and a half, the health team's first step was to create a community base of interest. Villagers were far removed from water and even the most primitive sanitation facilities, so organizing them to build water tanks and latrines was a place to begin. After a year, funding for the health promoters plan was secured and another team picked up the water/sewage project while the health team began training the health promoters.

Sharing the high and low points of life in Ecuador with Karen and Mary Ann have been Merlin and Grace Shull whose work in the country began in a most inauspicious way. Merlin, a former pastor, had been sent to teach in a theological school—which folded within a month of his arrival. That collapse was due to the internal power struggles of the United Evangelical Church of Ecuador which continued the first year of the Shull's stay.

When the conflict was ended, church leadership decided the three North American pastors in Ecuador associated with the United Evangelical Church could be helpful in reviving local churches. Merlin was assigned to the Christian Education Commission, working with scholarships, leadership development, and general Christian education.

As he traveled to the village churches, playing his autoharp and doing whatever he was asked, Merlin experienced much excitement about the church—people being baptized in the icy water of a dammed-up irrigation ditch, other people who walked two hours to get to a 6 A.M. service.

He delighted in the independence of the United Church from its parent North American churches. "I feel free to say what I think," he smiled, "and they're interested in my opinion. But they also feel free to say 'no' when they disagree."

Like Merlin, Mona Lou Teeter went to her assignment willing to do whatever was helpful. Going specifically as an English secretary to Pastor Luc Nérée at Aide aux Enfants (Help for Children) in Port-au-Prince, Haiti, Mona now also serves as an informal adviser to Nérée on educational matters, drawing on her 10 years work as a public school teacher. She also interprets Nérée's work to visitors touring Haiti and to churches and individuals in the US.

Luc Nérée is the integral element of Mona's story. US educated, he understands the potential for American benevolence and with that knowledge, began several

Merlin and Grace Shull

Mary Ann Grossnickle

Karen Haynes

Mona Lou Teeter

Above: *Glenn Patterson.* **Right:** *Chet and Maria Thomas; Pete Dull*

years ago an attack on hunger, poverty, and ill-health in his native country. A "scroungy" building on a main street was his first feeding station for children. Now his operations include feeding more than 600 children a day, running an excellent school, administering a clinic which serves about 150 mothers and children daily, and preaching in his church and on the radio.

The Brethren interest in Nérée's work stems from involvement with hunger concerns. Mona reports that Church of the Brethren support of Nérée's work has been crucial.

Feeding the hungry is also the concern of Glenn Patterson, a BVSer with a Ph.D. in food sciences who gave up lucrative employment in the United States to put his expertise to work in the cause of the world hunger crisis. The story of what Glenn has already achieved with appropriate food technologies in Jamaica was told in an August MESSENGER feature.

Not enough of the right kinds of food is only one of the seemingly endless problems facing the southern part of our hemisphere. Another ongoing shortage is adequate housing. This is especially true in Guatemala where the February 4, 1976 earthquake left a million people homeless, mostly in rural areas.

When the earthquake hit, Brethren workers Chet and Maria Thomas were in Honduras. On loan from the Brethren to Church World Service, Chet and Maria and their two daughters went to Guatemala where he directed the CWS response. Initially, that meant providing emergency medical supplies and personnel and temporary housing.

But Chet's main work since the earthquake has been in coordinating a massive project of constructing new housing. With a total budget of more than six million dollars, CWS has built about 20,000 houses in rural areas and 4,500 in Guatemala City. In most cases, this has involved a delicate process of gathering together in one new town people from many different villages and helping them learn to work together to maintain their community.

Because the land of Guatemala City has been seriously eroded, it is now a city built on ravines, some of which may be 600 feet deep. Before houses could be built, excavation was often necessary. When Pete and Jody Dull came to spend a month working in disaster relief, they never dreamed of staying a year. But they did as Pete's skills as a technical adviser in the operation of heavy equipment became increasingly important.

The city housing proved more expensive than had been envisioned. The Guatemalan government was unable to fulfill its promise of providing streets, sewer, and utilities and CWS assumed this responsibility. Chet reflected at the retreat whether concentrating on rural housing might have been wiser. "But," he said, "a large response was needed. These people have their first shot now at owning a small house."

John and Arbutus Blough, unable to attend the retreat, gave two years in Guatemala with John serving as a technical adviser. They and the Dulls were among the approximately 160 Brethren volunteers who worked on the CWS projects in places like Guatemala City, Nueva Chinautla, and Tierra Nueva.

Perhaps a less obvious, but equally serious, problem for developing countries than lack of food and housing is the abuse of natural resources and pollution of the environment.

To combat that problem in Puerto Rico, Misión Industrial was established by the Episcopalians and has received significant support from the Brethren, including the person of Erdie Morris. Erdie holds advanced degrees in public health and environmental science and joined BVS on his sabbatical leave from Grand Canyon College in Arizona. With his wife Bobbi and their two sons, he lived and worked eight months in Puerto Rico.

Misión Industrial has three branches which work together to right environmental wrongs on the island. Erdie worked in the scientific branch which conducts research into environmental problems. The legal branch receives the results of this research and prosecutes on behalf of the people of Puerto Rico, while the community organization branch raises people's awareness to problems and calls for action.

Front: *Erdie and Bobbi Morris.* **Behind:** *Sons Terry and Mike.*

While Erdie was engaged in scientific research, Bobbi was working with school children and eliciting their help in learning Spanish while she helped them improve their English. In addition, Bobbi gave guidance to the preparation of an informational brochure for Misión Industrial and helped develop a resource file of environmental information. She recounted poignantly her deep feelings of isolation during their first six weeks in Puerto Rico when no voice spoke English and everything seemed foreign.

The "foreign" aspects of Puerto Rico have become friendly for many Brethren during the course of the past 30 or more years. The newest BVSer on assignment in Castañer, where most Brethren have headed, is Burdene Stauffer, a medical technologist. At the 33-bed Castañer Hospital, a desperate need for a night and emergency "med tech" had arisen and Burdene answered the need.

Like many US medical technologists, Burdene specialized in one area—blood bank work. But, out of necessity, and in the spirit of mutuality, she found herself learning as much from the Puerto Rican med tech already on duty as she was sharing. "You're not a complete tech unless you can do everything," she said. At Castañer, Burdene is learning to do everything.

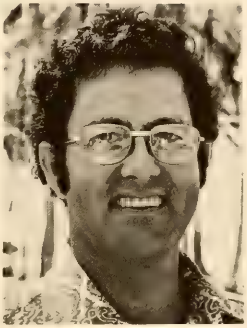
But North American volunteers are far from being the only Brethren at work in Puerto Rico. Members of the Castañer congregation are beginning a new church (what would have been called in former days a preaching point) and continue their strong ministry to the community through the hospital, a day-care center, a co-op, and a soon-to-be-built home for the aging.

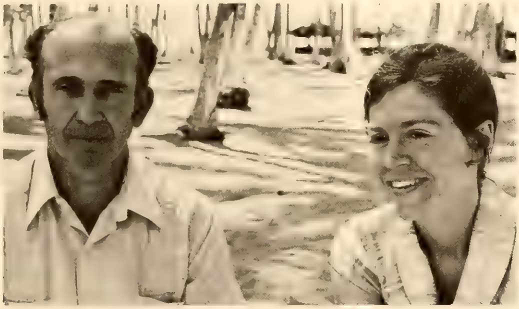
Front: *Elsa and Everett Groff*
Behind: *Guillermo Encarnacion; Alberto Gonzalez*

Representing their congregation at the retreat were Guillermo Encarnacion, the pastor, and members Everett and Elsa Zapata de Groff, and Alberto Gonzalez, lay assistant to the pastor. Elsa, the church board chairperson and director of nurses at the hospital, recounted the history of Brethren involvement in the isolated mountain village of Castañer, how their service work and presence in the community encouraged the Puerto Ricans to want a church. "Brethren service," she said, "inspired Brethren members. The people who came did not put on a campaign."

Now in the words of Alberto, the Church of the Brethren in Castañer "has highs, lows, frustrations, victories, continues to struggle, to grow, and to meet the challenges." Although the hospital, which was begun by Brethren in the 1940s was turned over to a community board in 1976, the church still works hand in hand with the board in its operations. It is an important part of the church's ministry. Berto reflects, "The hospital is the heart of the community."

Brethren workers and Brethren congregations are not the only way Brethren carry out vision of service into Latin America and the Caribbean, however. A handful of Brethren, not sent out by the denomination in any way, is also at work. One of this handful is Merlyn Kettering, a former BVSer and Peace Corps volunteer, now employed as a contact person with AID/USDA in Jamaica's Ministry of Finance.





Above left: *Merlyn Kettering.* **Above right:** *Burdene Stauffer.* **Left:** *Merle Crouse, World Ministries Latin America representative, and Peggy Miller, Latin America office administrator.*

In his position, he works with a team of four Jamaicans in the Ministry of Finance to mobilize financial resources for the priority projects chosen by other branches of the government. In the past, foreign technicians had been asked to do this kind of planning until Merlyn acted on his belief that many of Jamaica's own middle-management people were under-employed and could do the planning themselves.

His education and experiences have shaped Merlyn's opinion that "development is too intimate to be entrusted to foreigners." He considers it his task to establish self-confidence in the people so they can handle their own development.

Brethren obviously are represented in the Latin America/Caribbean area in a variety of ways. Working behind the scenes, however, to coordinate their ministries is the staff of the Latin America/Caribbean office, Merle Crouse, assisted by Peggy Reiff Miller. Working out of their office in St. Cloud, Fla., Merle and Peggy keep in touch with the workers, and, in keeping with Annual Conference and General Board policy, provide direction for the overall Church of the Brethren program in the area.

Although several of the workers who attended the spring retreat have returned to the United States, other Brethren will head south to continue the Brethren vision of ministry. The projects may differ, but the vision of sharing, of partnership, of mutuality will continue unchanged. ☐

Jesus calms the storm

Read Mark 4:35-41

It was while camping at Virginia's Douthat State Park that the story of Jesus calming the storm really came to life for our family. With our tent pitched next to a beautiful lake, we enjoyed the inspiring sunsets over the calm waters. But one evening a storm arose. Lightning flashed across the skies; thunder rolled between the mountains. All that stood between our little family of four and the frightening elements was a thin canvas cloth. No wonder fear crept through our children.

As usual, we had our evening devotions. The previous evening we had had a "Galilean service" by the shore, during which we read how Jesus called fishermen to be his disciples. It was natural now to turn to the story of Jesus calming the storm, which is in the next sequence of events. By now, our toddler was asleep in his play pen. Fear is often lacking in the young, when one does not yet understand danger. It was our older son, age five, who was frightened by the thunder.

We read how Jesus calmed the storm on the Sea of Galilee. We had our prayers and soon our older son was asleep. In that context, a new thought struck me. Was it the storm at sea or was it the storm in the disciples' hearts that Jesus was calming? Both, to be sure! The waves were calmed by his command; the near-swamped boat stayed afloat. But there was also the storm of the heart that Jesus calmed. Here Jesus deals with the fears and anxieties that are ultimately healed only by faith. This is the cure for the fright of the disciples. "Do you still have no faith?" he asks. With faith comes hope, boldness, and courage—qualities needed by disciples when the going gets rough. Yes, Jesus calms the storm.

How do we handle the worries and anxieties of life? I went to the local public library and asked the librarian for resources on worry. She remarked jokingly, "I can tell you all you want to know about that topic." The card catalogue had only one direct listing. On the other hand, popular books on handling emotions, such as *Your Erroneous Zones,* have made the top-seller list and are constantly on loan from the library. Worry is one of the dilemmas of life we all must face. A salary cut at work is proposed; a boyfriend is lost; a traffic violation is pending in court. Even the smallest things, like a broken wedding present, can become major tragedies. Or real troubles such as a terminal illness may come, and with it are real uncertainties and specific anxieties. When we are upset, how do we handle it? Let's look a little deeper at the story of Jesus calming the storm.

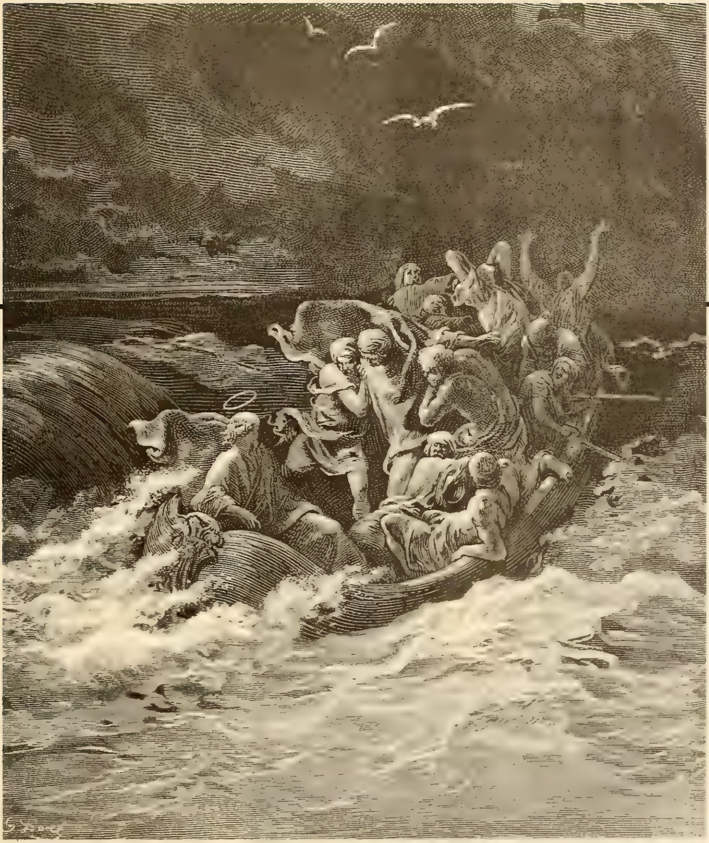
Recorded in the beginning of Mark's Gospel, the story of Jesus calming the storm appears just after Jesus has begun his ministry. With a teaching base at Capernaum, Jesus has gathered disciples; he has told parables of the nature of the kingdom, and he has healed people. Crowds are pressing at him by the lake. So Jesus and the disciples board a boat and push out to sea. Jesus is tired and goes to sleep in a comfortable corner of the stern. Hard work is behind; hard work is ahead. A storm comes up, a violent storm. How do the disciples feel?

Worried, to be sure, the disciples are probably frantic. They surely do everything possible to save their vessel. Can you feel yourself in the boat now, the bottom shaking and water running over the sides? First your feet get damp; then your legs get wet. You could honestly say at this moment that you wouldn't be in this predicament had you not followed this man Jesus. You might not have taken a boat out had you stuck to your old way of life. "I thought Christians weren't to have these kinds of problems," we might say. "Where is the man who got us into all this?"

Fear turns to accusation. When the disciples find Jesus they ask, "Teacher, don't you care that we are about to die?" Like us, the usual reaction to worry and fear is to begin to accuse others that they really don't care. Loneliness comes when worries crowd in. This might be our first leaning to consider about worry. It is easy to distort the world when life is caving in. It can be a time when you feel that no one loves you, that God does not care about you. Haven't you heard someone say, "Oh, God, why do you do this to me?" The world can seem to turn against you in that moment. What the disciples do at that moment is commendable. They stretch out. They use their anger and despair constructively by going to Jesus. Rather than holding onto the boat for dear life, immobilized, they go to the person from whom help could come.

When worry or anxiety strikes, stretch out to someone. Call a friend; call your pastor. Time is never too full for this call. No one is immune to depression. The first prescription along this line, of course, is preventive medicine. Keep your lines of friendships and faith relationship to the Friend open and growing. Don't shortchange what is ultimately the very essence of life. Often our patterns of life are so filled with gaining success that the relationships sacrificed in the process leave one's life totally open to depression. Turning to available support is first for a disciple who would work through hard times.

Was the storm at sea or in their



"Christ Stilling the Tempest," by Paul Gustave Dore

Following along in the story, we have scene two, so to speak. Jesus wakes with the disciples' words of fright. He stands up and commands, "Wind, be quiet. Waves, be still." (Be "muzzled," technically, in the Greek.) It is the strength and power of Jesus that calms the storm. Here is the ultimate power of the Universe that can go to work in our lives. Jesus wants to help us handle our troubles. As the popular folksong expresses it, "He is the bridge over troubled waters."

Furthermore, worry is a loss of good energy. Someone gave me this quote off a wall plaque. "Worry is like a rocking chair. It keeps you busy but it doesn't get you anywhere." A self-study will soon reveal that many of the things we worry about don't actually happen or don't happen in the way we anticipated. The lost energy is needed for the real concerns of life. The way out of worry is to accept again the will of God for our life and the power and strength of the Master who is by our side as the Good Shepherd. "Leaning on the everlasting arms," we will find the strength that can hold us up.

Finally, there is one key in the story of Jesus calming the storm that can be the undergirding approach that will keep concerns in perspective. The rebuke is given now by Jesus. "Why are you frightened? Do you still have no faith?" Courage comes with trust. Truly, the disciples are amazed, "filled with awe," the Scriptures say, as they observe and listen. A new kind of mystery enters their hearts as they ask, "Who then is this, that even wind and sea obey him?" Here is the heart finding trust in a new Master in whose service there is new courage and sense of direction.

When we find the Master, we find a mission that relieves us of fear and turns our hearts to amazement of his power. Then there is not time to dwell upon self. Clara Barton, founder of the American Red Cross, is a leading illustration of this. Clara was a very nervous person until, during the Civil War, she began to give her life to soldiers who were wounded in the field. As she channeled her energies into constructive patterns, the inner purpose changed her life. She became known as the "angel of the battlefield." When we serve, our own problems soon come into perspective. Love's return is wholeness.

Jesus calms the storm. The elements can soon beat in upon one's life. Fear easily can then turn to accusation and loneliness. But there is a Power at work in the universe that has control over the principalities. Let us at that moment stretch out and surrender. Jesus can calm the storm, because his purpose is supreme. He can grant the inner healing, where peace begins. Under his lordship, the greater purpose for life becomes our own.

Surely, as disciples, we will meet more storms, but once we have passed through such an experience in faith, a new courage and strength goes with us. Truly we grow in the peace expressed in the serenity prayer. "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference." Don't worry, Jesus calms the storm! ☐

David S. Young is pastor of the Everett (Pa.) congregation.

hearts?

/by David S. Young

NEW CALL TO PEACEMAKING

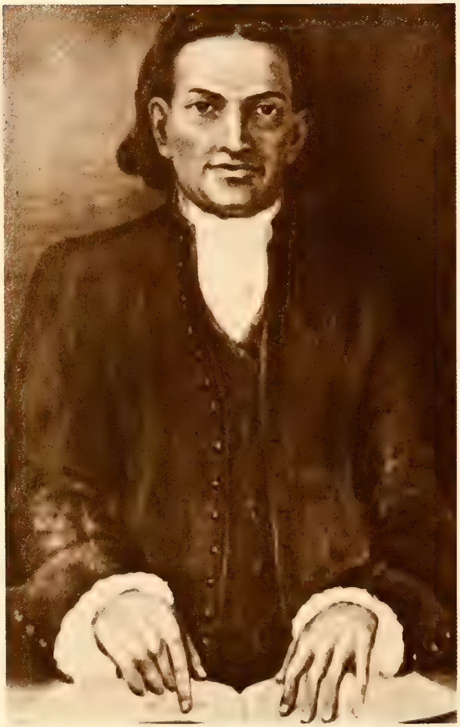
Who are

*A special two-year thrust by Brethren, Friends, and Mennonites, "New Call to Peacemaking" aims to get the peace message of the gospel before every congregation and every individual member of the three participating churches. This concluding article of a series of three introduces Brethren to themselves.**

by Glee Yoder

If each governor today could choose an official religion for the state as the rulers of each province had the power to do in Central Europe three centuries ago, it would be doubtful if the choice would be Brethren, Mennonite, or Friends. All three groups tend to be non-conformists who disturb the complacency of society and government even now as they did then. Though alike in some aspects of their faith, each has its own particular heritage, beliefs, and practices.

The Brethren segment emerged out of the Pietist movement in the early 18th century. The Pietists emphasized more intense study of the Scriptures, more involvement of the laity, no force in religion, and the living of Christian ideals in daily life. That these ideas sound rather mild today, but raised a storm of criticism as being radical then, reveals the state of religion in that period of history.



Early Brethren leader Alexander Mack wisely advised his flock to "count the cost," which soon proved high.

As this group of Pietists gathered to read, study, and discuss the Bible, it began to understand the church in much the same way as another non-conformist group called the Anabaptists (Rebaptizers). The Mennonites were a part of this movement that emphasized the gathered community of persons who were truly converted. They taught believer's baptism, non-resistance, strict morality, and close church discipline.

Awakened and influenced by both these forces, this small band of persons concluded through prayerful study that a strong fellowship was essential to their obedience to Christ. They were also convinced that infant baptism, practiced by the state church, was not founded in scripture but that believer's baptism by immersion after a confession of faith, was required.

Cautioned by Alexander Mack, their leader, to "count the cost" of discipleship, eight persons (five brothers and three sisters) gathered at the Eder River near Schwarzenau, Germany, for baptism in 1708. Their repudiation of the state church and their refusal of military service brought persecution. Learning that some religious groups had found refuge in the Quaker colony of Pennsylvania, Peter Becker, with a sizeable group of Brethren, crossed the Atlantic in 1719. The major settlement was in Germantown where the Mennonites and Quakers were already established. Another large number followed in 1729, leaving few Brethren in Europe.

The group's first church in America was established on Christmas Day, 1723, in Germantown. Peter Becker, chosen as elder, led 22 members down to the nearby Wissahickon Creek for the baptism of six new members. The love feast and organization followed. Spreading westward in Pennsylvania and on into New Jersey, Maryland, Virginia, and the Carolinas, the Brethren established many churches prior to the Revolution.

**See "Who Are the Friends?" (October 1977) and "Who Are the Mennonites?" (November 1977). "Who Are the Brethren?," originally printed in Friends and Mennonite publications, is printed in* MESSENGER *by popular demand.*

the Brethren?

Following the war, during which many suffered for their pacifist stand, the Brethren, mostly farmers and artisans, sought out good land where they could establish communities to preserve their beliefs and their set of values. From pioneer settlements in southern Ohio and northern Indiana, they pushed on into Illinois, Iowa, and Kansas. By the early 1850s a church had been established in Oregon and the Brethren began their trek southward along the Pacific slope. In the 20th century many of them, like their neighbors, moved to the city and changed occupations. Today the majority of Brethren are members of urban, suburban, or small town churches, although there are still many strong congregations in rural areas.

The Brethren have never spelled out their faith in lengthy theological terms. They believe that the New Testament contains God's will for his people. Therefore the New Testament is their creed, the discipline of the church. The Christian life is regarded as a process of continuing growth on the part of both the church as a body of believers and the individual as a seeker after truth.

In the Brethren understanding of the gospel, one emphasis central to discipleship is peacemaking and reconciliation. This includes not only opposition to war and violence, but love of neighbors and enemies that leads to forgiveness. It was this shared belief that drew together the three groups—the Mennonites, Friends, and Brethren—and continues to bind them together in their dream and work for a world of peace. At the time of the American Revolution, the Brethren and the Mennonites joined in the classic statement of 1775: " . . . we have dedicated ourselves to serve all men in everything that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in anything by which men's lives are destroyed or hurt."

Peace also means no force in religion. In the Brethren interpretation of the New Testament, baptism is always associated with a free act of faith. Peace is basic for a Christian life—peace with God, peace within the Christian individual, and peace with neighbors by creating a brotherhood of love.

The simple life is seen as responsible stewardship of life, time, talents, and possessions. The earth's natural resources are held in trusteeship, conserved so they can be shared with others now and in future generations. The gift of life is sacred and anything detrimental to clean and wholesome living is to be avoided.

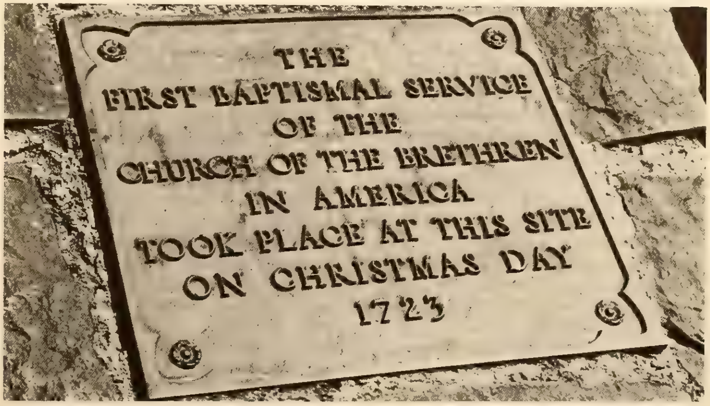
In earlier years the wearing of a distinctive garb identified the Dunker life-style, but in the Church of the Brethren a modest, simple, uncluttered life-style with a sensitivity toward the needs of others, shown through compassionate sharing, is seen as viable in the world today.

The Brethren have four ordinances which are symbolic acts in obedience to Christ: 1) *baptism,* a voluntary confession of faith in Jesus Christ by immersion three times face-forward from a kneeling position, 2) the observance of the *agape meal* or *love feast,* patterned after the Last Supper in the Upper Room—washing one another's feet, a symbol of humility and love demonstrated in service, and a simple meal around the table where the communion,with the breaking of bread and partaking of the cup, celebrates and renews the covenant of believers, 3) the *anointing* for healing, a symbol of the ever-available healing power of God physically, mentally, and spiritually, and 4) the *laying on of hands,* symbol of the bestowing of spiritual gifts, used at baptism to bring cleansing and faithfulness, at ordination to the ministry to consecrate and strengthen, and at other times in recognition of special ministries of the church.

The ordinances are corporate experiences. Baptism is in the presence and joy of all members. The love feast is deep in fellowship, each part of which binds the members closer. The laying on of hands and the anointing service make the church the vehicle for God's activity. That is why, as an early statement reads, "among themselves they have no other name than *brethren.*"

While the early Brethren urged each

This marker by Germantown's Wissahickon Creek marks the beginning of the Brethren in America. Here Peter Becker baptized six new members just 15 years after Schwarzenau.



other not to conform to the world, they later expected *each other* to conform to the order of the church. As the members scattered and became more prosperous, the churches became more diverse so it seemed that requirements for membership needed to be more specific. Thus, the dress became more a sign of membership to protect their identity than that of living simply which was its original intent. Powerful leadership developed with differing ideas regarding authority in the church, methods of working in it, and life-styles.

In the 1880s a three-way split took place. The Old German Baptist Brethren or "Old Order Brethren" took a more conservative stance. This body still maintains the plain dress, free ministry, and opposition to Sunday schools, foreign missions, higher education, and musical instruments in their worship. Annual Meetings have been held since 1881 and an active church continues with about 4,800 members principally in Pennsylvania, Ohio, Indiana, Virginia, Kansas, and California, with a small colony in Brazil.

In 1882, the Brethren Church, then termed the "progressives," left for almost opposite reasons. This segment protested the strict garb required then of all Brethren. Impatient for more radical change, its followers wanted a paid ministry, Sunday schools, and more freedom in self-governing in local churches. Numbering about 17,000 today, the Brethren Church has its headquarters at Ashland, Ohio, where its college and seminary are also located. In 1939 this branch was divided by a fundamentalistic movement which became the Fellowship of Grace Brethren Churches, with a college and seminary at Winona Lake, Ind.

It has been jestingly said that when the Dunker elder bought an automobile and stepped on the gas, out the window went his broadbrim, followed by his wife's bonnet, followed by his whiskers. In 1926 the Dunkard Brethren, "seeing no way to reform the church," adopted the 1911 decision on plain dress and left the main body. This group objects to the use of musical instruments and drama in the church, but favors Sunday schools, missions, and education. Its 2,000 members are concentrated in Pennsylvania and Ohio.

Divergent though they are, these Brethren bodies have assembled informally and unofficially in recent years to explore and celebrate their common roots. These meetings have been initiated by M. R. Zigler, a Church of the Brethren elder statesman and peace activist. The group has projected a Brethren Encyclopedia as a major reference work, to be edited by Church of the Brethren historian-educator Donald F. Durnbaugh. Publication is tentatively planned for 1983.

Of about 240,000 Brethren in America, three-fourths are in the Church of the Brethren, the official name of that body since 1908. It is this body, through its national staff in Elgin, Ill., and its 24 districts that is officially part of the New Call to Peacemaking involving Brethren with Friends and Mennonites. One-fourth of the congregations and members are found in the southern half of Pennsylvania.

Within the Church of the Brethren today can be found several groups with varying degrees of organizational relationship to the denomination—the Brethren Revival Fellowship, the Brethren Peace Fellowship, the Womaen's Caucus, the Holy Spirit Conference group, charismatic fellowships, and communities of persons demonstrating alternative life-styles. Worship services vary throughout the Brotherhood—some traditional, others innovative and less formal. Good congregational singing and a deep, warm fellowship seem to be common to all.

The Church of the Brethren believes that a true presentation of the gospel must be by proclamation, by demonstration, and by loving service.

Related to the Church of the Brethren are five colleges, and a university, one seminary, 24 homes for the aging scattered from coast to coast, and one hospital. The church cooperates with other denominations in the publishing of church school curriculum and materials for study in its 30 summer camps. MESSENGER as a family magazine begun in 1851 and Brethren Press books and literature keep members in touch. Though once somewhat isolated by choice, the church in the past two generations has joined in ecumenical endeavors, giving leadership in both the National and World Councils of Churches.

A strong overseas mission program has been in existence for more than a century beginning with a mission to Denmark in 1876. The growing edge today is in Africa. From work begun in 1923, the membership of Nigeria's now independent church numbers over 25,000, growing by more than 4,000 baptisms a year. Former mission enterprises in India and Ecuador also have been indigenized, engaging local or national personnel as pastors, educators, evangelists, and administrators.

The deep conviction about peace, reconciliation, and relief of suffering led to the development of the Brethren Service program which during and after World War II carried on extensive relief work in Europe and which in the decades since has placed workers in Ireland and the Middle East and pioneered an agricultural exchange program with Poland. Since 1948 when Brethren Volunteer Service was instituted, thousands of youth have given one or more years of service inside and outside our country's borders. Currently there is an emphasis on volunteer service by older adults.

Brethren have been founding leaders in such ministries of mercy as Church World Service, CROP, exchange programs, Heifer Project Inc., Agricultural Missions, and more recently, Brethren Disaster Service. Edward K. Ziegler editor of the quarterly journal, *Brethren Life and Thought,* sums it up well: "Brethren do not believe that there is a personal gospel apart from a social gospel, but that there is *one* gospel of God's loving concern for all persons and for the whole person. They insist that a true presentation of the gospel must be by proclamation, by demonstration, and by loving service."

While respecting their own heritage and sensing their mission as unique in the world, Brethren realize they are only a small, but vital part of the community of faith. They are open to learning from others who also seek to be obedient disciples of Christ. ☐

Glee Yoder, Wichita, Kan., has written curriculum and led Christian education experiences for many denominations. She is a member of the Church of the Brethren General Board and the author of a new biography of Heifer Project founder Dan West, Passing On the Gift.

Abraham Harley Cassel cut a wide swath

In a time when Brethren were disdainful of education and neglected their rich heritage, one man took it upon himself to foster learning and to preserve rare books that contained the story of his people.

by Kermon Thomasson

The old man rested an arm on the fencerail and watched the reapers in the wheat field. In earlier years he might have joined them, but his son Yelles now supervised the farm work. The old man had assigned himself the task of keeping an eye on the farmhands, for while he might be known countrywide as an antiquary, Abraham Harley Cassel was known also by his neighbors for his tightness. As the men worked back and forth across the field, cutting the wheat and binding it into sheaves, the old man guarded against sluggards in the ranks.

Now the women were coming across the field, bringing to the harvesters the "zehn uhr Schtick" (10 o'clock piece), a snack to sustain them until the hearty noon hour meal was prepared. A cloth was spread, the baskets unloaded, and the sweaty reapers descended on the cold meat, cheese, bread, and refreshing peppermint water.

Before they could partake, however, the old man stepped forward, pointed a gnarled finger at one man on whom he had kept a particular eagle eye, and declared, in his Pennsylvania Dutch tongue, "Der Bill soll kein zehn uhr Schtick hawe, er meht zu en schmaale Gemaht!" ("Bill shall not have any 10 o'clock piece, because he cuts too narrow a swath.)" Bill Keyser sulkily slunk away, for one did not argue with Abraham Harley Cassel.

In his own area of expertise, this Pennsylvania Dunker could eat his "zehn uhr Schtick" with a clear conscience, for as an antiquarian bookman and anabaptist historian, Abraham Harley Cassel indeed cut a wide swath.

Cassel lived from 1820 to 1908 and spent the greater part of his life bringing together an extensive collection of books, pamphlets, newspapers, and manuscripts. Today he is little known beyond the annals of the Pennsylvania Germans and historical books on the Church of the Brethren, yet in his own time biographical sketches appeared in numberous nationally known biographical dictionaries and through the years newspaper accounts appeared as far afield as Chicago and New York, to say nothing of the many Pennsylvania newspapers that publicized the man and his library.

It was in pursuit of Cassel as a man undeservedly forgotten by most Brethren that I journeyed to Montgomery County in eastern Pennsylvania to revisit places such as Kulpsville, Vernfield, Harleysville, and Lansdale where Cassel lived out his life and where I would find persons who knew the antiquary's story and visit one who remembered him personally.

A crisply cool morning in late September found Bob Bowman and me arriving in Harleysville to pick up our guide, Isaac Clarence Kulp. "This is 'hossesack Wetter,'" Isaac (pronounced *E-sock* in Pennsylvania German) declared heartily, as he came out of his house adjusting the broadbrimmed hat that completed the plain garbed image he effects as an antiquary himself in the footsteps of his great-great-great Uncle Abraham.

"What's 'hossesack Wetter'?" I asked Isaac in my Virginian ignorance.

"That's 'pants pocket weather,'" Isaac explained, "fall weather warm enough for you to go without an overcoat, but cool enough to make you keep your hands in your pockets!"

I would learn many more Pennsylvania Dutch terms and much Cassel lore as I traveled about the community with Brother Isaac. In fact, to tell the Abraham Cassel story without getting too far into the Isaac Kulp story is a bit like trying to swim at the edge of a whirlpool. Although he won't come out and say it, Isaac, a Brethren lay preacher in his upper thirties, seems bent

Above: *The Cassel house today and yesterday. Isaac Kulp stands in for Cassel in the later photo.* **Below, left:** *Isaac introduces Bob Bowman, Parish Ministries consultant for heritage resources, to the Edward Morgan house, Cassel's birthplace.* **Below, right:** *Cassel displays a Saur Bible in a pose emulated by Isaac, an antiquary in his own right.*

on recreating in himself the figure of Abraham Harley Cassel.

Isaac's own rare book collection, housed haphazardly, delightfully in a crowded upstairs room of his home, is already a valuable collection. He owns the only known copy in America of *Geistreiches Gesang-Buch,* the first Brethren hymnbook, published in Berleburg, Germany, in 1720; only two other copies are known to exist—in Marburg and Laasphe, Germany.

Steeped in Pennsylvania Dutch folklore and Brethren and anabaptist history and culture, Isaac makes a career of lecturing, preaching, writing, and collecting (see MESSENGER, February 1974, page 2).

Our first stop was in Lansdale, where the Towamencin Township Historical Society has restored Cassel's birthplace—not for Cassel's sake, but for its local fame as the Morgan House, reputed (erroneously, Isaac contends) to have been built by a Welshman, Edward Morgan, in the late 1600s. In this sturdy log house, Abraham Harley Cassel was born September 21, 1820, the youngest child of illiterate Dunker farmers Yelles (Julius) and Mary Cassel.

The frail boy could hardly have had a better Dunker pedigree, for through his mother he was descended from the Germantown printer Christopher Saur and from the first Brethren minister in America, Peter Becker.

Yelles Cassel believed adamantly in raising his children in pious ignorance, holding that education was both evil and dangerous. Except for the utmost stubbornness and determination, Abraham would not have got even the six months of schooling he finally achieved at age 11. His sister Sally—Isaac's great-great grandmother—shared her complete fund of knowledge, the ABC's, with Abraham and after that he was largely on his own.

To make his road to education rockier, Cassel learned no English in his Pennsylvania German home. "As soon as I could read and write, I became the possessor of a small *Walker's Pronouncing Dictionary* which I had occasion to use more than any other book in my life," the aging antiquary wrote in 1884.

As a small boy, despite parental discouraging, Abraham feasted on penny books bought from itinerant pedlars. In 1830 the 10-year-old sent off an order for 20 dozen: "I want every kind of penny books thata in the world. I want 12 dozen of them longley ones and eight dozens of the square ones—and I wish you would pick them out with the nicest kovers for me."

A kind storekeeper gave Abraham a gift of candles so he could secretly read in his room after bedtime. When his father discovered this practice he tried to thwart the boy by forbidding him to carry a light when he went upstairs for bed. He reckoned not with his clever son. Matches had just been invented, and a conspiring pedlar brought back from a New York trip a box of 75 matches for which the boy paid 25 cents. With matches and candles locked in an old desk, for a time at least, Abraham read on!

The best weapon against education that Yelles Cassel had in his arsenal was hard farm work. By the time the family had moved in 1835 to a farm on Indian Creek, 15-year-old Abraham's health had deteriorated so badly from overwork that he was practically an invalid.

Only by managing to survive the grueling regimen of farmwork until he came of age did Abraham escape his father's determined effort to quench his intellectual spirit. In 1840 Abraham became a school teacher and continued happily in that profession for eight years.

It was while he was teaching that Cassel began his book collection. It was the custom for school teachers to "board round" in the homes of pupils as partial payment of their meager salaries. While in these homes Cassel would root around in attics and nooks and crannies, discovering old Bibles and books bearing German theological titles, brought to America by early German settlers. Most of Cassel's hosts were willing to sell or give him these items and from such meager beginnings he began to build a great collection.

Cassel had resolved not to marry, but his resolution failed him in 1842 when " . . . a young lady, an entire stranger, accidentally stopped by the house to drink and inquire the way to a certain place." Cassel recalled, "I told her the way, but from that moment on, my peace of mind was gone for everything seemed to point to her as a 'Godsend' for me."

Again Cassel had to surmount parental opposition, for Yelles and Mary Cassel objected to his marrying a Quaker and felt furthermore that a "book fool" had no business with a wife. Abraham and Elizabeth Rhoades married in 1843 and soon the groom's parents were calling his wife a jewel too good for the likes of him.

Elizabeth's soft *thees* and *thous,* her friendly persuasiveness, her quietly influential manner—as she calmly performed her expected tasks in the home and garden and raised six children—maintained an aura of peace over the Cassel home. Cassel wrote more than 50 love poems to his wife, who supported his book collecting wholeheartedly even though it often meant financial hardship. They were married 57 years.

It would have been easily understandable if Abraham Cassel had forsworn farming completely. Yet when his father was no longer able to work, Cassel agreed to take over the farm, remarking in later years, "Although I had no special taste for farming, yet I stuck to it till I was literally worn out."

He spent the last 60 years of his life on his 75-acre farm on Indian Creek, turning over the operation to his son, Yelles, in 1969. "I might of course have made a living much easier by accepting some other offer," Cassel reflected, "But I thought I was doing well enough . . . I would never accept any vocation that might in the least add to my accountability. I loved innocence and ease of mind to read and study above everything else. And so no calling appeared so well adapted—so independent and free—as farming."

As the late morning sun permitted us to take our hands out of our pants pockets, Isaac, Bob, and I stood and admired the old house on Indian Creek where Cassel spent the major portion of his life, where he housed his library, and where life closed for him in 1908. The house was stuccoed in 1948 by its present owner, Clarence H. Ziegler, a General Conference Mennonite, but it and the surrounding scenes look otherwise remarkably like they did in the turn of the century photographs I carried with me.

The Zieglers graciously permitted us to ramble and explore. Upstairs in the old house, where Cassel housed his library, little remains to remind one of the room's functions except a badly worn place in the floor where the master's feet rested under his desk. But a woman who visited the library as a young girl described the setting: "We passed up the old-fashioned back stairs, into the room containing his treasures. The first room was low, long and narrow, both sides lined with drawers to the height of three feet. Above these were bookshelves, extending entirely around the room and up to the ceiling. Down the middle of the room, by the little window, was a table that was almost always covered with books. The next room was almost as closely packed with volumes as the first."

Cassel collected, arranged, and cataloged not only books on every subject, but also items such as Sunday school tracts, sermons, newspapers, magazines, and pamphlets. All these he got by ordering new, by attending auctions, by dealing with booksellers, and by his favorite method—exploring people's attics.

Researchers from far and near came to study Cassel's rare volumes of history and theology. Harleysville was six miles from the railroad. An 1881 library visitor told of traveling the last 21 miles to Harleysville by train and stage in a trip of three and one-half hours. The last leg of the journey brought travelers up a pleasant lane meandering alongside Indian Creek.

A man who sometimes met and hauled those travelers was Reinhart Gottshall, who in his youth worked as a hired man for his great-uncle Abraham. We had visited "Uncle Rein" (as Isaac knew him) in Royersford, where the frail old gentleman of 95 was living out his last days. My old photographs stirred Uncle Rein's memory—he kept murmuring "Wonderful,

Photos of Cassel stir memories for 95-year-old Reinhart Gottshall, who worked for the antiquary in the late 1800s.

wonderful"—and he told of helping when distinguished visitors such as Samuel Pennypacker and Martin Grove Brumbaugh (both governors and historians of Pennsylvania) came to see their antiquary friend. Uncle Rein fondly remembered Cassel as an honest but frugal old man—"He'd walk I don't know how far to save five cents!"—who chewed "fine cut" tobacco and enjoyed an occasional cigar.

Uncle Rein was failing fast and it was hard to keep his mind on the past. He was looking forward to having Isaac keep a long-standing promise to sing a favorite hymn, "Wann Ich Nicht Mehr" ("When I Am No More") at his funeral and as we left his house, the poignant sound of his voice quavering the beloved hymn that so moved him followed us. Three months later Isaac kept his promise for Uncle Rein.

Peter Becker in his day preached in outside services on a knoll just south of where later Cassel's house would stand. From that knoll we looked across the pasture where twin sycamores mark the spot in the creek called "der daaf Blatz" ("the dipping dam"), where in earlier years the Indian Creek congregation baptized its converts.

Indian Creek was Cassel's home congregation. Although the meetinghouse that Cassel knew has been replaced with a large modern structure near Isaac's home, we were able to catch the feel of the Cassel era at the Klein Meetinghouse, once a preaching point for Indian Creek ministers.

Klein Meetinghouse stands forlornly, waiting for its 1977 restoration. Memorial services are being held there this month.

The simple pine-framed building is the second oldest unaltered Dunker meetinghouse (Princetown, at Oley, Pa., is the oldest; see MESSENGER for November 19, 1970, page 13 and June 1977, page 10).

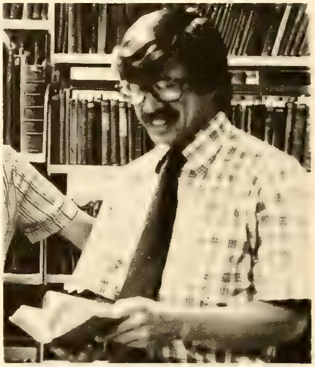
(Continued on page 22)

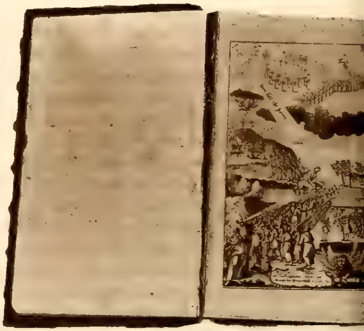
At Bethany Cassel's legac

Even though there remains in Cassel's community in Pennsylvania many buildings and scenes that evoke memories of the great antiquary, one comes closest to seeing again the man himself by visiting his library. There one can thumb through the very books that charmed the collector and, if lucky, even come across a handwritten note or receipt tucked into a volume by Cassel himself.

With the total library dispersed in at least five different directions, I chose to visit the Cassel collection nearest me—the one originally sold to Mt. Morris College and now housed at Bethany Theological Seminary in Oak Brook, Ill.

The more than 20,000 books, pamphlets, tracts, and newspapers sold by Cassel for $3,400 in 1881 were a part of the Mt. Morris College Library when that school closed its doors in 1932. When Mt. Morris merged with Manchester College, the Cassel collection was donated to Bethany Biblical Seminary (as the seminary was then called). The transfer of books was made by truck. A Bethany student, Harry E. Thomas, recalled years later, that " . . . a bunch of us went out to Mt. Morris and threw the books into a stackbed truck with so little regard to the damage we were doing the books, that they might as well have been cord-wood."





Bethany librarians Hedda Durnbaugh and Murray Wagner display intimate knowledge of the collection in their care. **Center:** *A Cassel gem:* Martyr's Mirror. *The illustration of Christ's baptism dismayed Mennonite readers, who did not believe in immersion.*

During the Depression years, federal funds were used at Bethany to classify and accession 4,656 volumes of the collection, employing student workers. The unaccessioned items were packed away in an attic, safe from dust and dampness until 1961, when librarian Marlin Heckman sorted through the material to gain some idea of the uniqueness and value of selected Americana in the collection.

When the seminary moved to its Oak Brook location in 1963 there was finally sufficient library space to shelve the entire Cassel Collection. But 15 years later, for lack of funds to finance the tedious and highly technical labor, the work of sorting,

lives on

collating, and cataloging Bethany's Cassel collection continues. In fact, it was only two years ago that the seminary decided to give more priority to completing the task and set aside funds for that purpose. Gifts from interested Brethren augment these resources and the seminary welcomes more such donors to share in the great work of making the Cassel collection live again.

Hedda Durnbaugh—at home in Germanic languages, trained in library science, and steeped in Brethren and other anabaptist history from her life and work with her husband, Bethany professor of church history Donald F. Durnbaugh—was hired in 1976 as special collections librarian specifically to work with the Cassel collection. Under the supervision of librarian Murray L. Wagner—and with his blessing—Hedda, who completed classification of Juniata College's Cassel collection in 1960-61, works some 20 to 24 hours a week classifying the remainder of the material from Mt. Morris.

Working carefully and meticulously, she manages to classify about 600 volumes a year. So far she has completed the work on some 1,500 books, 300 Brethren pamphlets and 400 individual, unbound sermons.

Some 2,200 items are now available to researchers in the catalog.

A stickler for exactness and detail, Hedda submits each item to very careful analytical tracing. Disdaining to classify a work just by its chief subject, she reads the book through, submitting it to her keen anabaptist insight, and sometimes finds it necessary to make multiple catalog cards. Often she finds obscure references to the Brethren and another card becomes necessary for each of them. Thus the final catalog will be extremely valuable to researchers, for it will contain much more than mere book classifications.

Hedda's face glows as she pulls out one ancient volume after another and displays her personal knowledge of them. Talking rapidly in soft-spoken tones and self-assured terms—and betraying only occasionally in her accent her Austrian origins—Hedda describes the treasures she works among.

With glib tongue and facile eye, she reads aloud long titles and sub-titles which for the untrained person remain hidden in old and decorative German type. As she describes the contents Hedda often digresses to call her visitor's attention to a choice wood cut or steel engraved illustration or to a finely tooled leather binding. Deploring rebound books or restored bindings, Hedda values even the rattiest old leatherbound volume with clasps askew for the identification one thereby can make with the original binder of the volume and with its collector. Many of the Cassel volumes are works of art in themselves and bear visible testimony to the ancient arts of printing, illustrating, illumination leather-tooling, and bookbinding.

Bethany's collection holds some 150 volumes of 16th century imprints, the earliest of which are the commentaries of Erasmus of Rotterdam on the letters of St. Paul. Eight of them were printed in Zurich in 1521 and the ninth in 1522.

An eight-volume first edition of Martin Luther's collected works in German is another 16th century (1560) treasure. Bethany holds America's one copy of *Davidisches Psalterspiel* (Davidic Psalter) and a small volume of 902 hymns in German, which the Brethren may have used in the early days and later used as a model for *Das Kleine Davidisches Psalterspiel* (The *Little* Davidic Psalter—"little" in that it contained only 575 hymns).

Another prize—and another hymnal—is the first book in European type (German) in America, the 1739 *Weyrauchs Hügel*, printed by Christopher Saur for the breakaway Brethren group of Conrad Beissel followers at its Ephrata, Pa., center.

Hedda pulls out prize after prize—Bibles (many of them Saur editions), the *Chronicon Ephratense*, the *Martyrs Mirror*, Alexander Mack's *Rights and Ordinances*. Hedda points out one particular section of shelves that holds her interest—a large collection of rare hymnbooks. As an example of how important a contribution the Cassel collection can make to research, Bethany is supplying the indexing for 32 hymnals, otherwise unavailable in the US, for the forthcoming *Dictionary of American Hymnology*, a project so monumental that it has been going on for 20 years and will require another five to complete. Bethany serves the project as one of six indexing centers for the country. Hedda, a self-taught hymnologist, who is completing work on a forthcoming study, "German Hymnody of the Brethren, 1720-1903," supervises a group of local volunteers in the indexing that Bethany is contributing.

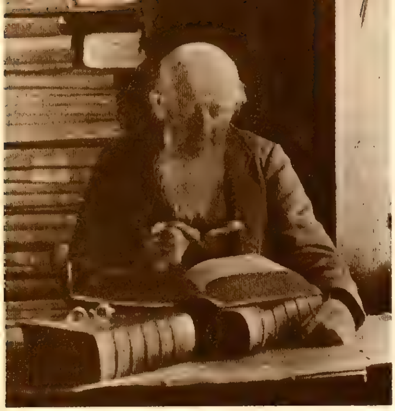
Hedda points out that, because of Abraham Cassel's omnivorous appetite for knowledge on all subjects, for any area of knowledge in whose historical aspects one is interested, material can be found in the collection. She waves a hand toward a shelf of 19th century books on women. On another shelf are—of all things—ancient science fiction titles—clustered by Bethany student and sci-fi buff Frank Ramirez.

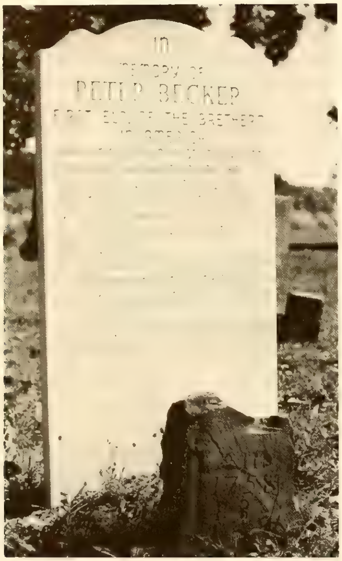
As she fondles the treasures shelved in the Bethany library Hedda shares the seminary's dream for the Cassel collection—to complete the cataloging; to publicize its presence and contents in library journals; and to raise Brethren awareness of the uniqueness and value of the legacy left by its Pennsylvania antiquary. "It is not just Bethany that holds the Cassel collection in trust for the Brethren," Hedda points out. "All Brethren need to share in the responsibility of the trust for themselves and for the larger public."

One way they can do this is by monetary gifts to complete the cataloging of and for maintaining the collection. "Aren't you ever tempted," I asked, "to sell off some of the less important materials, or maybe one extremely valuable work, to gain funds to maintain the rest?"

Hedda recoils from the very idea—it has always been understood that the collection is never to be broken up. It is to guard against such temptations that Hedda feels a body of trustees needs to be established by the Brethren, to provide long-term care for the collection.

I could not help but feel, as Hedda stood protectively before the collection that somewhere up there, in a vellum-scented paradise, Abraham Harley Cassel rests easier knowing that his memory is perpetuated in a gift that continues to be treasured . . . and used.—K.T.





In his later years Cassel's eyesight failed him, necessitating his using a magnifying glass to read his books. **Below:** *A recent replica of the stone Cassel placed at Peter Becker's grave duplicates the earlier stone's mistakes. The original fieldstone, rediscovered in 1886, still survives.*

(Continued from page 20)

Carefully restored in 1977, it is the scene this month (October 15, at 2:30 P.M.) of the annual memorial service conducted by Indian Creek.

Klein's stark interior with its divided sections for men and women, its "breddicher Disch" ("preachers' table"), and its dependent kitchen for love feast preparation evoke images of the simple sect of which Cassel was a part and whose history and heritage he did so much to preserve.

Completing our tour, we left the little meetinghouse and walked under ancient oaks to the adjacent burying ground where the mortal remains of Abraham Harley Cassel rest near those of his ancestor Peter Becker.

Isaac related the remarkable story of how Cassel relocated the long-forgotten grave of the founder of the Church of the Brethren in America. When Cassel was just a small boy, an aged aunt pointed to a bare spot in the Klein burying ground and explained that Becker had been buried there. No marker remained. In 1886 the aging Cassel fell ill and for a time despaired of recovery. He promised God that if he survived he would install a suitable gravestone for Peter Becker.

After he had recovered, Cassel ordered an imposing stone, complete with appropriate biographical data for his ancestor, and accompanied two workmen to erect it in the burying ground. To the best of his childhood memory he ascertained the gravesite and directed the men to dig a foundation for the stone. One of the picks almost at once struck a stone. Attempting to dislodge it, the worker chipped one corner off the stone. The stone was removed and examined. To Cassel's amazement and joy, there was crudely inscribed on it "A.D. 1758 P.B." He had found the exact spot. Today a 1974 replica of the now-faded 1886 marker stands at the grave, and before it stands the chipped stone of 1758!

Cassel himself wanted his own memory perpetuated by something besides a stone, quoting, in an 1879 letter, Alexander Pope's line, "When I die, let not a stone tell where I lie . . . "

Having collected so large and valuable a library, Cassel was concerned in his later years what would become of it. He wanted it to be preserved and to be useful to those who followed him. He hoped that it could be preserved intact, but no one institution could afford to purchase it and he did not feel financially able to present it as a gift. Further, in the fourth quarter of the 19th century, when Brethren still looked askance at higher education, there were only fledgling Brethren colleges here and there, none of them in a position to afford, house, or maintain the Cassel library.

Eventually, and over a period of years beginning in 1880, Cassel divided up and sold or donated his collection to five separate institutions. A large portion was sold in 1881 to Mt. Morris College in Illinois (see box, page 20). In 1882 the Historical Society of Pennsylvania purchased a thousand of Cassel's Pennsylvania imprints, which still receive excellent care in Philadelphia. Around 1900 Cassel sold most of the remainder of his collection to M. G. Brumbaugh for Juniata College. The college completed cataloging the collection only in the early 1960s. Smaller consignments went to Ashland College and Bridgewater College.

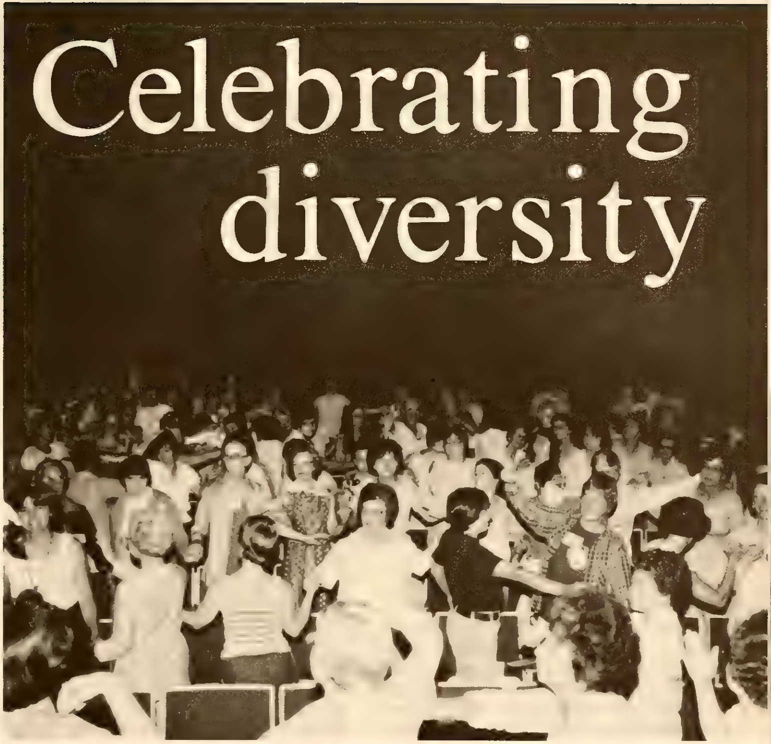
Sadly, Cassel's eyesight so badly failed him as he grew older that he could not make use of any of the books that had meant so much to him. He wrote a friend in his last years, "In looking over my books with a large microscope (he meant "magnifying glass") I find so many rare and valuable ones that I don't know what to do with them as I am now far gone in my 85th year and failing very fast. My time here will not be long anymore at best."

A friend, paying a visit in 1907, saw that his eyesight was so bad he could not see her and even with the use of an ear trumpet he could not hear. "He was a pathetic figure," she grieved.

In April 1908, at age 87, Abraham Harley Cassel died at his Indian Creek home. A large city newspaper obituary mourned him as "the foremost Pennsylvania German bibliophile and a widely known authority on the literature and history of the Germans in America." Martin Grove Brumbaugh, Juniata College president, Brethren historian, and Pennsylvania governor, said at Cassel's funeral, "No man ever lived or will live, who will do for the Dunker church what Brother Cassel has done. Our history is engraved and preserved on the shelves of his library. He kept safe our records as a denomination."

Abraham Harley Cassel, the antiquary who saved for the Brethren irreplacable book volumes such as Alexander Mack Sr.'s *Rights and Ordinances,* Alexander Mack Jr.'s journal, the Germantown Poor Book, the *Ephrata Chronicle,* and thousands of other historical resources, cut a wide swath across the fields of Brethren history, golden fields across which historians will be working for years to come, bringing in the sheaves. ☐

Celebrating diversity



by Harriet Z. Blake

"We come to celebrate our diversities and to envision and live out new possibilities for our involvement in the church and the world," said Beth Glick-Rieman, coordinator of the office of person awareness, as she addressed the opening session of the 1978 Women's Gathering. Celebrating the diversity of Church of the Brethren women was one of the highlights of the Gathering July 26 to 30 at Manchester College. That diversity was experienced in many ways.

The nearly 300 women who came were themselves a diverse group, representing almost every type of woman in the Church of the Brethren. Women came from as far away as the Pacific coast and from as close as North Manchester, Ind. They came with their children, from nursing babies to adult daughters. Despite their differences in background, in values, in life-styles, the women treated each other with kindness and respect. Often calling each other "sister," the women were quick to embrace each other, sharing the joy of newfound sisterhood.

During the four-day experience, women found themselves learning to accept those who were at different places in their life's journey. At least twice daily Fran Clemens Nyce conducted a "woman on the street" interview. During one of these onstage conversations Carole Zeigler of West Dundee, Ill., spoke memorably to this occurrence.

Zeigler, one of the founding mothers of the Womaen's Caucus, commented that not every woman needs to find herself in the same place on the feminist question. She likened it to going on a hike. Although all the hikers begin in the same place, not everyone hikes at the same rate, she explained, and soon people are stretched out along the course. "But we are all moving," she affirmed. "It's super for us to be in different places and we don't need permission or approval to be where we are."

The structure of the conference indicated that the design committee was in touch with this reality. Events were planned to challenge women whatever their point in their life's journey. Worship sessions and workshops confronted women on their spiritual boundaries, helping them to search out and more fully understand their images of God.

A special event in this regard was Friday morning's discussion on women doing theology. Doris Coppock of McPherson College summarized the findings of archaeologists and others about the period in history when the gods were female. Mary Cline Detrick of the Elgin staff used scripture to show that God has a feminine side in biblical imagery. Using as one example the story of the woman who seeks her lost coin, Detrick pointed out that this story is one in a trilogy which Jesus used to explain the very nature of God.

Estella Horning, a doctoral candidate at the University of Chicago, affirmed that God's will is for the freedom of his people. But, she cautioned, that liberation is not only *from* oppression but also *for* service to God.

Morning worship and Bible study sessions used slides, interpretive movement, clowns, litanies, and singing to celebrate new, broader images of God, to challenge self-imposed and narrow images of the meaning of femaleness, and to affirm that despite the diversity of the body, unity exists in Christ the Head. A sharing time during the Sunday morning worship gave opportunity for several women to express their deep belief that while women are affirming themselves, they need to continue to be sensitive to and supportive of men.

For persons who find spiritual stimulation in drama and art, Suzanne Benton, a feminist sculptor and dramatist from Ridgefield, Conn., presented two stirring dramatic presentations on Thursday. Benton's art is unique. She uses no setting or props other than steel masks which she has designed and welded to portray the characters in her stories.

Benton presented two Old Testament stories. The first, "Deborah and Jael," was a dramatization of the story of the only known woman judge of the Hebrew people. During her term as judge, with the

"We are called to be reborn . . . to become the soul force for love in the world. . . . to prepare . . . for the birth of a new world."

Above: *Ohio actors portray the story of Brethren women.* **Left:** *Just getting to know one another was part of the design, allowing women to tell their stories.*

assistance of Barak, Deborah led 10,000 Hebrew soldiers against the much-stronger army of Sisera, the Hebrews' oppressor. Sisera's men were driven back although he escaped into the tent of Jael, a woman of the lowest order of Hebrew society. Realizing her visitor's identity, Jael lulled him to sleep with milk. Then, in a moment Benton portrayed most vividly, Jael drove a tent peg through the head of the sleeping Sisera. Revolted by her act and knowing she must face her punishment for murder, Jael was afraid. But Deborah judged her kindly. The two ruled together and, Benton quoted Judges 5, "The land had rest for 40 years."

Following the presentation, the audience met in dialogue groups which had been arranged Wednesday evening by the participants. The groups were an ongoing way for women at the Gathering to check out their perceptions. Benton's presentation had been alive in its portrayal of the violence which liberated the Hebrews. Many of the women had difficulty condoning this use of power but found the enactment of the biblical story stimulating.

Benton's evening presentation focused on the more familiar biblical story of Abraham and Isaac but told it from the point of view of Abraham's wife, Sarah, and the maid who bore his first child, Hagar. Again the audience was struck with new insights into the biblical account.

Powerful as Benton's presentations were, they were far from the only events challenging women to confront their beliefs and values. The dialogue groups helped involve women with other women. In structuring the groups, Lydia Walker-Savasten, who served as facilitator of the conference, urged women to group themselves with people with whom they were not acquainted. Thus the groups were as widely diverse as the conference itself.

Although some groups floundered in their attempts to share deeply with each other, others found the fellowship and intellectual and emotional stimulation provided by their groups to be an essential part of the conference experience. For instance, women commented that it was both exciting and helpful to share deeply with and learn from women substantially older or younger than themselves.

The dialogue groups were important to a second focus of the conference, the focus on women's images of themselves. In their groups, women attending had new opportunities to look at themselves and how they live. Many workshops assisted in this process. A workshop on divorce, for instance, was a searching, healing experience for many sisters who had experienced divorce. A workshop on theological happenings, led by Beth Glick-Rieman, provided deep insight both into the participants' selves and their images of God.

Attending an all-women gathering was an eye-opening experience for many participants. At first, hymns and unison reading sounded empty without the bass accompaniment usually provided by the brothers. However, the sisters soon found themselves creating new harmonies and enjoying their treble sound. More important was the realization, perhaps for the first time, that there are competent women in the Church of the Brethren, competent to lead worship, to provide input into dialogue groups and workshops, to direct music, and, yes, even to moderate a business session.

Competence and diversity were demonstrated in unscheduled activities, too. A group gathered faithfully at 6 A.M. for yoga, another jogged together an hour later. Throughout the day, women sought counsel from one another on the important issues, and special interest groups met late into the night, offering mutual support and guidance.

Friday evening's multimedia presentation explored women's experiences within the church. Pam Brubaker Lowe, from Southern Ohio, had written her first drama entitled, "The Journey of the Sisters Amongst the Brethren." Using old Annual Meeting minutes, Lowe and a group of Southern Ohio dramatists sketched the early full participation of Brethren women in the life of the church and the decline in that participation during the 1800s brought about by a series of Annual Meeting rulings. The drama also included the struggle for the licensing and ordination of women in this century and the history of the Women's Fellowship, unfamiliar to younger participants.

It was not enough, however, for women to examine only their images of themselves and their images of God. The conference also focused on women's relationship to the wider world. Among workshops addressing this theme were a workshop on grassroots political activity, a workshop on women and medicine, a workshop on Third World women.

The most compelling examination of how North American women relate to the world was given by Ruthann Knechel Johansen in her excellent address Saturday morning. Johansen, a doctoral candidate at Drew University, stressed the ability to give birth as a feature uniting all women. She urged Brethren women to be part of giving birth to a new world, a world in which all persons participate in decisions which affect them, a world in which all women, men and children have life's necessities. She challenged her listeners to examine how their own life-styles of overconsumption directly contribute to the exploitation and poverty of persons living in developing nations.

"If we take liberation seriously," she said, "we are called to be reborn ourselves and to become the soul force for love in the world. We are called to prepare the way . . . for the birth of a new world."

To accomplish this, she suggested that Brethren, Friends, and Mennonite women might join together in a self-imposed luxury tax, taxing themselves on items they buy which they do not need. She suggested the money so collected could support development projects in Third World countries. The tax would also remind North American women of their consumption of unnecessary goods. One dialogue group was so taken with this idea that it suggested the conference act on it at the Saturday afternoon business session.

Throughout the conference, dialogue groups, individuals, and special interest groups had been urged to submit resolutions to be presented to the conference Saturday afternoon.

Topping the agenda thus assembled was a resolution proposing a program for preparing the church to receive women in leadership positions. A request that the person awareness office of the denomination be increased to a full-time position for a period of five years was the second business item. Both items received unanimous approval. A major concern throughout the Gathering had been the news that Beth Glick-Rieman had been terminated in her position as person awareness coordinator as of Dec. 31, 1978. The announcement, made only one week prior to the Gathering, caught many participants by surprise. A resolution in support of Beth and expressing appreciation for her passed resoundingly and support for her work was again demonstrated during the Sunday morning worship.

Another major item of business receiving unanimous approval when it was voted on during a special extension of the business session Sunday morning was the resolution suggesting the self-imposed luxury tax to help Third World development projects. The funds so generated will be directed to the Salvation and Justice program of the General Board. Women at the Gathering committed themselves to participating in this program and invite other women to join them.

Ten issues were addressed by the conference. On only one did the body not seem of one mind. Lesbian sisters attending the Gathering had brought a resolution requesting that the Church of the Brethren and the Women's Gathering accept gay members with "love, respect, understanding, and openness," engage in dialogue to foster understanding, promote programs of education about sexuality, and support civil rights for gays.

Most debate on the resolution reflected parliamentary maneuvering and the group's indecision about whether to present the resolution to the study committee on human sexuality, the 1979 Annual Conference, or both. The third course of action was finally approved. Even on this controversial issue, the sisters were gentle with one another and evidenced sensitivity to the feelings of everyone involved.

The business session was modeled after Annual Conference and the sisters confirmed again their ability to use the procedures and methods of parliamentary debate as effectively as their brothers. Betty Jo Buckingham, moderator of the session, provided able and sympathetic leadership, using humor to overcome difficulties.

During Wednesday evening's opening worship, Mary Cline Detrick used a litany with the very simple response, "And that's good." The worshipers responded enthusiastically to such statements as, "We're gathered together to explore our images," "To celebrate our gifts of femaleness," "We are ready to love," and "We are ready for God's Spirit to work among us."

The response became something of a rallying cry for the Gathering. And perhaps that is the lesson of the 1978 Women's Gathering. Wherever we are—as women, as men, as children, as old people, as young people, as church people—on our life's journey, it is good. God the creator made us and that's good. God the sustainer keeps us, and that's good. God the redeemer saves us and unites us in the image of the Spirit, and that's good. When all Brethren can learn to celebrate each other's journey, and say together "And that's good," that will indeed be good. ☐

Special thanks is offered to Mary Jo Bowman of Washington, D.C., and Eddie Albright of Lafayette, Ind., for their help in compiling this report.

Person awareness coordinator Beth Glick-Rieman pauses in a moment of reflection. For her, the gathering was the climax of her work on the national staff. She terminates at year's end. **Right:** *Age posed no problem at the gathering. Old as well as young found unity in their simply being female.*

Quarryville: Celebrating with the youth a journey of work and inspiration

(More than 3,100 youth, their counselors and resource leaders attended National Youth Conference in Estes Park, Colo., in August. For most, it was the culmination of many months of intensive fund-raising and preparation. The Messenger *staff has been amused and heartened to note the imaginative ways local church youth groups devised to make the trip possible for the greatest number of their fellowship. In celebration of the citrus fruit deliveries, the pancake breakfasts, the chili dinners, the paper drives, the firewood cutting, and all the other ingenious labors of youth groups across the Brotherhood, we print this account of the Mechanic Grove church in Atlantic-Northeast District.—Ed.)*

"Want to go to the National Youth Conference?"

"That would be real cool . . . shoot all the way to Colorado? Man what a time!"

On target: "Out of the Mountain . . . Power to Fly"

Time: August 1978

Place: Estes Park, Colo.

The youth at Mechanic Grove Church of the Brethren, Quarryville, Pa., buckled down to work it out financially so that families would not have to dig so deeply into their own funds to support the venture.

A "slave night" was the first activity tried. The young people were enthusiastically willing to be sold as servants to members of the congregation. A lively auctioneer brought the excitement of bidding to a feverish pitch.

"What am I bid for this strong lad? Just look at those muscles . . . he could drive a team of horses. Do I hear fifty dollars?" He backed down to ten. "Come on, do I hear twenty?"

At the auction that evening, bids went higher and higher as many Brethren willingly spent as much as $100 for three hours work. Farm hands, window washers, painters, and domestics were "hired." The success of this mission was evident in the work accomplished as well as the travel monies earned.

Next, the youth staged a garage sale. Donations from congregational families were gratefully received. Shoppers also had the opportunity to have their cars washed by the youth for only $1.50. Lunch stands were set up for purchasing hotdogs, burgers and drinks. The total effort raised $1,400.

Chopping wood was another way of earning money. A Brethren family offered their wooded land for this project. In spite of a drizzly morning, the air was cheered with the buzz of saws and laughter as six loads of fireplace logs were cleared from the woods. $240 was added to the travelers' coffer.

An all-church luncheon was planned in exchange for a free will offering. Responding to the tempting aroma of simmering chicken corn soup, nearly every member of the congregation remained following a Sunday morning service for the hearty meal. The youth smilingly ladled out servings and filled tender rolls with homemade barbeque. The chatting and fellowship at the attractive tables added to the success of the day.

The experience of working and sharing together has been valuable for the Mechanic Grove youth. It helped knit the group into a sharing, caring, unit. Their attendance en-masse (22 youth, 3 adults) at National Youth Conference gave them an unforgettable point of reference for growth and inspiration.

The congregation was likewise strengthened and encouraged as it supported the efforts of the youth and shared with them "in spirit" the journey and the conference. NYC '78 has helped the youth come alive in this and many Brethren congregations—J. Virginia McCabe

J. Virginia McCabe is a member of the Mechanic Grove Church of the Brethren.

Cutting firewood was just one of many jobs that Quarryville youth took on to earn money for their NYC expenses.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Hartville: Members use their gifts to teach each other practical skills

The pounding of hammers, the whirring of a sewing machine, or the blatant hissing of a blow torch are not exactly what people expect to hear as they enter a fully constructed church. But sounds like these have become familiar to members and friends of the Hartville, Ohio, Church of the Brethren, and instead of an unwelcomed disturbance of the peace, the raucous noise is tempered by the loving concern for fellow brothers and sisters which it symbolizes.

For five years the Hartville Church, noted as well for its active program of service to the community, has maintained a week-night series of practical and technical classes in which persons with individual skills have taught those skills to others. The idea was originally inspired by a graduation service at Bethany Theological Seminary several years ago in which the various gifts which class members had to offer in Christian service were celebrated as the commencement highlight.

While noting that the Bethany emphasis

was primarily on spiritual gifts, the Hartville group adapted the focus to a sharing of practical gifts. A survey was made to determine the various skills of members, and those willing to be "teachers" were scheduled for classes, the length of the course to depend upon the rate and interest of class participants.

Now beginning the sixth year of the program, "Share Your Gift" classes are held on Tuesday evenings from September through May. Offerings have included sewing, upholstery, quilt and comfort making, financial planning, cake decorating, flower arranging, income tax advice, methods of food preservation, physical fitness, and crafts. The most popular course has been upholstery, which, like many other classes, has to be limited to 10-12 participants to accommodate the space available.

There is no cost to the church other than providing the facilities. Any materials used are paid for by the individual class member. The teachers graciously donate their knowledge and skill.

A large percentage of the congregation's adult members participate in the program, either as students or teachers. Most persons take the courses for their own enjoyment or use, although a few have actually applied the newly-learned skill toward a source of additional income. Open to the community as well as the congregation, some of the church's neighbors also take advantage of the opportunity. A display of the work completed in the classes is arranged following the close of the program's season in May.

Mildred Young, one of the instructor's comments: "It has been an exciting thing for our church. We've really enjoyed it. People who have taken the classes have felt it is a very helpful program and those who have taught have found it to be equally enriching." Not content to limit her skill-sharing to the nine-month period, Mildred was involved in sewing classes, sponsored by the church, for migrant families in the Hartville area during this past summer.

Hartville is taking seriously the admonitions of 1 Peter 4:10: "As each has received a gift, employ it for one another, as good stewards of God's varied grace . . ."—Sara G. Wilson

Sara Wilson lives in Bridgewater, Va., where her husband, a former pastor at Hartville, is now pastor of the Montezuma congregation.

Modesto: Taking seriously its mission to undergird children and families

"Programs, like life," notes Pastor John Hunter, one of four persons on the multiple-staff of Modesto, Calif., Church of the Brethren, "spring from soil tilled and seeded long before the time of harvest. Faced by a world, and especially a society, that needed to make a better accounting of its stewardship of resources, we (the congregation) decided a few years ago to make our buildings available as much of the time as possible to ministries consistent with our concerns and theological understanding. In the first years we tended to open our doors to other programs, and at times had a real discomfort from the lack of coordination. But we grew in service to our community."

Then, in 1977, Modesto decided to launch an intentional program of social service of its own, hopefully beamed toward ministry to children and families. The congregation learned that Therapeutic Homes, Inc., a nonprofit, publicly financed corporation designed to give residential aid to children and youth, was floundering for lack of funds and leadership. An agreement between the corporation and the Modesto Church gave the congregation the controlling interest in the assets and property and the authority to nominate the seven members of the board of directors. One of the church's ministers would be designated part-time administrator of the program and funds from the church as well as Stanislaus County would be sought as support for the ministry.

Now, a year later, with the congregations's help, Therapeutic Homes, Inc. is a healthy and vital service in the Modesto area and has expanded to a three-pronged ministry:

"Ivy House" is a residential treatment center for six children, ages 5-13. Phase two is called "Homefinders" and is essentially a home-licensing organization for the promotion of foster homes for children. The third service is "Family Intervention," a program of child and parent training and support aimed at making it possible for children to receive therapeutic treatment for behavior problems while remaining in their own homes and relating to their natural families. The Homefinders phase is administered from the Modesto Church while the other two programs are housed in a separate facility. John Hunter is administrator and staff supervisor of the entire Therapeutic Homes, Inc., devoting at the encouragement of the church board as much as one-fourth time to the responsibility.

In addition to the Modesto pastors, the corporation, has a staff of nine social workers, counselors, and houseparents. While the nominations to the board of directors are controlled by the congregations's Witness Commission, an effort is made to make the board membership representative of the interests of the entire Modesto community.

Other members and friends give valuable support and consultation to the program. Dr. Bill Forney is the house pediatrician. A retired dairyman, Tom Sawyer, one of the founders of Therapeutic Homes, Inc., continues to give valuable leadership. Dennis and LaVon Rupel and Charles Baker are consistent resource persons.

It is clear that the commitment, involvement and shared leadership of the Modesto congregation is responsible for the revival and recognized success of Therapeutic Homes, Inc. One very tangible evidence of the vitality and respect of the venture is the fact that it was the only county program that was given increased financial support, instead of being cut back or cancelled, following the ratification of California's celebrated taxpayers' revolt, Proposition 13.—Fred W. Swartz

Fred W. Swatrz is Agenda/book editor on the Communications Team.

SPECIAL LEARNING NEEDS

God's love is for all persons. The local church, and Christians within the church, are called to be the expressions of God's love to all persons. This expression of love and understanding must extend to everyone, including those whom society, the church, and individual Christians tend to isolate or forget—those persons in our homes, communities, and churches who are mentally retarded, or who have learning disabilities or physical handicaps.

Many resources are available which can help us better understand persons with special needs and recognize the many ways they can minister to us and we can minister to them. Let's look at books for both children and adults, special helps for parents and professionals, and resources which will help churches engage in ministry with persons who have special needs. All the materials reviewed here can be ordered from The Brethren Press, 1451 Dundee Avenue, Elgin, IL. 60120.

For Young Readers

In a small, but powerful book, *Like Me* (Little, Brown, and Co., 1976, $2.95), Alan Brightman, with color photography and lyrical poetry (coming, as it were, from the mind of a six-year-old who is retarded), explores how much more we are all alike than we are different.

"Sometimes I wonder
Who else is like me . . .
Sometimes I wonder
What difference it makes
If you're faster or slower
Than I . . .
Think of the things
You know how to do.
Are all of these things
Very easy for you?
Or is it so,
With all that you know,
Some things you do fast
And some things you do slow?"

Like Me, with its winsome words and beautiful pictures, can help both young children and adults come to the place where they can say with the young storyteller

"I hope you can see
Just how much
You're like me . . .

Rachel (Bradbury Press, 1975, $4.95), by Elizabeth Fanshawe (who has herself used a wheelchair since the age of 10), shares the story of a little girl whose disability prevents her from walking unaided. From both the text and the full-color illustrations by Michael Charlton, we see how Rachel lives a normal life, due to her own efforts and those of her family, friends, and school personnel. From painting and feeding the gerbils at school, to wheeling unaided down the school ramp, to setting the table at home, to Brownie meetings and swimming and vacationing in the mountains, to thinking about the many things she could choose to do when she grows up, we catch a delightful glimpse into Rachel's full and happy childhood.

A Button in Her Ear
By Ada B. Litchfield
A Cane in Her Hand
Sally Can't See
Like Me

Sally Can't See (the John Day Co., 1974, $5.79) by Palle Peterson shares through simple text and color photography Sally's life of friends and school, swimming and horseback riding, caring for her parakeet, and playing her organ. The importance of Braille, the use of the long white cane, and the intensive use of the other four senses to make up for the loss of sight are all a part of Sally's story. Both children and adults will admire Sally's courage and respect her desire—"And all she wants is to be treated as much like other children as possible."

Two books for elementary children, *A Cane in Her Hand* and *A Button in Her Ear* (Albert Whitman and Co., 1977 and 1976, each $4.75), by Ada B. Litchfield present an honest, forthright understanding of children who are visually impaired or are experiencing loss of hearing. Both Valerie and Angela are shown confronting their problems, not especially liking their new situations, but learning to see the value in using the long white cane and the hearing aid.

Eleanor Mill's delightful, full-color drawings add warmth and humor to the stories. In addition to offering all children a clearer understanding of their friends who have seeing or hearing problems, these books will have special meaning for children who are visually impaired or have difficulty in hearing. They, especially, will appreciate Valerie's and Angela's honest acceptance of themselves: "There are lots of ways of seeing. Seeing with your eyes is important, but it isn't everything." "So—a button in your ear is a good thing, if you need it."

For Older Readers

Connie's New Eyes (Lippincott, 1976, $8.95), written and photographed by Bernard Wolf, presents the story of a young woman, Connie David, who has been blind since birth. A college graduate, with a degree in child development and a job teaching handicapped preschoolers, Connie tackles life courageously with the help of her seeing-eye dog, Blythe. The text and photographs share factual information about the training and use of a guide dog, as well as showing Connie teaching, typing, reading, playing her guitar, and traveling by plane, bus, and train. The reader says goodbye to Connie as she is shopping for a good, all-purpose knife and a strong knapsack in preparation for her summer job as a Girl Scout camp counselor in Germany! This would be an excellent addition to church libraries.

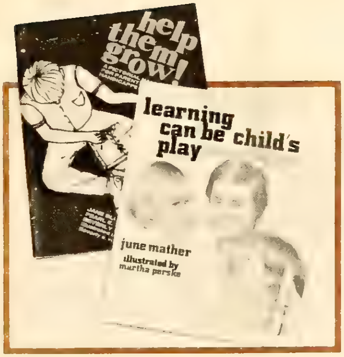
Thank You Davey; Thank You God (Augsburg, 1978, $3.50), written by Marilyn E. Worswick, shares one family's poignant experience with mental retardation. In an easy, talkative, story-telling style, Davey's mother remembers and reflects upon the joys of her son's early childhood, the growing awareness that something was wrong, the seeking and groping for answers and solutions, the ups and downs of family life when one child is retarded. The reader becomes acutely aware that mental retardation happens to a whole family, that though only one is afflicted, all are affected. Also very apparent is the family's deep spiritual faith and convictions, which offer continuing strength to meet each new situation. Parents and families of developmentally disabled children will gain comfort and insight from this book; others will gain new sensitivities and understandings from meeting Davey and his family.

Especially for Parents

Learning Can Be Child's Play (Abingdon, 1976, $3.95) by June Mather is a "how-to" book for parents and teachers of preschool children who show signs of being slower-than-average very early in life. The author shows how feeding, muscle development, eye coordination, toilet training, sensory motor perception, and personality development can be made into enjoyable learning activities for both adult and child.

Two important themes intertwine throughout this book: one, the theme of developmental sequence, the understanding that learning develops step-by-step, from the very simple learning tasks through more complicated skill.

The second theme is that since children learn through play, most everyday routines can be changed into fun experiences from which they can learn. The text is beautifully enhanced by Martha Perske's full-page, black-and-white illustrations; her children almost come alive and jump off the page to meet you!



Help Them Grow! A Pictorial Handbook for Parents of Handicapped Children (Abingdon, 1971, $2.75) by Jane Blumenfeld, Pearl E. Thompson, and Beverly S. Vogel, was written "especially for the parents of young mentally handicapped children . . . to provide them with suggestions for teaching, in the home, basic skills which will enable their children to grow as individuals." After stating such a goal, the authors then proceed to do, and do well, exactly what they have stated. The text and delightful cartoon-style illustrations offer helpful, direct, down-to-earth suggestions for experiential learning in these areas: family living skills; self-help skills, such as dressing and personal hygiene; social skills, self-awareness, manners, sharing; communication skills, including tips for both listening and speaking; and sensory and motor skills. Also helpful will be the listing of agencies and associations related to handicapped children, and a comprehensive book list, including many books written by parents of handicapped children.

For Church Leaders

Let's Do More With Persons With Disabilities (Board of Discipleship, United Methodist Church, 1973, $1.00) by Emma Jane White, states: "There are signs that the church is a more caring church than has been true in recent years . . . Increasingly, churches are providing specialized ministries for persons with special needs." This book presents a collection of many stories, showing how various church groups have met the special needs of persons.

Suggestions and stories are shared in the following areas: ministries with the crippled, ministries with the Mentally retarded, ministries with the deaf or those with partial hearing, ministries with the blind or partially sighted, and ministries with those with special needs. This book offers excellent helps for planning a broad ministry (including Christian education, worship, social activities, camping, service opportunities) for persons with special needs.

Let's Do More With
Persons With Disabilities
Emma Jane White

Curriculum Resources

An excellent set of resources is now available for church leaders who are working with mentally retarded persons.

Adventures in Christian Living and *Learning* ($29.00) is for use with persons who are moderately retarded or trainable. Available in three age levels (6-10, 11-15, and 16-and-over), this series includes teachers' guides, pupils' books, teaching pictures, and records.

Exploring Life ($36.50) offers help for working with children and youth who are mildly retarded or educatable, or who have learning difficulties. *Exploring Life* is also available for three age levels, and contains teachers' and pupils' books, filmslips, and records.

Expanding Worlds includes two packets of resources for use with mentally retarded adults. Packet I ($6.00) contains resources to help churches develop new ministries with adult retarded persons in their local communities. Packet II ($6.00), for Christian Education programs, includes a leader's guide, a "how to do it" booklet, 36 session plans, and illustrated Bible leaflets.

These curriculum materials may be ordered for review purposes or purchased from The Brethren Press, 1451 Dundee Avenue, Elgin, Illinois 60120.—JUNE ADAMS MILLER

June Adams Miller is associate editor of educational resources in the Parish Ministries Commission.

On Brethren beliefs, gays, ‘Oh, God!,’

Gladys P. Mease

For the Brethren: Saints as servants

These are qualities I like about the Church of the Brethren (In listing these, I have tried to parallel the list of 10 dislikes given by Brother Myron C. Horst in his letter in the May MESSENGER):

1) The ideal of the Christian family is promoted in our church's teachings. Our congregations are urged to include all individuals and age groups in their plans and activities.

2) All congregations are urged to elect and send delegates to Annual Conference. The business of Conference is published in advance, enabling those who wish to do so, to study it early and become informed Conference-goers. Many aspects of Conference are printed in MESSENGER following Conference also, thus stimulating interest in the decisions, the worship of experiences, and the fellowship of opportunities among those who did not attend, as well as those who did.

3) The two Great Commandments taught by Jesus are read, taught and practiced by those in our church who follow our founders' beliefs. They are a summary of the Ten Commandments given in the Old Testament. If they are observed, they will be a fulfillment of the spirit of the Ten Commandments.

4) In issue after issue of MESSENGER, we read of both faith *and* works in the lives of many Christians in our denomination. Brethren agree with James that "faith by itself, if it has no works, is dead" (Jas. 2:17). One such regular feature is "In Touch," which profiles several Brethren each month.

5) Brethren believe that it should be possible for Christians with differing views to work together in harmony, stressing the fundamental beliefs that we hold in common, and holding in respect the beliefs that we differ on. Christians of different denominations should not consider each other as "enemies," but as different parts of the Body of Christ.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

6) We teach our specific beliefs about the doctrines of God, Christ, the Holy Spirit, persons, sin, salvation, and the church. We teach and practice the ordinances of trine immersion baptism and the love feast. We practice the anointing for healing and the laying on of hands at baptism and in consecration services for leaders. We advocate the Christian ideals of peace, temperance, purity, the sacredness of marriage, simple living, and stewardship of life. We emphasize individual and family devotions. We believe Jesus' teachings were meant for our day as well as for his own days on earth; therefore, we teach that a Christian should try to follow his teachings in the Sermon on the Mount, for instance, as well as his "Great Commission" and other teachings.

7) Our teaching about the stewardship of life is that we ourselves as well as all our possessions belong to God. Christian stewardship of both our time and money will provide sufficient resources for the demands of both local church organizations and the outreach of our Christian witness.

8) We believe we should "seek first the kingdom of God and his righteousness," rather than being overly concerned about material possessions. We believe regular Bible reading is essential to the growing Christian; nevertheless, Bible knowledge in itself will not assure that we lead a Christian life-style. The life-style will come as a result of a change of heart or having the "mind of Christ."

9) As Christians, we believe we should witness in both word and deed. Some fields are ripe for the harvest. Others are ready only for the plow that is needed before the sowing of the seed. Some are ready for the nourishment of rain and sun and wind and lightning that will help the seed sprout and grow. Christ differentiated among those who needed physical nourishment, those who needed healing, and those who needed spiritual teaching as a first priority. Sometimes more than one type of need was apparent; in such cases, he applied a second type of remedy closely after a first.

10) We believe that "saints" are always servants. In Mark 10:43b, Christ said to the twelve, "Whoever would be great among you must be your servant." Servanthood, of course, should be the result of our Christianity. Christlikeness demands that we manifest Christ-like concern for the downtrodden and the needy, as Christ himself did. ☐

Gladys P. Mease, a member of the Morrill and Sabetha yoked parish, is from Morrill, Kans.

Name withheld

Gays belong in the covenant

As someone reared in and dedicated to the Church of the Brethren, its tradition and body of faith, let me plead for prayerful and understanding consideration of the Annual Conference committee study on human sexuality, especially as it deals with homosexuality.

I have been Brethren and homosexual since my earliest childhood. Actually, I was gay long before I joined the church (at age 11 or 12), but I fought such an idea for 25 years of my life. It would have saved me much agony and pain had I not been born homosexual, but such was not my case, and no amount of trying could ever make me heterosexual. Every significant sexual or sex-role feeling in my life has led me to accept my gayness and now that I have accepted it my life and ministry to others has vastly improved. I am at last satisfied with myself.

The terrible dilemma, however, is that if my friends, my employer, or my church, knew of my sexual orientation I would be totally ostracized and severely persecuted. I have an enduring and totally fulfilling love relationship with a member of my own sex but I have to conceal this completely. If the church could include me in the "covenant community" it would answer prayers I have never expected to be answered.

I am not asking for tolerance or understanding because that is probably too far outside the frame of reference of most Brethren. The fears and phobias about homosexuality are misguided but so totally ingrained as to build great barriers in the way of anyone trying to understand my sexual orientation. I abhor rape, child molestation, and perversion as much as other Brethren, but these are often the only things most people have ever heard of in

abortions

relation to homosexuality. They are as rare to conventional homosexuality as to conventional heterosexuality, but few people know the world of *conventional* homosexuality. Love, devotion, sharing, and faithfulness are characteristic of many permanent homosexual relationships, but this is usually hidden to the outside world.

I would simply implore the church to include me and other gay persons who wish to be in our "covenant community." Drawing lines of hate, fear, and exclusion to me or persons like me would not shake my faith in God or his Son, our Savior, but it would estrange me from others who profess the same faith.

In Christian faith and fellowship, I am ... a gay Brethren. ☐

Tom Deal

Oh, God! good, but misleading

The film, *Oh, God!*, is a delightful comedy which delivers a message concerning human responsibility to God, even as it punches away at religious hypocrisy. Since this movie deals with one of the central beliefs of the Christian faith—the incarnation of God—it demands our attention.

The story concerns an ordinary grocery store manager, Jerry Landers. God comes to earth as an elderly man. After convincing Landers he is for real, God and Landers begin the uphill battle of persuading others with the message of love, justice and care of the earth.

Through various episodes, the movie brings alive a number of experiences with God that are helpful reminders for all of us. It suggests that God has a sense of humor (one of his miracles, to prove himself to Landers, is a rain shower inside the car!). The film also does an excellent job of showing the difficulty of convincing some people of divine revelations. Further, the story, as it unfolds, stresses God's demand of faith, even *without* evidence (Perhaps we are reminded of Jesus' struggle with those who always pressed for a "sign"). Finally, the movie emphasizes the importance of taking risks for one's convictions (Landers is fired because his testimony results in business loss).

For these points, and the emphasis on action to preserve God's beautiful planet, I applaud the creators of *Oh, God!* I would suggest a caution, however, because I feel that this film is misleading concerning the heart of our faith, the incarnation of God.

As Christians, we believe that God became man primarily for *redemption* ("You shall call his name Jesus, for he will save his people from their sins"). Throughout the New Testament it is God's great act of redemption and forgiveness that stands in the forefront.

With a subtle shift, this movie presents God Incarnate, not as a redeemer, but as a teacher (Moses and his teachings become the model for this latest incarnation rather than Jesus). God comes to earth to advise and teach, but not to offer forgiveness.

Oh, God! presents salvation as something which must be *earned.* In this film, God teaches the present generation that the key to salvation is the righting of past wrongs (such as poverty and racism), and in better care of the environment. In short, people are to be saved from the sins of the past by working in the future to make up for them.

This is an echo of the "works" view of salvation, against which Jesus and his followers struggled so vigorously. The movie misses a vital point, as did those antagonists of our Lord. The redemption of Christ is in offering humanity forgiveness for what can never be made up—past sins. Jesus clearly revealed that future actions cannot earn salvation because they cannot undo past failure.

The liberating message of Christianity is that God offers to resolve our past by cancelling it. Our faith is that God accepts us no matter how dark our past. This means we can be released from any guilt. The "good works" of Christians are not frenzied efforts to make up for past wrongs. They are not attempts to *prove* ourselves worthy of God's care in any way. Christians do good deeds from an entirely different motive. As they find themselves receivers of unearned love, they are moved to give it, and without measure.

As we compare the message of this film with the Christian faith, we can appreciate a real difference. Suppose a person comes near the end of life and realizes that there is no time to work for a better world. The message of *Oh, God!* offers no peace. The Christian faith, on the other hand does offer resolution, even to such a tortured soul.

Suppose the human race disregards the words of modern prophets until it is too late to save this planet. It could happen. What can a message of "salvation by works" offer to a people who have no future, no time left in which to *earn* God's favor? Again, grace, unearned love, can heal.

Oh, God! has a message that deserves our hearing, and it is comedy well done; but in seeing it, we also need to keep in touch with our heritage. ☐

Tom Deal is pastor of the Pleasant Chapel and Cedar Lake congregations in Auburn, Ind.

Howard Bomberger

An alternative to abortions

Many people have been troubled by the intentional destruction of large numbers of helpless people which took place before and during World War II, and more recently in Cambodia, Uganda and elsewhere. But, are not many people condoning similar action within our own country? Legalizing the destruction of defenseless (unborn) humans does not alter God's laws and Christ's teachings. People are mislead with "options," and the spurious thought that the unborn are just part of the mother's body which can be discarded. The unborn is an individual, but helpless human life, just as distinctly different from its mother as is a child that is born. To ignore this could lead to other frightening consequences.

Wesley Brubaker (May MESSENGER, Page 40) asks: Why don't we do something constructive (about the abortion issue) and get to work? As a church, we are in a good position to do just that; we have the basic resources and organization. The Church of the Brethren is well known for its humanitarian services. What would be more important and more rewarding than to assist the needy mothers and their unwanted children?

A special mission could be organized to offer the spiritual, medical, and financial assistance needed. Ads could be run on the radio and in the papers (next to the abortion ads) to let people know there is a good

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Paul Noffsinger, NHA
Assistant Administrator

alternative to abortion. Of course, the organization would have to raise funds. But people should also be encouraged to provide other forms of assistance as well. Volunteer workers, foster parents, adoptions and cooperation with other agencies should be encouraged. With proper guidance, the local churches should be able to do much of the work in their own areas. ☐

Howard Bomberger is a member of the Zion Hill congregation in Columbiana, Ohio.

Jim Brooks

The perversion of Christ's message

This past June I went to New York for the annual Christopher Street Liberation Day march, traveling with a group from Dignity, an organization of gay Roman Catholics. It is said to be the largest gay organization in this country. I was very moved by some of our experiences in New York. On Saturday evening we attended mass. The sermon dealt with the scriptures about God's people suffering for Christ. The parallels between the persecution of the early Christians and present-day gay Christians are remarkable. This is one instance where the Bible reveals itself as timeless. Simply stated, the parallel revolves around those who proclaim the loving God in the face of a religious tradition that has become too legalistic and too eager to condemn.

As the Dignity group took its place in the march on Sunday morning, we could hear the jeers of other gay people. They laughed at the members of Dignity and shouted, "You fools, your church will never change." At that point I felt extreme emptiness and utter hopelessness. I felt that the shouters were probably right. This became symbolically expressed as we got to St. Patrick's cathedral—the place was surrounded by police and all the doors were locked. We stood on the steps for the duration of the march. I felt that we were not wanted in the churches and this was example clear enough for anyone to see.

At this point I am very discouraged by the various sects' performances. I am disappointed with the Church of the Brethren's lack of commitment to equality under the law for women (ERA). (Does anyone really believe that failure to support the boycott was motivated by economic factors?) I wonder if the church will soon vote to encourage ROTC recruiting on the college campuses, or will we invest in military production or South Africa. Economically, we could gain a great deal. If ERA must be a casualty to church economy, I can't imagine there ever being a time when there will be a place for gays in the church—the blood money from too many wealthy bigots would be withheld.

How well I remember 10 years ago when I was very much involved with the church's ministry to blacks. It seems that every other project was directed toward social and economic justice for blacks. Today (as in the past) gay people suffer under social conditions that would not be tolerated for any other group.

As a consciousness-raising technique, I should like to substitute the word Jew (or Black, Chicano, Native American, etc.) to demonstrate the extent of homophobia in this country. Suppose you lived in a country where:

Jews could not become teachers,
Jews were not permitted to raise their own children,
Jews could not get security clearances,
Jews could not marry other Jews,
Jews could be fired from any job simply for being Jews,
any citizen upholding the right of Jews could be fired,
Jews could not be protected from discrimination in housing,
Jews could be expelled from any school for moral turpitude,
Jews could not socialize with other Jews,
Jews could not use the legal system for redress of wrongs,
the Supreme Court would not hear any cases involving Jews,
Jews could be murdered and little effort made to prosecute the murderer, and
the Christian churches actively participated in and encouraged all these practices.

In such a country one might expect Jews to be paranoid, neurotic, suicidal. One might expect them to resort to drugs and alcohol (a drug) to escape the dismal reality of oppression. Because these people cannot know each other or socialize in everyday life you would expect them to engage in anonymous if not promiscuous sex. No one would risk to become closely associated with another—any other person might be a vice agent and expose one as being a Jew. Because of this one could expect VD in epidemic proportions. This would go untreated since health facilities would not be available for Jews to use.

The Christian in this country could point to the Jew and say, "See how terrible these people are. They are suicidal, alcoholic, criminal, and immoral. Surely you don't want something like this around your children. The Jews don't even believe in Christ, what if they led the children away from the church." And this Christian, when asked about love and basic human rights, might reply, "I love the person but not the sin (of Jewishness). There is no right to live in sin (as the Jews do since they have not accepted Christ).

By now you are probably nauseated by conditions in this imaginary country. Now go back and substitute gays in place of Jews and you will discover America. This parallel is not exact though—seldom are Jews exposed to hatred from their own

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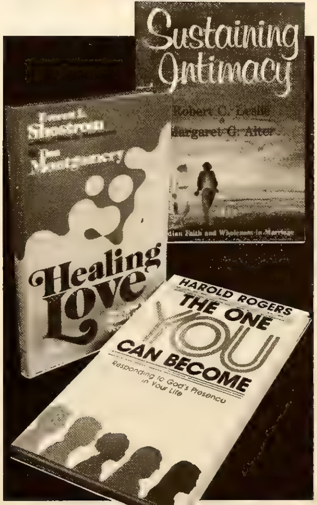

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family and seldom are the Jews denied their own God. A most disturbing aspect of the substitution is that even though I know that each atrocity just mentioned is daily committed against gays yet I have been trained so much to loathe myself that it does not seem so terrible for such things to happen to gays. This sickens me.

A thought: How many Brethren (or other Christians) question the Christianity of those in the military? Some military persons even become ministers. Yet gays must struggle to be accepted into the church. The difference seems to be that it is more acceptable to murder other persons than to love them. Is this not a perversion of the message of Christ? ☐

Jim Brooks is a computer control specialist in Washington, D.C.

Arnold B. Sturgill

A reminder of Sodom's fate

Joe Van Dyke's "Opinion" ("Accept All Who Want Acceptance," June 1978) seems to me void of logic and completely ignoring what the Bible has to say about homosexuals. Could it be that he doesn't think the Bible as much of an authority on this subject as he is? Van Dyke asks that we do not demote this segment of people. I ask that we do not allow this segment of people to demote the church to a lower standard. We have already compromised too many times with Satan and each time the church has been the loser. Adam and Eve were the first to compromise and we are still paying. Some day we will learn.

Van Dyke said we weathered a crisis by allowing members to serve in the armed forces. I doubt that we weathered this crisis either. I think we allowed people to do what they wanted to do just as Moses allowed his people to do. (Matt. 19:8, Amplified Bible); and in the same verse Christ said, "From the beginning it had not been so (ordained)." In other words, God has not ordained it. By this I must conclude that we have not weathered any crisis, but that we have become weaker by compromising.

I suggest that we no longer compromise, but that we begin to regain the doctrines and ordinances we have discarded. These doctrines and ordinances are the reason and purpose of the church—to give Christ a bride with one husband unspotted by the world and without blemish. Why would anyone who intends to continue in this perversion or any other sin come into the church and then say, "Lower your standard for me?" That is like praying, "Lord, I do not intend to stop this sin nor do I repent but I want your forgiveness and your blessings."

God talks about this segment of people in Romans 1:22. To give these people the sanctuary of preaching and teaching this garbage from the pulpits of the church would be giving our consent to maliciously misrepresenting the Holy Spirit (Mark 3:29) by deceiving people to believe this sin is good in the sight of God. I believe that anyone who supports, applauds, approves or upholds homosexuality is the same type of person described in 2 Cor. 11:13-15—"For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is not strange if his servants also disguise themselves as servants of righteousness. Their end will correspond to their deeds."

It seems to me that we are worshiping and serving the God of pleasure and materialism (and sex, adultery, and perversion) while we are outwardly religious. If we continue in this way we are finished as a church. There is one great hope for us—the promised return of Christ. I also believe we are only seeing a small part of this struggle. The real fight is God versus Satan. What we are able to see is not the totality of reality. Beyond our senses of sight and sound, the real battle is waging by invisible forces. We must do as Joshua said and I quote "Choose ye this day whom you will serve." As I study my Bible and watch current events, I cannot help but believe that this old world is committing suicide and we are powerless to stop it. If this should be true, then why should we want to offer Christ a bride of adultery and homosexuality?

One thing more, it is not for us to demote this segment of people. They have chosen to demote themselves when they chose homosexuality over Christianity. And if anyone should doubt that God could give this segment of people over to destruction, I remind you of Sodom—the city that God destroyed for the same sin.☐

Arnold B. Sturgill is a member of the New Haven congregation in Sparta, N.C.

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Regulating a scarce resource

by Stewart M. Hoover

Let's suppose you have an objection to something that you see on television or hear on the radio. Let's say it's an objectionable treatment of sexuality, or religion, or violence, or militarism, and that you feel an obligation to do something about it. You have several options. You can write or call the station and complain. You can file an "informal complaint" with the Federal Communications Commission (FCC), specifying what it was that concerned you. You can complain under the "fairness doctrine" that the station offered only one perspective on a controversial issue, or that it avoided controversy altogether, relying on pat solutions to problems facing your community.

Most Americans do not realize that all of the options listed above (and others) exist because of provisions of something called the Communications Act of 1934. That law established our system of broadcasting as one based on "public interest standard." That means that because there are only a limited number of channels and frequencies available, broadcasting is a scarce resource, and licenses to broadcast must be given out based on who will do the best job of serving the public by using the public's airwaves. All broadcasters are then licensed, and must re-apply for their licenses every three years. Along with that application process, they must provide the FCC with satisfactory documentation that they will continue to serve in the interest of the public in their communities. You, as a member of the public, have a right to have input into that licensing process every three years, and there are ways you can be involved.

In June of this year new legislation was introduced into the communications subcommittee of the House of Representatives that would completely rewrite the Communications Act of 1934, replacing it with the "Communications Act of 1978." This new bill is called the Van Deerlin-Frey Bill (after the chairman of the subcommittee, Lionel Van Deerlin, D-CA, and its ranking Republican member, Rep. Lou Frey, R-FL).

Few people would argue with the idea of rewriting the Communication Act of 1934. Because it is so old, it doesn't even mention television, cable, and satellite communication, which have come along long since it was written. There are a number of changes that could be made in it that would be beneficial. But the Van Deerlin-Frey Bill is seen by many to be almost *worse* than what we have now.

Here are a few of the things this new bill would do away with. The "fairness doctrine" (which requires stations to provide balance in coverage of controversial issues of public importance) would go, as would the FCC's powers to evaluate station performance. Licenses would be granted in perpetuity, with all regulations removed from radio immediately, regulations being phased out of television over a 10-year period to where there would be no regulation of it, either. Stations would no longer have to determine the needs of their communities of license and then program to meet those needs. All opportunities for the public to disagree with objectionable programs or ads would be done away with. The churches, the PTA, and Action for Children's Television could all be ignored.

The only provision of the bill that proposes to return anything to the public for the use of its airwaves is a section of the bill which assigns a "spectrum fee" to individual licenses to broadcast. These fees, assessed on broadcasters based on the size of their stations and the cities they serve, will accumulate and can be used for a number of purposes. First, the money will go to cover the operations of the FCC. (In spite of the fact that there will be deregulation of programing service by stations, broadcasters will still enjoy their monopolies only if the FCC stays around to regulate their technical operations.) Second, the money can go to support Public Broadcasting (which is in dire need of additional funds, lest all of its programing decisions begin to be made by the corporate underwriters who pay for more and more shows all the time) and third, to a public broadcasting programing fund. Good as that may sound, even these concessions may not be realized. Rep. Frey has already said that he is uncomfortable with the idea of supporting public broadcasting that way, and would like to see the fees only be large enough to cover the costs of the FCC. So much for public service!

Among the many probable consequences of this new law is the end of religious programing as we know it. Up until now, stations have included a certain amount of "public service" religious programing in their regular schedules in order to satisfy the FCC that they were programing responsibly. With the elimination of regulation under the new bill, most religious programing will go. What will be left will be only those programs and organizations who can afford to *buy* air time. It means more "PTL Club" and less "Marshall Efron" will be coming our way, instead of the little bit of both we now get. The new Brethren radio series will probably go, unless enough congregations can buy the time to put it on the air as a commercially sponsored venture.

The Van Deerlin-Frey Bill would endanger the "fairness doctrine" and FCC control.

There is a more basic justice issue involved here, also. Broadcasting is the most pervasive and influential institution in our popular culture (some would argue that it is more influential than schools, churches, and homes, in the way of serious culture, also.) As such, its force is powerful, particularly as it presents the needs and interests of society back to society. Many people and groups are left out of those representations simply because they aren't rich or powerful enough to buy the air time to speak and be heard. Black, brown, and red Americans find the majority of broadcasting to be either trivializing their needs and interests or ignoring them altogether. This season more than ever, women see themselves in television's world only as sex objects. These presentations have an effect, shown by research. And yet, what little opportunity for access to air time the poor and downtrodden have now would be done away with under the Van Deerlin-Frey bill.

The Van Deerlin-Frey bill (which has been given the number H.R. 13015) is not law yet. It is being heard and considered by the House of Representatives now, having gone through hearings in the Communications Subcommittee late last summer. There is still time for interested individuals to write to their representatives, and to acqaint themselves with the implications of this legislation.

In order to take a specific stand on the great need in this area, the General Board of the Church of the Brethren passed a resolution at its June meeting supporting some specific changes in the Communications Act, but opposing the direction of the Van Deerlin-Frey bill.

The Board resolution said, in part that ". . . a great need exists for people to participate in the broadcast communications process at a variety of levels. In the United States, a public trusteeship of the airwaves is the basis of our system of broadcasting. The broadcaster, as a public trustee, must depend on input in licensure. Members of the public must, in their turn, live up to their responsibility of providing reasoned, helpful input to the process."

The action of the General Board supported some specific adjustments in the Act which would require broadcasters to verify the quality of programing service they provide to their communities, make clear standards known as to what constitutes programing in the public interest, encourage face to face negotiations between stations and the communities they serve, and a number of other provisions to guarantee a greater measure of local input into programing decision-making. In addition, the Board resolution asks that portions of the satellite frequencies be set aside for low-cost use by non-profit organizations, and suggests that a "spectrum fee" be established to support the operations of public broadcasting.

As you can see, there are some differences between what the General Board proposed, and what the present legislation in Congress may eventually look like. Now is an excellent time for interested persons to begin to think about the implications of this important legislation.

Anyone who is interested in background materials or copies of the General Board resolution on the Communications Act may write to the Brethren Media Project, 1451 Dundee Avenue, Elgin, IL 60120. ☐

Stewart M. Hoover is consultant for media education/advocacy on the Communications Team.

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turning points

Pastoral Placements

Thomas E. Auker, from Mt. Zion Road, Atlantic Northeast, to Mt. Bethel, Shenandoah

Craig R. Brown, from Wakeman's Grove, Shenandoah, to East Nimishillen, Northern Ohio

Edward Carl to Scalp Level, Western Pennsylvania

Fred Cline, from secular, to interim Mill Creek, Southeastern

Tom Fralin, from Middle River, Shenandoah, to Brownsville, Mid-Atlantic

William Gahm, from Independence, Western Plains, to Walnut, Northern Indiana

Leroy Hulvey, from Hiner/Valley Bethel, Chimney Run, Shenandoah, to Newport, Shenandoah

Richard Milne, from other denomination, to Fredericksburg, Northern Plains

Larry Moreland, from Osage, Western Plains, to Poplar Grove/Pleasant Valley, Southern Ohio

Byrl Eugene Shaver, from Mathias, Shenandoah, to Moxham, Western Pennsylvania

Edward K. Ziegler, from retirement, to Flower Hill, Mid-Atlantic

Licensing Ordination

Gordon Lynn Brubaker, ordained July 9, 1978, Middle District Church of the Brethren, Southern Ohio

Susan L. Eikenberry, licensed July 9, 1978, Bethel Church of the Brethren, Carleton, Western Plains

Doris J. Fawl, licensed May 28, 1978, Washington Creek Church of the Brethren, Western Plains

Ronald E. Good, licensed May 21, 1978, Spring Grove Church of the Brethren, Atlantic Northeast

Ruth Jean Keeney, licensed June 4, 1978, Harrisburg Church of the Brethren, Atlantic Northeast

Dean M. Lengel, licensed June 4, 1978, Schuylkill Church of the Brethren, Atlantic Northeast

David F. Myer, licensed May 21, 1978, Spring Grove Church, Atlantic Northeast

Roy S. Wenger, Jr., licensed June 4, 1978, Myerstown Church of the Brethren, Atlantic Northeast

Wedding Anniversaries

Mr. and Mrs. Charles Corle, Martinsburg, Pa., 50

Mr. and Mrs. Joe Cripe, Goshen, Ind., 50

Mr. and Mrs. Stewart Eichelberger, York, Pa., 60

Mr. and Mrs. Orville Garber, Roanoke, Va., 50

Mr. and Mrs. Homer Garner, Huntingdon, Pa., 60

Mr. and Mrs. Silas Gary, Erie, Pa., 50

Mr. and Mrs. Clayton Gehman, Windber, Pa., 50

Mr. and Mrs. T. F. Henry, Martinsburg, Pa., 55

Mr. and Mrs. Harley Hoover, Albany, Ore., 61

Mr. and Mrs. Perry Huffaker, Greenville, Ohio, 55

Mr. and Mrs. Oliver L. Landis, Yuba City, Calif., 60

Mr. and Mrs. Wilbur H. Lauver, Ottawa, Kan., 50

Mr. and Mrs. Harvey Lehman, McPherson, Kan., 50

Mr. and Mrs. Earl Marchand, McPherson, Kan., 50

Mr. and Mrs. Walter C. Marsh, Boswell, Pa., 53

Mr. and Mrs. Colvin Miller, Roaring Spring, Pa., 61

Mr. and Mrs. J. Ralph Miller, Everett, Pa., 50

Mr. and Mrs. Warren Miller, Bremen, Ind., 57

Mr. and Mrs. Cecil L. Morningstar, Sturgis, Mich., 50

Mr. and Mrs. Ira Oren, Greenville, Ohio, 50

Mr. and Mrs. Jesse Ranck, Lewistown, Pa., 52

Mr. and Mrs. Delmer Ritchey, Loysburg, Pa., 50

Mr. and Mrs. Ray Rockenbaugh, Goshen, Ind., 50

Mr. and Mrs. Charles Shriver, Hanover, Pa., 52

Deaths

Baldwin, Maudie, 80, Tempe, Ariz., June 12, 1978

Blocher, Evelyn, 75, Akron, Ohio, Feb. 8, 1977

Boday, Hazel, 70, Fostoria, Ohio, July 6, 1978

Bowman, Mary White, 96, Sebring, Fla., June 19, 1978

Breon, Laddie Gene, 54, Portis, Kan., July 5, 1978

Burton, Ella, Dayton, Ohio, Apr. 21, 1978

Christian, Dessie, 92, West Milton, Ohio, Feb. 8, 1978

Erbaugh, Omy, 93, Grand Rapids, Mich., June 1, 1978

Fore, Mrs. Ocie, 98, Quinter, Kan., Apr. 20, 1978

Fox, Sallie, 84, Gettysburg, Pa., Aug. 21, 1976

Furlong, Emily, 95, West Milton, Ohio, Apr. 20, 1978

Gates, Ada, 82, Barberton, Ohio, May 21, 1977

George, Rose, 73, Stoystown, Pa., May 20, 1978

Gingrich, Maude, 66, Stewartstown, Pa., May 21, 1978

Guthrie, James S., 96, Dayton, Ohio, June 2, 1978

Hemmerich, Ralph, 55, West Milton, Ohio, Jan. 23, 1978

Hogan, Ruth, 52, La Verne, Calif., May 11, 1978

Inloes, May L., 90, Quinter, Kan., May 19, 1978

Johnson, Dottie Ann Eyer, 46, Schaumburg, Ill., June 16, 1978

Johnson, Mae B., 87, Roanoke, Va., May 27, 1978

Judy, Hannah, 94, North Manchester, Ind., June 8, 1978

Lee, Madeline, 63, Fostoria, Ohio, June 11, 1978

Miller, Lela Moyer, 86, Clearwater, Fla., July 30, 1978

Miller, Nellie, 84, Piqua, Ohio, May 31, 1978

Mishler, Hazel, 76, West Milton, Ohio, May 22, 1978

Mullett, Anna, 85, Akron, Ohio, Aug. 29, 1977

Mullett, Cleve, 91, Akron, Ohio, Feb. 26, 1977

Norris, Chloie E., 80, West Milton, Ohio, June 15, 1978

Osborn, Samson, 39, Duncansville, Pa., June 4, 1978

Palkowsky, Yarrow A., 87, Quinter, Kan., May 14, 1978

Parr, Ruth, Ashley, Ind., June 9, 1978

Pepple, Mary, 92, Woodbury, Pa., May 2, 1978

Petcher, Leona, 60, Citronelle, Ala., July 8, 1978

Pickets, Jesse, 83, Duncansville, Pa., June 13, 1978

Ploeger, Maggie, 97, Lanark, Ill., July 2, 1978

Porter, Marie, 63, Brooklyn, Iowa, May 17, 1978

Rantz, John, 62, Pierceton, Ind., May 13, 1978

Reed, Ada M., 90, Kittanning, Pa., April 10, 1977

Reed, Ausby, Floyd, Va., September, 1977

Reed, Flora B., 84, Bel Air, Md., Jan. 11, 1978

Replogle, Howard, 92, Woodbury, Pa., March 17, 1978

Ries, Fay, 38, Akron, Ohio, May 26, 1978

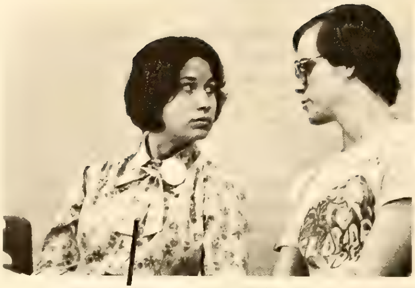
Roberts, Flaura, 62, Havasu City, Ariz., March 15, 1977

Robertson, Bertha C., .75, Richardson, Tex., June 20 1978

Rockenbough, Evelyn, 55, Goshen, Ind., June 2, 1978

The lighter side of Conference

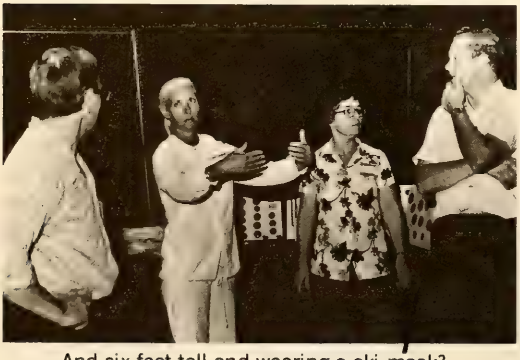
Each year as we sort through the Annual Conference photos, we feel frustration at not being able to use the many good photos that seem to carry messages which perhaps were not apparent to the subjects. This year we finally decided that such photographs could stand by themselves, without being tied to our Conference report. So here we share a selection of our best ones. Perhaps they carry a different message for each reader, but for us, this is what they seem to be saying. —THE EDITORS



Well, if you didn't, who did?

Wake me when the hearing's over.

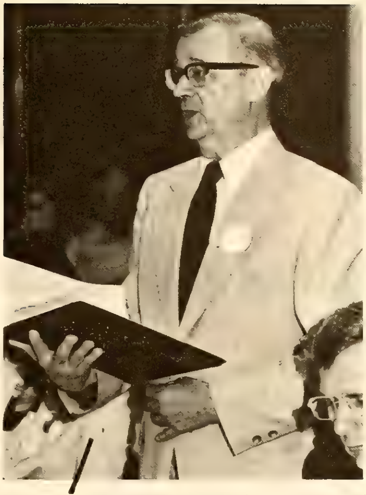
It's your laughter, my dear. Can't you soften it?



And six feet tall and wearing a ski mask?

I'll have you know we don't joke
about ERA in this town.

Brethren are the hand-shakingest people!


Oh, we ain't got a barrel of money . . . !

Okay, okay, you can go to the Women's Gathering, but you'll have to make up the time on Saturdays.

Upstairs and to the left . . . marked "Caballeros."

Now how did they know I was Elgin staff?

I knew I shoulda left while the party was still fun.

editorial

A sign of reconciliation

Test yourself. Can you name the five Brethren bodies that are producing the Brethren Encyclopedia? You can't? Then you see why we need the encyclopedia, don't you?

Maybe you didn't know about the encyclopedia either. MESSENGER, in news stories in January and May, has announced the project and told of General Board endorsement of it with a $5,000 grant. Glee Yoder, in her story, "Who Are the Brethren?" (page 14 of this issue), describes the divisions that produced the Brethren bodies sponsoring the encyclopedia.

In a nutshell, since 1973, historians and writers from five Brethren bodies that trace their beginnings to Schwarzenau in 1708 have been holding meetings which culminated last December in an agreement to produce a Brethren Encyclopedia. The comprehensive reference work will cover all aspects of Brethren life, belief, practice, and history.

If you failed the test I gave you at the beginning of this editorial, you may still be unimpressed. So let's try this on you: Since the divisions of the late 1800s and early 1900s, these Brethren bodies have gone separate ways, rarely meeting or cooperating in joint ventures. Exceptions have been few—for instance, cooperation on peace issues during World War II and Brethren and Church of the Brethren joint mission work in Nigeria.

Thus the assemblage that met at the Tunker House in Broadway, Va., in June 1973 was a unique group—representatives of all the Brethren bodies meeting together for the first time in almost a century. Now they are cooperating to produce a three-volume encyclopedia. Marvelous, isn't it? Not that the doctrinal differences that divide us have been resolved, but that a sign of reconciliation is apparent.

Much progress has been made in the first year of the venture. Encyclopedia editor Donald F. Durnbaugh will update MESSENGER readers on that in a November Column feature.

The encyclopedia project, while not initiated by the governing bodies of the five denominations, has since gained their approval. The Church of the Brethren General Board approved the aforementioned grant of $5,000 to the project and relates to it through the Historical Committee and the Committee on Interchurch Relations. The other Brethren groups have all endorsed the project with official pronouncements or informal agreements. Bethany Theological Seminary has cooperated in releasing faculty member Don Durnbaugh part-time to serve as editor, and provides office space for the encyclopedia staff.

Church of the Brethren elder statesman M. R. Zigler has been the driving force behind the encyclopedia. He it was who arranged the 1973 Tunker House assembly and who has since convened the meetings that were climaxed by the encyclopedia agreement. Known for decades as the Church of the Brethren's foremost peace advocate, the aging churchman (he will be 87 November 9) hopes to climax his career with this symbol of reconciliation among the Brethren bodies. May he succeed!

A goal of $150,000 in funding has been set, with Zigler authorized by the Brethren Encyclopedia, Inc., to solicit for those monies. Beating the bushes along the Brethren trail this fall, Zigler hopes to have met the total goal by December 15, when the encyclopedia board of directors next meets. Gifts are being sought from individuals, congregations, and districts, with donations of $500 or more assuring the donor of a free set of the final three-volume work.

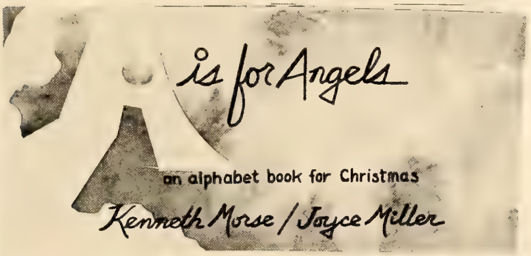
Symbolically designating Germantown, Pa., as its headquarters, the corporation asks that checks be made out and sent to: Brethren Encyclopedia, Inc., 6611 Germantown Ave., Philadelphia, PA 19119.

Still wondering who the five Brethren bodies are? They are the Brethren Church, Church of the Brethren, Dunker Brethren, Fellowship of Grace Brethren Churches, and the Old German Baptist Brethren. The spirit of reconciliation among these bodies, to which the encyclopedia attests, will surely bless those who answer M. R. Zigler's call.—K.T.

CHRISTMAS IS COMING... SOON

IN STRAW AND STORY

Christmas is coming—soon. But the churches and families that have their copies of *Joyce Miller's* new resource book won't be lacking in ideas and resources for Christmas programs and activities, beginning with Advent and continuing through the season. It is a spiral-bound festival book for home, school and church celebrations. While the materials are not denominational, most contributors come from the Church of the Brethren. The contents include family and church celebrations for Advent; more than a dozen Christmas songs; prayers, litanies, and invocations for the season; five plays; a section on international celebrations and traditions; and a variety of craft ideas (wreaths, creches, candles, puppets, cards, gifts, decorations, etc.) Order copies now in time to try out new rituals and recipes, new celebrations and decorations—in straw and story. **$7.95** plus 55¢ p&h.



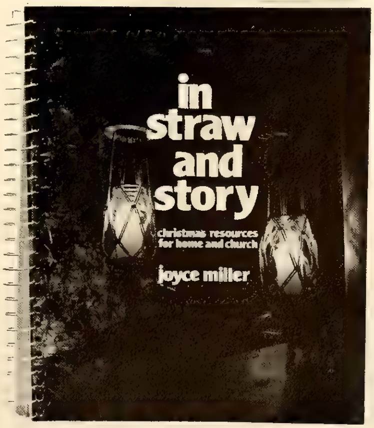
Order from THE BRETHREN PRESS
1451 Dundee Ave., Elgin, IL 60120

A IS FOR ANGELS

The subtitle of this illustrated book calls it "An Alphabet Book for Christmas." The essential meaning of Christ's nativity is interpreted by means of an alliterative text, following the letters of the alphabet, and illustrated graphically in colorful tie-dyed patterns and line drawings. An excellent gift book for all ages.

The Author: Kenneth Morse is a poet, hymn and song writer, who has edited numerous publications for the Church of the Brethren. He is the author of MOVE IN OUR MIDST: LOOKING AT WORSHIP IN THE LIFE OF THE CHURCH. He lives in Elgin, Illinois.

The Artist: Joyce Miller is a free-lance artist and designer who directs and participates in many workshops devoted to the use of the arts in worship. She is the author of IN STRAW AND STORY: CHRISTMAS RESOURCES FOR HOME AND CHURCH and SIMPLY SYMBOLS. She lives in Franklin Grove, Illinois. **$3.95** plus 45¢ p&h.



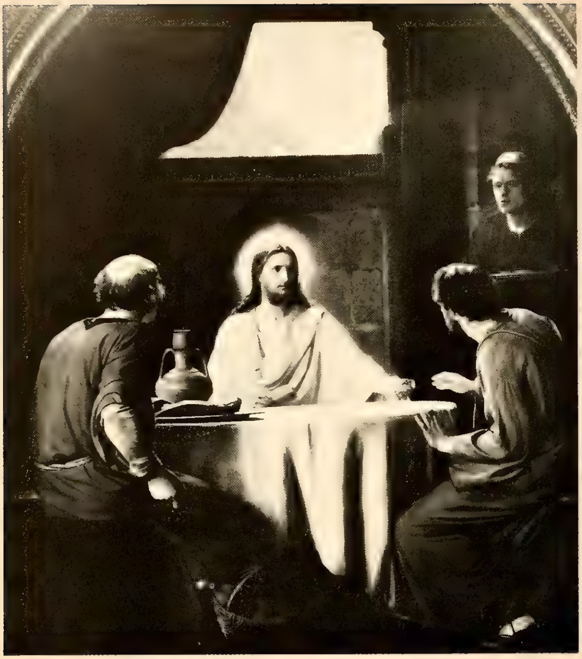


TABLE GUESTS

The scene was Emmaus. At a table in a village home the mysterious stranger from the roadside took bread and, when he had given thanks, broke it. In this act the risen Christ shared not only what he had; he revealed who he was.

The scene is today, Worldwide Communion month. In churches across the globe disciples enter into the spirit of the table. They come as guests to receive what is set before them.

Through the mystery of the Lord's table they come to know Christ's reassuring presence. They are reminded whose they are and what their kinship is to one another. They experience the meaning of shalom.

They discover their calling in and over against the world: to seek justice, to challenge idolatry, to speak truth to power, to risk vulnerability, to be a servant people. To live not by what is, but by what is promised. To seek those things that make for peace.

We come, all of us, as table guests. We leave as an empowered community, people renewed and refreshed, moving into fullness.

Send your gift for the Brotherhood Fund today. It will quickly become a ministry of God's peace, the peace that passes all understanding.

WORLD MISSION OFFERING
Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Illinois 60120

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messenger

CHURCH BRETHREN NOVEMBER 1978

NYC 78—
Out of the Mountain—Power to Fly

contents

12 **Caring: Hot or Cold?** James Simmons turns to Revelation 3:15-19 for a Bible study on caring. Hands are made, he says, for reaching out to God and neighbor, not for clutching onto possessions.

14 **Out of the Mountain, Power to Fly.** Picking up on the theme of power, Richard Keeler recreates the feeling of a force emanating from the mountains as he recalls the 1978 National Youth Conference. A sidebar story profiles Dave McFadden, NYC coordinator.

20 **Morning Star: A Light Still Shining.** Pompano Beach's church has had its trials in its 20-year existence. Harriet Z. Blake tells how that community of faith has persevered in adversity.

24 **Who Is My Neighbor in the Energy Crisis?** Chris Cowap and Katherine Seelman expand the concept of "neighbor" in a world endangered by our indifference to the environment we exploit.

26 **Adventure on the Boundary Waters.** Some Brethren youth took a canoe trip into the northern wilderness, to emerge, according to Daniel Gibble, with a new appreciation for God's creation.

In Touch profiles Lois Sanger McGuffin, Roanoke, Va., and George and Richard Keeler, Claremont, Calif. (2) . . . **Outlook** reports on NYC youth, SHARE, WCC aid to Zimbabwe, Cable gift, prisoners, Metropolitan Nikodim, Russian Mennonites, Disaster funds, Hoover testimony, Elgin staff, Pax World Fund, 1979 Conference, Eikenberrys, hunger appeal (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Special Report,** "Holy Spirit Conferences: Continuing Renewal," by Mary and Chalmer Faw (10) . . . **Column,** "Creating an Encyclopedia," by Donald F. Durnbaugh (23) . . . **Column,** "A Tradition of Excellence," by Alan Kieffaber (29) . . . **Book Review,** "Music to Make the Spirit Soar," by Fred W. Swartz (30) . . . **Opinions,** of David M. Beams, Mary Eikenberry, Dale Ott, Chauncey Shamberger, Les Altermatt (start on 32) . . . **Turning Points** (38) . . . **Resources,** "Pritchett Museum," by Pat Churchman (39) . . . **Editorial** (40)

COVER: A group of youngsters from the La Verne (Calif.) congregation toss their pillows into the air, signaling the end of the 1978 National Youth Conference at Estes Park, Colo. The conference theme, "Out of the Mountain, Power to Fly," seems symbolized in the youthful exuberance of these homeward bound Californians, for as the cover story on page 14 explains, "power to fly"—in its varied NYC definitions—had been achieved by those who spent the week at Estes Park.

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VOL. 127, NO. 11 NOVEMBER 1978

CREDITS: Cover, 14-17, 19 George Keeler. 1, 9 Nguyen Van Gia. 3 Kermon Thomasson. 4, 18 Richard Keeler. 6 John Taylor. 10-11 Don Simmons. 12 RNS. 20-21 Harriet Z. Blake. 24 David Hiebert. 26-28 Galen Heisey. 39 upper Pat Churchman; lower Roy Early.

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letters

PRACTICE WHAT BIBLE TEACHES

The Church of the Brethren has for many years preached and taught against prejudice and discrimination. However, it is becoming quite clear that the church is not practicing what it preaches.

At Annual Conference a plea was made by one brother that homosexuals be "treated as Christ would have us treat every human being: with love, respect, understanding, and openness." I submit that if we as a denomination do this, we will be neglecting and ignoring others who should be given similar "respect, understanding, and openness." There are rapists, murderers, those who give aid to guerillas, sellers of dope, pornographers, child molesters, thieves, those who preach for profit, and church leaders who seek to pervert the gospel and lead Christ's church to ruin, who should also be given "respect" and welcomed with open, uncritical arms.

If it is permitted to do so, the Bible speaks to the homosexual and to all sinners, "The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed" (Acts 17:30, 31 TEV). "Repent" means to feel remorse or sorrow for one's sins and turn from them to following God.

If homosexuals or any other sinners repent of their sins and turn to follow God, can anyone refuse water for baptism? But can anyone grant water for baptism before this is done? And can anyone remain uncritical if baptized Christians continue in their former sin? The Bible speaks to this condition also. We need to practice what our Bible teaches!

B. EUGENE SHAVER

Johnstown, Pa.

NO WAR TOYS FOR CHRISTMAS

May we carry the Thanksgiving spirit on through the year and be thankful there are no major wars raging this Christmas.

There has been concerted effort by many to build peace on the home front by getting only constructive toys and games for children. Impressions children get in the home last a lifetime.

Many creative educational games and toys are available and none of them encourage violence or race hatred.

We can build concern for others by the stories, pictures, games, programs (tv and radio) we encourage in the home.

Researchers report that children receiving war toys are often in the real thing, or training for the same, within six years, approximately.

This is the season now to work earnestly for the goals we have for our children. Information may be had for the asking from family centers of church and recreational organizations. Government and home economics bulletins are easily accessible. One good distant source of cooperative games is: Family Pastimes, R. 4, Perth, Ontario, Canada.

GEORGE D. WEYBRIGHT

Syracuse, Ind.

REMEMBER THE OLDSTERS

"Do not cast me off in the time of old age; forsake me not when my strength is spent" (Ps. 71:9).

When we grow so old we need something to lean on beside canes and crutches, David knew, for this was his prayer and must be ours continually.

When we grow old, we need some cheer. When our bodies weaken, our steps falter and our eyes grow dim, then we need your fellowship. You will never know until you have grown old, how many lonely hours we spend alone. And you my friends could have brightened and shortened the many long hours.

Of course we are living in a different age. I will never regret the time I spent making calls, and I made so very many, but everybody is so busy today.

Orpha Nusbaum

Middlebury, Ind.

(The writer is a 104-year-old poet, whose story was told in the June 1976 Messenger.*—Ed.)*

ANDREW YOUNG APPLAUDED

I applaud the editorial on Andrew Young (September). I was awaiting a comment of some sort from Messenger. The truth and reality that Ambassador Young has brought to our attention isn't a small matter and it isn't a way for him to get headlines. Our society, in the US today has something that is called a two-party system of justice and this is just one thing that Ambassador Young wishes to clarify. Messenger must continue to advocate the honesty and concern that people such as Andrew Young have brought to government.

Daniel Gibble

Murray State University
Murray, Ky.

WHAT MAKES ANDY TICK SO LOUDLY?

Your September editorial concerning Ambassador Young is incomplete and as such is unacceptable. One can assume that some, if not most, of us Messenger readers are included in your colorful, descriptive phrase " . . . the incredible naivity or gullibility of many Americans . . . . "

Your portrayal of Andy Young as being completely above political considerations is almost amusing. On this point, your political naivity slip is showing. One position taken by some more politically astute in these less spiritual matters is as follows:

What makes Andrew Young tick so loudly? Georgia politics and ambitions for his future political career. The Senate seat of Herman Talmadge is open in four years. Young is being challenged by other blacks, Maynard Jackson, Atlanta's mayor, and Walter Ledeaux, Georgia's 5th district candidate for Congress.

Could it be that Young's old political base in Atlanta may be eroding, hence his need for national spotlight? Let's face it, on or off the Carter team, Andy Young will keep being heard from.

The mere fact that Ambassador Young can openly criticize our nation and keep his head intact, much less keep his job, has a great deal to say about our political system when compared to the options of other systems presently available.

Glen Phillips

Sydney, Ohio

STILL NEEDING GOD'S WILL

When we lived in Wheaton, Ill., a young minister contacted some Hollywood people who helped him popularize the revival. They did a lot of good . . . for God . . . and for themselves.

Since then, they have preached truth and error: but seldom have they failed in their showmanship, their advertising, their business acumen. All of us are challenged to imitate them.

Now it is easy to assume that whatever the public buys must be good. Also, once groups become big and successful, they gain the courage to tolerate more truth (unless they decide to stamp out all opposition). Anyway, God may work here too.

However, even after you know what it pays to preach – and what the public will pay to hear—you still do not know the ultimate will of God. You still need your Bible, your conscience and the Holy Ghost. A hundred million Americans *can* be wrong.

Roy White

Citronelle, Ala.

SEEK THE KINGDOM, AND HOPE

Upon reading the "opinion" shared by John Groth (August Messenger), my spirit was in a state of turbulence. I, too, have experienced this same uneasiness about many of the emphases among the Brethren.

Unable to deal with my troubled spirit, I took all of these issues to my closet, and there with my Lord, I mulled them over and over. I know not what occurred in that time of converse with God (for indeed, who can put into words the mystery of Christ's molding our spirits to his?), but I do know that I left God's presence with a new, revitalized attitude.

Firstly, Jesus, himself, taught us (as John Groth said) to seek first the kingdom of God (Matt. 6:33). Without this initial vertical relationship we are as "sounding brass, or a tinkling cymbal" (1 Cor. 13:1)—without love. And what is love? God is love (1 John 4:80). Therefore, without God (the vertical) we are useless—both to God *and* our fellow human beings. So indeed, Brethren, let us seek God first!

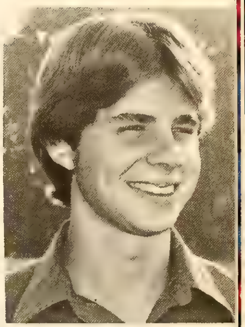
Secondly, let us not lose hope! Let us look to Christ and our God who *are* our hope! "Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:7). How very important it is for us not only to write to our General Board members and Elgin staff, but also to be constantly upholding them in prayer.

Linda Reinhold

McFarland, Calif.

page one

At one point we considered touting our November Messenger as a "Special Issue on Youth": A group of energetic, turned-on youngsters disport themselves on the front cover. Our main story is an account of the National Youth Conference, with a sidebar on NYC coordinator Dave McFadden, a youth himself. The writer for that story is La Verne youth Richard Keeler and the photographer is his brother George. Both are featured in In Touch this month. Another youth, Dan Gibble, tells in another November story, of a youth group on a canoe trip in the wilds of Minnesota.


Steve Simmons

Still another young man needs mentioning this month. Out of the September BVS orientation unit comes Steve Simmons of Ventura, Calif., who has joined our Communications Team for the coming year. Steve, a University of La Verne graduate in journalism, worked this past summer with *The Los Angeles Times.* On the C-Team he will devote most of his energies to assisting Messenger, utilizing his talents in writing, design and layout, and photography.

Although Steve's unseen hand will have helped shape the November and December Messengers, his by-line will not appear until January, when he shares with our readers his impressions from BVS orientation. We welcome this latest volunteer in service with the C-Team in an on-going line of talented BVSers.

Two errors—for which we apologize—are noted in last month's story on Abraham Harley Cassel: Cassel turned over his farm to his son in 1869, not 1969 (page 19) and it is Pricetown, not "Princetown," that is the oldest unaltered Dunker meetinghouse (page 20).

While we are apologizing, we also regret that problems here have caused the last three Messengers to be mailed late.

Coming next month: Dale Brown looks at the historic peace churches; Harriet Blake reports on the big Green Lake, Wis., New Call to Peacemaking conference, and Ruby Rhoades calls attention to human rights issues around the globe. Interspersed through the issue: seasonal poetry and inspirational material.—The Editors

in touch

Lois Sanger McGuffin: A new birth

"'Born again' is a term bandied about in the press too much these days. I think I was born into the church of Christ at my parents' knee, nurtured in the Christian life in my home, my church and at Camp Bethel, especially Camp Bethel with Dan West, Al Brightbill, and others when I was at the impressionable age of 17. Additionally, my faith has formed through many inspiring worship services, conferences and in private devotions.

"But now, the blossom of youth long gone, my hair white, retired from teaching, and after several years of restlessness and indecision, I feel a new birth, or more appropriately, a new growth and a new outpouring of the fruit of the Holy Spirit—especially love, joy, and faith."

This is the way Lois Sanger McGuffin of Roanoke, Va., talks about the excitement which has come to her since her commissioning as Virlina District's first lay speaker. Lois was a member of the delegate body at the 1977 Richmond Annual Conference which overwhelmingly approved the creation of an office for lay persons who will train for and share in preaching and speaking assignments.

"As long ago as those early days around the campfire at Camp Bethel I can remember wanting to be a minister," she recalls. But at Bridgewater College, 1931-35, she trained to be a teacher: "Not because I wanted to teach," she explains, "but in those depression days what could a woman do with an education? I think if I had been a man I would have chosen medicine or the ministry or biology . . . . I think it would have been the ministry . . . . But at that time, the 30s, even men had difficulty finding parishes. And besides, I also wanted to get married and have children—and what man would choose to marry a minister or a doctor?"

But all of this is history now, including fulfillment in rearing with her husband, Odell, two sons—Robert, who is a doctor, and Richard, a dentist; 24 rewarding years as an elementary teacher, "always in schools with a lot of underprivileged children"; and 25 years of consistent service to her local church, Blue Ridge Church of the Brethren.

Admittedly one who is not content to be a homemaker alone, Lois believes this is a new day for women's opportunities within the church. Her first sermon was delivered in her home congregation, and within days she had invitations to speak at several other churches.

Although Lois is preoccupied with the study and preparation the lay speaker role requires, she still finds time to work at her two hobbies—writing poetry and raising silk worms (the latter a gift many years ago from her Aunt Elizabeth Wampler, a Brethren missionary to China). —F.W.S.

George & Richard Keele

They came to Elgin as participants in the Summer Service program operated by the University of La Verne. But George and Richard Keeler have proven themselves men for *all* seasons as they have accepted challenges far beyond their 10-week summer commitments.

It began in 1977, when the Church of the Brethren Communications Team in Elgin decided to take advantage of La Verne's Summer Service program. That program assigns students to summer jobs with churches, camps, and other related agencies, the students receiving room and board, $20 a week, and one-fourth their fall tuition. Recommended to the Communications Team was George Keeler, a 1977 graduate in journalism and editor of *La Verne* magazine, a publication sponsored jointly by La Verne town and the university.

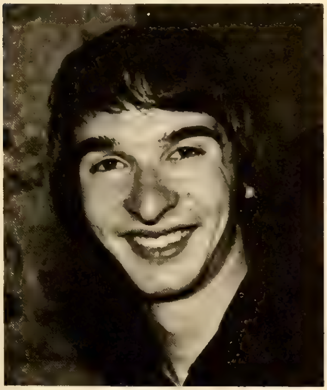
George arrived on the job just in time to go to Richmond, Va., for Annual Conference. Although he had grown up in the Church of the Brethren, George had not been a habitué of Conference or other Brethren gatherings. The week in Richmond tested the mettle of the rookie C-Teamer, as he covered Conference and General Board events, interviewed Brethren personalities, and made a side trip to Maryland for a future MESSENGER story. By week's end, George was thoroughly initiated and on a first-name basis with many denominational leaders.

A second test for George came in July, when the 1977 Johnstown flood hit. The Communications Team sent him as a photographer and writer to cover the tragedy. George stayed a week, filing reports and taking photos that led to a prize-winning news story in the October 1977 MESSENGER (Last spring George won a coveted award for best news

rothers who believe in service for all seasons

story from the Religious Public Relations Council for his story, "Johnstown III: The Flood That Wasn't Supposed to Happen"). George's photos of the flood illustrate an account of it in book form by Wendell Bohrer.

When MESSENGER was shorthanded last January by the special assignment of editor Howard Royer, George volunteered to return for a month, without pay, to help out. That stint in Elgin proved literally that he was no summer soldier. Sent to Franklin Grove, Ill., to interview artist Joyce Miller, the southern California youth was caught in a blizzard in what was to be the Chicago area's worst winter ever. Out of that experience came a MESSENGER story titled, appropriately, "Snowed In With Joyce Miller!"



George Keeler

That was George's second cover story for the magazine—the previous November had featured solar heat specialist Roy Johnson and "The House That Runs on the Sun."

Back in La Verne, George pursued studies in journalism with a graduate assistantship and served as advisor to *La Verne* magazine. As another summer rolled around and the C-Team decided to use another Summer Service worker, it took no persuasion for La Verne to arrange to send George's brother, Richard.

Four years younger than George, Richard is also pursuing journalism in his La Verne studies and possibly as a career. Like George, Richard cut his teeth for the C-Team on Annual Conference. Perhaps his most unique experience while in Indianapolis was a visit in prison with Shirley Rock, a Church of the Brethren member serving a life sentence for murdering her husband.

Later in the summer, Richard made his first visit to Washington, D.C., where he became acquainted with the work of the Church of the Brethren Washington Office and researched a story on human justice issues around the world.

The big event this past summer for both Richard and George was covering the National Youth Conference at Estes Park, Colo.

Future issues of MESSENGER will carry the Keeler by-line as George and Richard continue to serve—far beyond their initial commitments.

The memory of these jeans-clad, long-haired ambassadors of youthful good will and zest will last a long time in Elgin. College days were brought to mind for many long-time staff veterans by the Keeler boys' jokes and pranks (At this writing, General Secretary Bob Neff reportedly still has not discovered that some of the many theological tomes in his office are now shelved upside down!).

The Keeler brothers are a unique pair—unique in their commitment to the church, unique in their sharing of the same educational and vocational goals, and unique in their heritage. The sons of Robert and Lucille Sarafian Keeler of Claremont, Calif., they are the grandsons of Kevork A. Sarafian, an Armenian immigrant to the US who taught languages at La Verne, where his son, Armen Sarafian, is now president. Richard is working on an article for MESSENGER describing the relations between the Brethren and the Armenians—it was in response to the sufferings of the Armenians in Turkey in World War II that Brethren first became involved in overseas relief work, leading to the Brethren Service Program.

The experiences that George and Richard Keeler have gained through their service to the church are doubtless but an overture to their future involvement. Clearly they shatter any image we have of our Brethren youth being indifferent to their church. And clearly, too, they point to the responsibility the church has to offer creative opportunities for talented young persons to become involved early on if they are to make life-time commitments in service to Christ.—K.T.

Richard Keeler

NYC-bound youth visit Elgin general offices

More than 400 youth and their advisers, on their way to or from National Youth Conference in August, took advantage of the opportunity to tour the general offices and the printing operation in Elgin.

Beginning with 29 youth from Mid-Atlantic District on Aug. 10, nine groups of young people, ending with 47 persons from Atlantic Northeast District on Aug. 29, visited the building at 1451 Dundee Avenue. Employees, when schedules permitted, welcomed the groups who joined them for coffee break or lunch.

An hour-long tour was planned for the sightseers by the general secretary's office. Included in the full agenda was an introduction sketching the relationships existing among the Annual Conference, General Board, and staff, tours of each commission staff's work areas, a quick overview of the comprehensive operations of The Brethren Press, and chances to talk with staff members. The tours always ended in the ever-popular gift shop.

Of particular interest to many of the visitors were the exhibits in the historical library and the chance to play, or at least listen to, the Henry Kurtz pipe organ which is on display in the reception area.

Visiting the offices were about 120 youth from Mid-Atlantic District, 170 from Atlantic Northeast, 155 from Virlina and Shenandoah, and 15 from West Virginia.

During their stop in the communications unit, youth headed for NYC listen as Kermon Thomasson, Messenger *acting editor, explains the steps in the magazine's production.*

Programs seeking justice receive SHARE funding

Two grants totaling $17,500 have been made by SHARE to the Indian Law Resource Center in Washington, D.C., and the Immigration Coalition of Los Angeles.

The Indian Law Resource Center received $10,000 toward its operating expenses. Staffed by young American Indian lawyers, the center is working through the judicial system to insure justice for Indians disputing land claims.

One of the continuing injustices against American Indians has been the taking of tribal lands by state and federal governments and by private interests. In cases where land has proven to be Indian territory, judgment usually has not resulted in the removal of non-Indian interests from the land but in the offer of token monetary compensation through the US Indian Claims Office. Not only is this unjust compensation, but it also displays insensitivity to the Indian perspective that land is sacred and cannot be bought and sold.

The Indian Law Resource Center seeks to redress these injustices through the judicial channels provided by the law. SHARE director Wilfred E. Nolen comments, "In the aftermath of the armed conflicts of Wounded Knee and Ganienkeh (N.Y.), this nonviolent approach is gaining credibility from both Indians and non-Indians. The Center's work is on target with the justice and human development goals of World Ministries Commission and SHARE."

Current clients of the Center with disputed land claims are the Hopi, Dakota, Sioux, Seminoles, and the Six Nation Confederacy. The Center's most important victory has been the Mohawk claim in upstate New York in which a new land trust was approved by the courts as suitable recompense for the traditional tribal lands taken by the state.

The Immigration Coalition of Los Angeles received $7,500 in first year funds from SHARE, which has joined with the Missions and Service Commission of the Pacific Southwest Conference in support of this program.

The organization is a coalition of 30 community groups from four predominately Mexican areas in Los Angeles who have joined together in behalf of justice for the growing numbers of undocumented workers. The coalition was convened by leaders of La Organizacion del Pueblo.

Undocumented workers are persons who have come to the US outside the immigration and naturalization processes. Not documented as citizens, residents, or visitors, they exist here without legal status. Most come from Latin America, Asia, and Europe in search of jobs, to escape repressive regimes, or to reunite with family members already living here. Nolen notes, "While they do not have legal rights as US citizens, they do deserve human rights as global citizens."

The coalition will attempt to address injustices suffered by these people, such as the breakup of families through indiscriminate deportations and denials of basic human services of health, welfare, and education. Undocumented workers have become a popular scapegoat for the problems of business downturns and unemployment, but much evidence indicates these persons take menial, low-paying, and unattractive jobs which few US citizens want. Although all workers, including undocumented persons, pay state and federal taxes, the undocumented workers receive few benefits.

By acting as a clearing house where concerns can be raised and strategies of support devised, the founders of the coalition, and Church of the Brethren supporters, believe the coalition will be a place where advocacy for social and legislative reform can be grounded in the power of the affected people.

Aid to Rhodesian rebels causes turmoil in WCC

A grant to the Patriotic Front of Zimbabwe (Rhodesia) which was made in August by the World Council of Churches' Special Fund to combat Racism has created a flood of inquiries and criticisms.

The grant of $85,000 was given for food, health, social, educational and agricultural programs for Zimbabweans in neighboring countries by the two wings of the Patriotic Front—the Zimbabwe African National Union (ZANU) headed by Robert Mugabe, and the Zimbabwe African People's Union headed by Joshua Nkomo. Neither wing is part of the internal settlement negotiated by the white prime minister, Ian Smith, and three moderate black leaders.

The officers of the WCC who approved the grant recognize that the grant, being made at this time and to a group outside of the internal settlement, appears to be critical of the settlement. The officers have expressed their belief that the internal settlement in Zimbabwe "leaves the illegal white minority regime still in effective control and gives it a veto over real change for the next decade."

WCC, whose proposals for resolving the conflict are much like those of the US and Great Britain, also points out that the settlement "does not provide for 'one man, one vote,' because its retention of preferential voting rights for the whites . . . means that the vote of a white person will carry more than nine times as much weight as a black person's."

Other criticisms leveled at the WCC grant include the question of whether this money, granted specifically for nonmilitary purposes, will be used as intended by the groups or whether it will instead further terrorist activities.

WCC officials answer this charge by noting they have the same guarantee they always have that money given will be spent as specified—namely, the good faith and responsibility of the recipients.

Suffering on the part of both sides in the Zimbabwean conflict is undeniable. Sources contend, however, that it is not clear who is responsible for the killing of missionaries and children. Reports are confirmed of at least one unit of Smith's Rhodesian army disguising themselves as freedom fighters and committing atrocities later blamed on the liberation movements.

A third question raised by persons has been the source of money for the grant. The Special Fund to Combat Racism operates without WCC funding and relies entirely on specially designated gifts from groups and individuals. The Church of the Brethren, as a denomination, has not contributed to this fund and thus Brethren dollars were not among those sent to the Zimbabwean groups.

Couple's generous gifts help Brethren agencies

Six agencies related to the Church of the Brethren will be receiving gifts ranging from $5,000 to $173,000. The amounts, totaling more than $400,000, are not part of an estate. They are the generous gifts of an Indiana couple who desired to do something helpful for the institutions of their church during their lifetime.

Several years ago, William and Miriam Weybright Cable of Syracuse, Ind., decided to make major gifts to several Church of the Brethren agencies. This decision arose out of their lifelong dedication to the church and a commitment they had made to each other to share out of their accumulated resources with the church.

As the Cables approached retirement, they planned the disposition of some of their assets and explored various ways of making their gifts. In late 1977, they decided to make substantial outright gifts to six church agencies.

To implement that decision, the Cables deeded several farms to Bethany Seminary as a "trustee" for their gifts. The seminary was instructed to sell the farms and out of the proceeds, make certain gifts.

The farms were sold in late August 1978 and an estimated $415,000 will be available for distribution to the following agencies:

The General Board of the Church of the Brethren—$55,000 as an endowment fund with income to supplement the Board's budget line item for a new health and welfare consultant.

The University of La Verne—$5,000 to add to endowment funds in honor of President Emeritus, Dr. Harold D. Fasnacht.

Manchester College—$25,000 for a specific project on the campus.

Timbercrest Home, North Manchester, Ind.—up to $50,000, matching on a one-to-one basis gifts raised by the home in its present capital fund drive by Dec. 31, 1978.

Bethany Theological Seminary—approximately $105,000 to help establish an endowed Wieand Chair of New Testament Studies in honor of A. C. and David J. Wieand. The Cables hope that others might want to contribute to the $300,000 needed to fully endow a chair.

Bethany Hospital—an estimated $173,400 as a challenge gift in the hospital's capital fund drive, payable to the hospital after construction begins on its new facility if it begins before July 1, 1983.

The Cables' gifts reflect their lifelong interests in education and health and welfare concerns. Institutional representatives who have worked with the Cables throughout their deicison-making process note that the church is indebted to the Cables, and others like them across the years, who have seen their resources as a gift from God and who have desired to use those resources in the work of the church.

Brethren urged to write death row prisoners

"I wish we could challenge church people to take it upon themselves to get the names of some death row inmates and write to them. It's important to come in contact with them and know them as people, not just as criminals awaiting execution. They ought to take it on themselves to find out about these people that society has condemned to die."

This statement by the mother of Mike Berryhill, who is on death row in Georgia, appears on the simple leaflet of a new undertaking known as the Death Row Support Project.

A group of concerned Brethren has begun a project of one-to-one correspondence with persons on death row. They say that for the person in prison, this correspondence can be a ray of light in the darkness of death row isolation while for the one on the outside, learning to know just one prisoner as a person can dispel some of the misconceptions and fears about prisons and those who are locked away there. Planners suggest this correspondence might be a way to follow Jesus' call to visit those in prison.

Persons interested in joining the project should send their names and addresses to Death Row Support Project, New Covenant Fellowship, Rt. 3, Box 213A, Athens, OH 45701. Joiners will receive the name of someone on death row in their own or a nearby state. Suggestions for beginning such a correspondence will be included.

Another item of interest to those concerned about capital punishment is a new packet of educational materials on the subject including church statements, suggestions for involvement, and Hugo A. Bedau's "The Case Against the Death Penalty." The packet is available for $1 from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Metropolitan Nikodim's death saddens Brethren

"Many Brethren felt a special sense of loss and sadness at the news of Metropolitan Nikodim's death in Rome," said General Secretary Robert W. Neff after the Metropolitan died of a heart attack at the Vatican on Sept. 5. "A special and warm relationship with the Metropolitan and other Russian Orthodox Church leaders can be traced to the early 1960s."

Because of the Brethren interest in ending the cold war and in entering into peaceful relationships with all persons, Norman Baugher, then general secretary of the denomination, began overtures with the Russian church. On their way to the New Delhi meeting of the World Council of Churches in 1961, he and Mrs. Baugher stopped in Moscow for conversations with the Metropolitan.

As an outgrowth of the Baughers' visit, the Brethren Service Commission approved in March 1962 an effort to establish an exchange with the Russian Orthodox Church.

This effort bore fruit in four exchanges of delegations and two peace seminars during the period of the 1960s and the early 1970s. Metropolitan Nikodim, at that time chairman of the Russian Orthodox Church's external affairs department, was instrumental in setting up these exchanges. He and W. Harold Row of the Brethren Service Commission became special friends as they worked at the interchange between East and West. Joining Row in the first exchanges were A. G. Breidenstine, Dale Brown, Jacob Dick, Raymond Peters, Nevin Zuck, DeWitt Miller, and Donald Miller.

At the New Delhi meeting of WCC the Russian church leader had been responsible for negotiating the membership of his church into that body shortly after becoming a bishop. He expressed great interest in working with other Christians around the world.

In one of his most recent visits to the US before his death, he met with the Christian Peace Conference at the New Windsor Center in April 1976.

Referring to the "warm relationship" between Row and the Metropolitan, Neff commented, "Both have now been called to be with their Maker but we celebrate their lives and rejoice in their commitment to peace, the unity of Christ's church, and the bonds between our two churches that have evolved through the years."

Metropolitan Nikodim (left) of the Russian Orthodox Church and W. Harold Row of the Brethren Service Commission share a moment of conversation in this photograph taken at the World Conference on Church and Society which both attended in Geneva in 1966.

World Conference hosts first Russian group

For the first time in the 53-year history of Mennonite World Conference, a delegation from the Soviet Union participated in this year's conference in Wichita, Kan., in July. The six Mennonites and Baptists in the group credited the human rights guarantees of the Helsinki accords for their being able to attend.

The Russians were among 16,000 persons who came to Wichita, including about 1,000 Mennonites from 40 countries outside the United States and Canada. The proceedings of the conference were conducted in five official languages: Dutch, French, English, German, and Spanish with translations also available in Japanese and Taiwanese.

Another first at this year's conference was the presidency of Million Belete, an Ethiopian now living in Kenya and the first African to hold this office of the World Conference.

Belete was instrumental in arranging the participation of the Russians, traveling to the Soviet Union last December to personally extend the invitation to attend the World Conference to the congregations and church leaders. About 55,000 Mennonites live in the Soviet Union and invitations to attend the international meetings have been extended repeatedly since the first conference was held in Basel, Switzerland, in 1925.

Asked why this delegation, after so many years, was granted permission to attend, Michael J. Zhidkov, pastor of the Moscow Baptist Church, indicated that a growing spirit of detente in recent years had contributed to a new openness in East-West relations. He specifically cited the Helsinki Treaty, signed by 35 nations in August 1975, which calls for, among other things, "increased human contacts" between the East and the West.

Jamaica, Sudan receive aid from disaster fund

In the wake of extensive rioting in Kingston, Jamaica, and flooding in the Sudan during July, two grants were approved in late August from the Church of the Brethren Emergency Disaster Fund.

The $2,000 grant to be sent through Church World Service to the Carribbean Council of Churches will be used strictly for providing food for Jamaicans who have been adversely affected by the civil unrest and economic disruption in the country. Extensive rioting has left approximately 10,000 persons in need of food in an area, not eligible for other aid, already suffering because of high unemployment and illiteracy.

Heavy rains in the Sudan during July seriously affected a half-million persons and 220 villages. The $5,000 appropriation from the fund will be used for food, blankets, and medicines and will be channeled through Church World Service working with the Sudan Council of Churches.

Hoover gives testimony at subcommittee hearing

Carrying a resolution from the General Board passed at its June meeting, Stewart Hoover, Board media consultant, appeared before field hearings of the House of Representatives communication subcommittee on August 22, in Chicago.

The hearings, held to consider House bill 13015, The Communications Act of 1978, heard from more than 30 public-interest groups and church organizations, most of whom oppose the direction of the new bill. Hoover's statement said, in part, "This bill, as an attempt to deregulate broadcasting, might appear to some to coincide with current public mood in the country—increasing calls for government to '. . . get off our backs . . . .' More and more people are seeing, however, that rather than removing government involvement from people's lives, H.R. 13015 proposes to sell off forever one of the most precious resources we have, the airwaves."

Hoover's four main points of opposition to the bill were its doing away with the "public interest standard" for judging station performance; its reliance on the social responsibility of the industry without specific regulation; its suggestion that broadcast licenses are no longer "scarce" and therefore need to be regulated because not everyone can have one; and the bill's reliance on "marketplace forces" to account for service of the public, when the public isn't really the customer of broadcasting.

"Reliance on the marketplace might be all right if the public *were* the customers of broadcasting, but we're not. The public is the *product* broadcasting produces. Advertisers are the customers, and they already benefit from extremely efficient service from broadcasting," Hoover testified.

The Board resolution on Communications Act revisions takes into account a variety of problems with the present broadcasting system and makes specific recommendations to bring more local consensus decision-making into broadcast regulation.

"Nothing could be further from the Board resolution than H.R. 13015," says Hoover.

Brethren who are interested in more information about the Board resolution or H.R. 13015 may contact Hoover at the Elgin offices.

underlines

WORK PAYS OFF ... When US Congressman Berkeley Bedell of Iowa decided to become a co-sponsor of the World Peace Tax Fund Bill, the first person he notified was *Sharon Christenson,* a member of the Kingsley, Iowa, church, and an ardent promoter of WPTF. She and her husband *Paul* have worked to generate interest in the legislation and, at the Sixth District Democratic Party convention, she was behind the adoption of a platform resolution favoring WPTF.

NEW JOBS BEGIN ... *Roma Jo Thompson* assumed the post of interim director of Mid-Atlantic CROP Sept. 1, replacing *Stan Noffsinger* who resigned from that position. . . . *Jon Kennel,* an associate member and licensed minister of the York Center Church, Lombard, Ill., has been appointed director of communications for the Mennonite Board of Congregational Ministries, Elkhart, Ind. He is also continuing part-time study at Mennonite Biblical Seminaries in Elkhart. . . . *Robert P. Blake,* former pastor of the Pleasant Hill, Ohio, church began a year of work and study as a hospital chaplain in the clinical pastoral education program at Chicago's Rush Presbyterian St. Luke's Medical Center Sept. 5. He and his wife, *Harriet Z. Blake,* are living in Elgin. . . . As part of the changes in administration at Timbercrest Home, North Manchester, Ind., *Wanda Miller* will become assistant administrator Jan. 1. . . . *Bitrus P. Sawa,* former student and teacher at Church of the Brethren schools in Nigeria, has been named deputy administrator for Gongola State, the number two position in the state. A member of Ekklesiyar Yan'uwa a Nijeriya, he is also commissioner of trade, industry and cooperatives.

PEOPLE YOU KNOW ... The July/August issue of *Christian Herald* included "The Art of Waiting," an article by *Kenneth L. Gibble,* pastor of the Ridgeway Community church, Harrisburg, Pa. . . . *Carl H. Zigler,* chaplain of The Brethren Home, New Oxford, Pa., has been appointed to the editorial committee of the National College of Chaplains. The committee will produce three manuals to help ministers relate better to aging persons. . . . *Dan* and *Martha Rusmisel,* members of the Pleasant View church, Lima, Ohio, have begun a three-year term of service with Mennonite Central Committee in Labomba, Swaziland, where he will teach agriculture.

YEARS MOUNT UP ... The Flower Hill church, Gaithersburg, Md., was the scene of a celebration marking *Wendell P. Flory's* 40 years of ministry Aug. 13. . . . The Mount Vernon church, Waynesboro, Va., honored resident minister *Guy K. Stump* for more than 50 years of service to the church on Sept. 24. . . . *Desmond W. Bittinger* celebrated 55 years in the ministry Sept. 10 at the First church, San Diego. . . . A celebration at the Brethren Service Center July 30 marked the 65th anniversary of *Frank Williar's* call to ministry.

REMEMBERED ... *Lawrence A. Clark,* 69, missionary to India and Nigeria 1948-1963, died Aug. 11 in Modesto, Calif. . . . *Jose Francisco,* 73, early member and active leader of the Castañer, Puerto Rico, church, died July 8.

update

SPECIAL GIFT ... A gift of $550,000 has been received by *Elizabethtown College* from Drs. John Frederick and Shirley Watkins Steinman of Lancaster, Pa., to establish the Steinman Center for Art and Communication on the campus. The gift is the largest single donation ever received by the college and will be used to underwrite the renovation of a building for use by the college's departments of art and communication arts. Mrs. Steinman is an author, civic leader, businesswoman, and holds an honorary degree from the college. Her husband, publisher of the Lancaster Newspapers, is also an honorary degree holder from Elizabethtown and has been active in business, philanthropy, and civic affairs.

SPECIAL BUILDING ... Ground was broken Aug. 29 at *Casa de Modesto* for a new addition to the facility. The wing will add 59 nursing beds and is being named the Del Myers Care Center in memory of Delmar E. Myers, the home's administrator who died in February. The additional nursing beds were a dream of Myers' and he had worked diligently to bring the dream closer to reality.

SPECIAL SERVICES ... Members and friends of the *Pleasant Valley*, Ind., congregation gathered July 16 for a worship service in celebration of the resolution of the division that took place in the congregation nearly two years ago. . . . As part of a service honoring senior adults of the *Happy Corner*, Ohio, congregation, the Greenville Brethren Home Choir, made up entirely of residents of the retirement home, presented several musical numbers.

SPECIAL CONFERENCE ... Members of the *Pyrmont* church in South/Central Indiana must have felt that way about Annual Conference in Indianapolis. More than half the congregations members--a total of 72--attended.

SPECIAL SHIRTS ... Youth of the *Modesto* congregation were easily identifiable at National Youth Conference. In a sea of NYC T-shirts, the Modesto group had their own T-shirts with the church name silk-screened in a design on the back.

SPECIAL DAYS ... A special service Sept. 10 marked the 60th anniversary of the dedication of the present church building of the *Union City*, Ohio, church. . . . The annual harvest and homecoming celebration of the *Beaverton*, Mich., church was unusual this year as the church celebrated its 75th anniversary Oct. 8. . . . Dramas, special speakers, and an old Brethren love feast were all part of the 100th anniversary celebration of the *Bridgewater*, Va., church. The activities ended with a special sermon and all-church dinner Oct. 15. . . . Special morning and afternoon worship services celebrated the 150th anniversary of the *Lower Deer Creek* church in South/Central Indiana Sept. 17. . . . The *Dunnings Creek* church in Middle Pennsylvania celebrated homecoming and a noteburning with two services Sept. 10. . . A full day of activities Sept. 17 included a mortgage burning for the *Locust Grove* church, Mid-Atlantic District.

outlook

Elgin staff loses three; others take new duties

Personnel announcements are common at the Elgin offices this autumn with several staff members leaving and several accepting new responsibilities.

R. Dean Wenrich, who became production manager of The Brethren Press in January 1978, announced his resignation at the end of August with his actual departure date undetermined. A serious health problem in his family necessitates the Wenrichs' move to a dryer climate. During his tenure, Wenrich has made significant contributions in the establishment of a new management base, and in beginning other operational procedures which benefit the total operations of the general offices.

Also resigning to make a family move was Joan Harrison who has served on the general staff as administrative assistant to the treasurer since October 1976. Her main responsibilities involved handling group insurance claims and carrying out duties related specifically to the functioning of the treasurer's office. She and her family moved to the Atlanta, Ga., area in September.

Beth Glick-Rieman's general staff half-time position as person awareness coordinator will come to an end Dec. 31. The position, created as a two-year assignment in 1975, was later extended by one year. While in the position, Glick-Rieman conducted a variety of workshops on personal awareness, led "theological happenings" throughout the denomination, and helped coordinate the women's gatherings of 1977 and 1978, among other activities.

The person awareness assignment will continue on a half-time basis as part of the portfolio of Ralph and Mary Cline Detrick. As of Jan. 1, 1979, their team ministry will be expanded from one full-time position to a one-and-a-half time position with the Detricks continuing to divide time and assignments. The one full-time portion of their portfolio will continue to be spent in life cycle ministries.

Merle Crouse, who has served the General Board on a two-thirds time basis as Latin America/Caribbean representative of the World Ministries Commission, has been named church development consultant. This is a new full-time assignment in Parish Ministries Commission. Crouse will work in church development in the US and around the world. A significant portion of his work will be with the new Misión

Mutua en Las Américas program approved by the General Board in June.

In a third shift of responsibilities, Shirley Heckman, PMC consultant for educational development, will assume as one-half of her portfolio responsibilities with United Ministries in Higher Education and ministries in public education. She will also work with Church of the Brethren campus ministries and will coordinate an annual youth/young adult conference. Her new responsibilities begin Jan. 1.

Pax World Fund assets exceed $2 million

Pax World Fund, Inc., a mutual fund emphasizing a peace-oriented portfolio, has exceeded two million dollars in total assets.

Pax World Fund, initiated in 1971, places its investments in firms producing life-supportive products and services, does not invest in weapons production, and finds companies having fair employment practices for minorities and women.

"Upon learning of our investment criteria, many investors have inquired as to whether Pax World is a charity," notes Anthony Brown, vice-president and chairperson of the Investment Committee of the fund. "We are in business to invest money responsibly and make a return. Our shareholders are like others in that they expect income and conservation of capital. However, they would like to make money in a way that is consistent with their values."

Information regarding the fund may be obtained by writing to Pax World Fund, 224 State St., Portsmouth, NH 03801.

1979 theme, 1981 site named by AC planners

Annual Conference Central Committee met in Elgin in August. Planning has already begun for the Annual Conference to be held in Seattle, Wash., July 2-8, 1979.

"Partakers of the Promise," based on Ephesians 3:6, was chosen as the conference theme. There will be one Bible study session in the general assembly hall each morning, Wednesday through Sunday, with each day's lesson to be a study of a chapter of Ephesians, beginning with chapter one and concluding with chapters five and six on Sunday. Five Bible study leaders were selected with each person responsible for one day's Bible study session.

Jeffrey F. Keuss, a member of the Seattle Olympic View church, has agreed to serve as on-location coordinator for the Conference.

Among its other decisions, Central Committee decided to return to the Indianapolis Convention Center for the 1981 Annual Conference. This decision came after considering the facilities of several universities and finding them to be either inadequate or too costly.

More information about the Seattle Conference will be shared in future issues of MESSENGER and *Agenda.*

Eikenberry accepts new church post in Nigeria

Ivan Eikenberry, who has been stationed in Nigeria since 1945, began work in September as a church development consultant with Ekklesiyar Yan'uwa a Nijeriya (EYN). He is working at the brotherhood and district level under the direction of the church in Nigeria.

Eikenberry and his wife, Mary, were stationed in Garkida during their first years in Nigeria. There they were active with developing education—primary schools, teacher training, adult literacy classes.

Teacher training began at Waka Teacher Training Centre in 1951 with Ivan as the school's principal and Mary the only teacher. In 1960, as more of the responsibility for education was taken over by the Nigerian government, Ivan became education secretary for an education advisory council. With Mary as his administrative assistant, he served in that position until this year.

Eikenberry has high hopes for his new, two-year assignment. During a home leave this summer, he said, "We hope to be working with and for and under the Church of the Brethren in Nigeria, which is an independent church in its own right. We would hope to assist in a number of things in any way it is possible to contribute to the organizational development and education of the church."

Although at that time not all the specific tasks he would undertake were clearly defined, he has been asked to serve on a committee reviewing the constitution of the church. Other work may involve examining the work of Kulp Bible School.

Ivan and Mary Eikenberry

Whatever the details, Eikenberry expresses deep convictions that work with the Nigerian church must be "fraternal rather then neo-paternal. It must be mutual."

The Eikenberrys have moved from their previous home in Kaduna to Mubi in the northeastern part of the country.

Project hopes to raise $10 million for hunger

An ambitious appeal to raise more than $10 million for world hunger, and to educate the American public to the severity of the world hunger crisis, has been endorsed by Church World Service, Catholic Relief Services, and the American Jewish Joint Distribution Committee.

The Thanksgiving Hunger Fund—First Annual Appeal is an educational and fund-raising program targeted for Thanksgiving weekend this year. As indicated by its title, the planners anticipate it will become a yearly event. Money collected through the appeal will be divided among the cooperating agencies to be used to combat hunger, especially in the Third World.

The American public will be encouraged by the Thanksgiving Hunger Fund to "Invite a world guest to your Thanksgiving table this year." Every American family will be encouraged to make a contribution which would pay for one imagined world guest to participate with the family unit for Thanksgiving dinner. Families will also be urged to remember this person in discussion and prayer.

The Thanksgiving Hunger Fund—First Annual Appeal hopes to reach and help educate both church people and people not connected with the church. Brethren who wish to contribute to the concerns of this program are urged to do so by sending their donations to the General Board treasurer, earmarked for world hunger.

Holy Spirit Conferences: Continuing

by Mary and Chalmer Faw

A new awareness of the presence and power of the living God is sweeping across our denomination. One manifestation of this is the series of four conferences on the Holy Spirit held this past summer in regions from Pennsylvania to California.

In each conference, the Holy Spirit was interpreted as the triune God, in all fullness, made manifest here and now in persons and situations. It is because of the serious need for this dimension of God in our lives today that conferences such as these are held. This year the oneness of the Spirit with the Son was underscored in the theme, portrayed on a gigantic banner featuring two royal trumpets proclaiming "Jesus Christ, King of Kings and Lord of Lords." The banner was created by Jean Baker and prominently displayed at each conference.

A general pattern for the conferences was to begin each day with prayer and praise, then to divide into teaching sessions, covering a wide range of biblical and contemporary subjects. Evenings were spent in more public worship, major addresses, and special prayer ministries. All classes and major addresses were professionally recorded on cassette tapes and distributed by the end of each conference. Registrants could thus get in on the teachings in all courses and take home to a wider audience the instruction and inspiration of the conference.

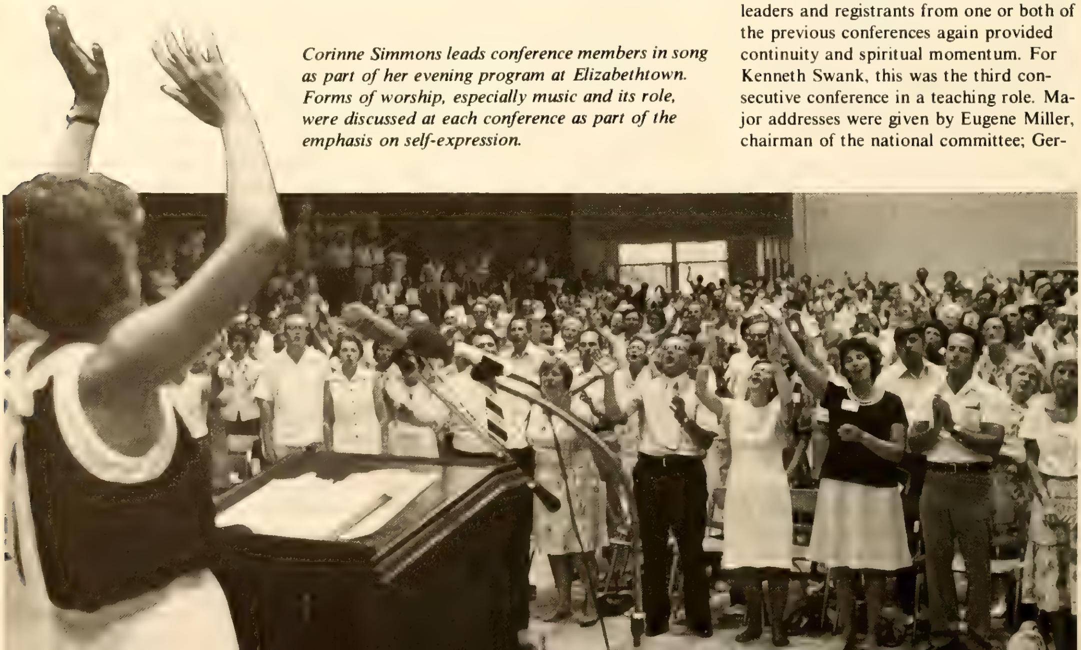
Manchester College, July 12-15—A peak attendance of just under 500 persons, including 375 registrants, had the privilege of being the first assembly to meet in the new Manchester College auditorium. Each morning and evening, participants filled the new facility with prayer and praise, personal testimony and preaching of the word.

Major evening addresses were brought by Owen Carr of Chicago's Christian tv station; Daniel Yutzey, Mennonite professor at Indiana's Taylor University; and Charles Rogers, Southern Baptist evangelist from Texas. Chalmer Faw brought the closing message on Saturday morning. Altar calls and spontaneous ministries of various kinds followed each evening address. On the closing morning, so many were the needs that the whole congregation formed itself into groups of three to five persons, exercising the priesthood of all believers by praying for the special needs of each one.

Elizabethtown College, July 19-22—Here, as expected, the conference drew its biggest crowds: more than 550 registrants, with major sessions attended by a thousand or more. Several leaders and participants came from the Manchester event, providing continuity and a build-up of prayer support. A moving moment occurred Thursday evening as speaker Russell Bixler publicly sought and received reconciliation with the denomination as represented by Robert W. Neff, general secretary, for some attitudes expressed at past Holy Spirit Conferences.

Other major addresses for this conference were brought by Charles Rogers and Brethren David Rittenhouse and Chalmer Faw. The ministry of several singing couples and larger family units added greatly to the music. Also outstanding was the Friday evening service of dedication for ministers and their spouses.

McPherson College, August 2-5—A core group of 210 registrants grew to crowds of 500 and 600 for the evening sessions. Some leaders and registrants from one or both of the previous conferences again provided continuity and spiritual momentum. For Kenneth Swank, this was the third consecutive conference in a teaching role. Major addresses were given by Eugene Miller, chairman of the national committee; Ger-



Corinne Simmons leads conference members in song as part of her evening program at Elizabethtown. Forms of worship, especially music and its role, were discussed at each conference as part of the emphasis on self-expression.

renewal

ald Derstine, well-known Mennonite evangelist and radio minister; Russell Bixler; and, for the closing message, Wanda Will Button.

Husband and wife musical teams as well as two special groups from Texas were a source of inspiration to the meetings. Perhaps it was the enormous distances traveled and the comparative isolation of many of the participants, who came from as far as North Dakota and Texas, the Mississippi and the Rockies to share their common walk with the Lord, that made the many moments of prayerful ministry especially precious in this conference.

Fresno, August 9-12—This, the last and smallest of the conferences, also profited by having persons who had been at previous meetings. Robert and Nancy Mills ministered at Fresno after having served at the other end of the country in Elizabethtown. In this spirit of seeking, some 70 registrants, and about 100 persons for the major meetings, experienced a unique dimension of intimacy and attention to specific personal needs.

Brethren Galen Snell, Chalmer Faw, and Russell Bixler shared the major speaking assignments, along with Horace Ward, president of the West Coast Bible College (Church of God) where the conference was held. A unique feature was a panel discussion on the second morning in which four persons, representing different perspectives, shared their experiences of how the Holy Spirit moves in their lives. Each panelist in turn then faced one quarter of the congregation in intimate encounter as the panelists rotated from group to group. Out of this came not only continuing dialogue but a new openness to listen, to understand, and to grow in matters of the Spirit.

None of these conferences came about without a great deal of hard work behind the scenes. Chairing the national planning committee was R. Eugene Miller of the Carson Valley, Pa., church. Directing the regional conferences, with the assistance of committees from the areas, were Dean Kindy, Central; Carmon Sollenberger, Eastern; John Schmidt, Western; and Larry Davis, Pacific.

All four conferences are now history, but their impact upon the lives of those who participated, either directly by attendance and continuing prayer, or indirectly through the playing of tapes, will continue. Not all Brethren will come out at the same place in their response. Differences of opinion will exist on a number of aspects, such as the place and procedure in prayers for healing, the exact nature of the experience of the Holy Spirit, the question of biblical authority, the nature and use of the gifts of the Spirit, unstructured worship and freedom of expression in song and praise, the relationship of God's material blessings to the simple life.

Christ
and Lord of Lords

Husband and wife musical teams from across the Brotherhood performed at the conferences. Ken and Carolyn Elmore share at the Elizabethtown Holy Spirit meet.

Those excited about new spiritual dimensions in their own lives need humility and patience, coupled with the grace to demonstrate their new walk with the Lord by truly transformed lives, free of all arrogance and pushiness. Those not at the moment caught up in such an experience will need deliverance from attitudes of judgmentalism, defensiveness, and all tendencies to carp and criticize.

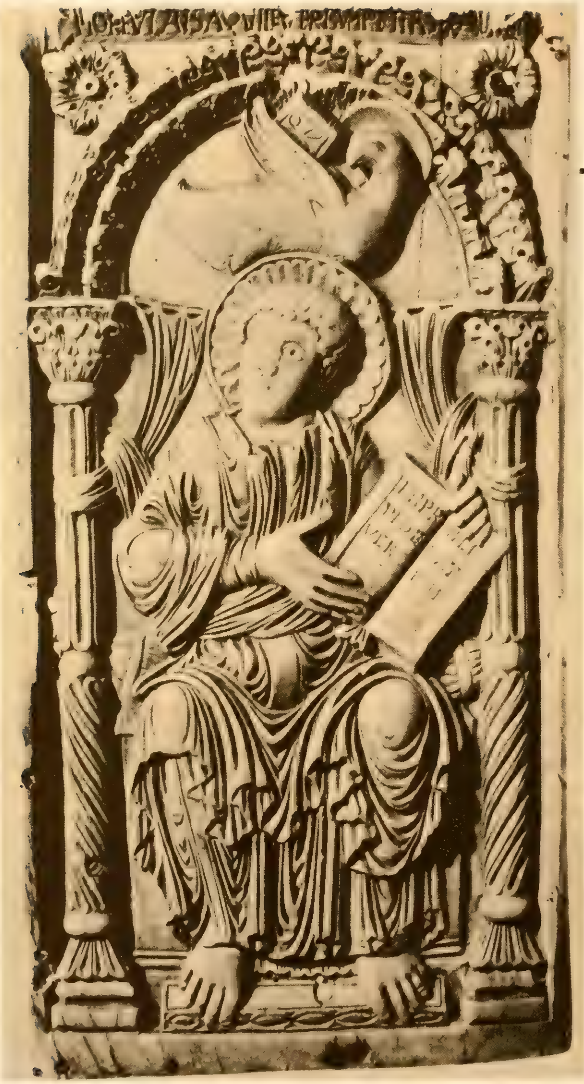
A crucial issue, one receiving considerable attention in all the conferences, was the relationship of the Holy Spirit movement and the Church of the Brethren. First of all, there was a prevailing desire to preserve the unity of the church family. Renewal? Yes, but not divisiveness! This seemed to be the mood of all major sessions.

A second and related question was "How Brethren is all this emphasis on the Holy Spirit?" It is one lying just below the surface of all our congregations, even when not voiced. The answer to such a question is intertwined with the answer to a prior question "How New Testament is it?" The Brethren are, by origin and long tradition, a New Testament church. Anything, one may conclude, that is solidly New Testament is, or ought to be, Brethren. The answer, then, is to be found in a careful and prayerful study of the life of Christ and his apostles.

Perhaps the most vital and enduring contribution of the conferences to our denomination and to the broader ranges of Christianity will be the ongoing effect of renewed lives. Precious moments of confession and healing, both inner and outer, and the discovery of new levels of God's grace will live on, caught up in new melodies of praise and thanksgiving, confirmed in newfound joy and peace, expressed in outgoing loving concern for all. New decisions for Christ, large numbers of reconsecrations of life and a thrilling group of special consecrations for future ministries—all these will bear fruit in the months ahead. Transformed, redirected, healed, and newly vitalized lives will be the final proof that this was truly God at work. □

Mary and Chalmer Faw are a resource team for spiritual life renewal, from Quinter, Kan. The authors thank Lerry Fogle and Hartman Rice for contributing information and understandings of the Elizabethtown and Manchester conferences.

Caring:



Ninth century ivory sculpture of St. John the Evangelist.

Read Revelation 3:15-19

The church in Laodicea was located in a city that was considered one of the wealthiest centers of the world. It was a great banking and financial center in Asia Minor. In 61 A.D. an earthquake hit the city, bringing most of it to the ground. So rich and independent were the citizens that they refused help from the Roman government in rebuilding. It was a great manufacturing center of clothing and medicines. It had a large concentration of Jews also.

Out of the seven churches to whom John had written in Revelation 2-3, he was the most condemnatory of the Laodicean church. In the midst of its wealth, the church was experiencing spiritual decay and rot. The writer describes that as being neither cold nor hot, but lukewarm. Because of this nauseating quality, he says Christ will vomit them out of his mouth.

One attitude which Christ condemns is indifference. An author who loves or hates the subject can write a good biography, but one who is coldly indifferent cannot. Indifference is a most difficult attitude to combat. Knowing where people stand makes it possible to work with the issue and get something accomplished. It is the indifferent fence-rider, who says or does nothing, that makes a group ineffective.

The one impossible attitude to overcome is indifference. No movement can long survive with people who do not care and are not willing to support its purposes and mission. Jesus Christ works through persons; and persons who remain detached in their attitude toward Christ have by that very fact refused to undertake the work which is the divine purpose for them.

The problem with the Laodicean

Getting involved is what Christianit

Hot or cold?

is all about. /by James Simmons

Christians was that Christianity had ceased to have any relevance or importance in their lives and they regarded it with complete indifference. They were so involved with their material pursuits, that they became completely indifferent to matters of faith and loyalty to Christ.

How much is our problem like that of Laodicea! They said, "We are rich, we have prospered, and we need nothing." In saying this, they did not know, to use John's words, that they were "wretched, pitiable, poor, blind, and naked." Their material success convinced them that they had no need of God or anything or anyone else. This very attitude reflected their lostness and blindness. With this not so gentle rebuke, John admonishes the Laodiceans to be zealous, more caring, and to repent of their indifferent attitudes and come alive to the mission and purpose of the church. Get involved in a ministry of caring enough to be involved in what Christ would be doing if he were here.

One of the hallmarks of Christianity is caring. The New Testament expresses it in different ways. "Greater love has no man than this, that a man lay down his life for his friends" (John 15:13). "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). "Watch and pray that you may not enter into temptation" (Matt. 26:41).

Caring persons are unselfish, are in love with life and concerned in a positive way about what happens. They give serious attention to spiritual values; are solicitous; have regard for others and to whatever they have given themselves; and carry a burden for the success and well-being of the concerns of which they are a part.

A caring person is an involved person. Getting involved is what Christianity is all about. It means that when we see human need and suffering that we seek to help to the extent that we are able.

We need to be alert to the selfish attitudes we have that cause us to close our eyes and turn our backs to needs and let others do the caring. Occasionally we see people caught up with alcohol, become law breakers, and break up their homes. How easy it is to pass by on the other side and ignore them as did the priest and Levite in the Good Samaritan story. A caring person reaches out with understanding love to help restore broken and alienated persons to health and wholeness.

People who are not spiritually mature, need a lot of caring. Let's bring this deeper into our life and work in the church. The church will not long survive, if we do not have caring members. Caring people are interested enough in what happens to be involved in doing the things they profess. Our love for Christ leads us to share in the development of policy and program so that his will is done. As far as humanly possible, we will attend council, board, and commission meetings and share in the decision-making process. Then when corporate decisions are made, we are there to support them. We overlook personal desires for the sake of the greater need.

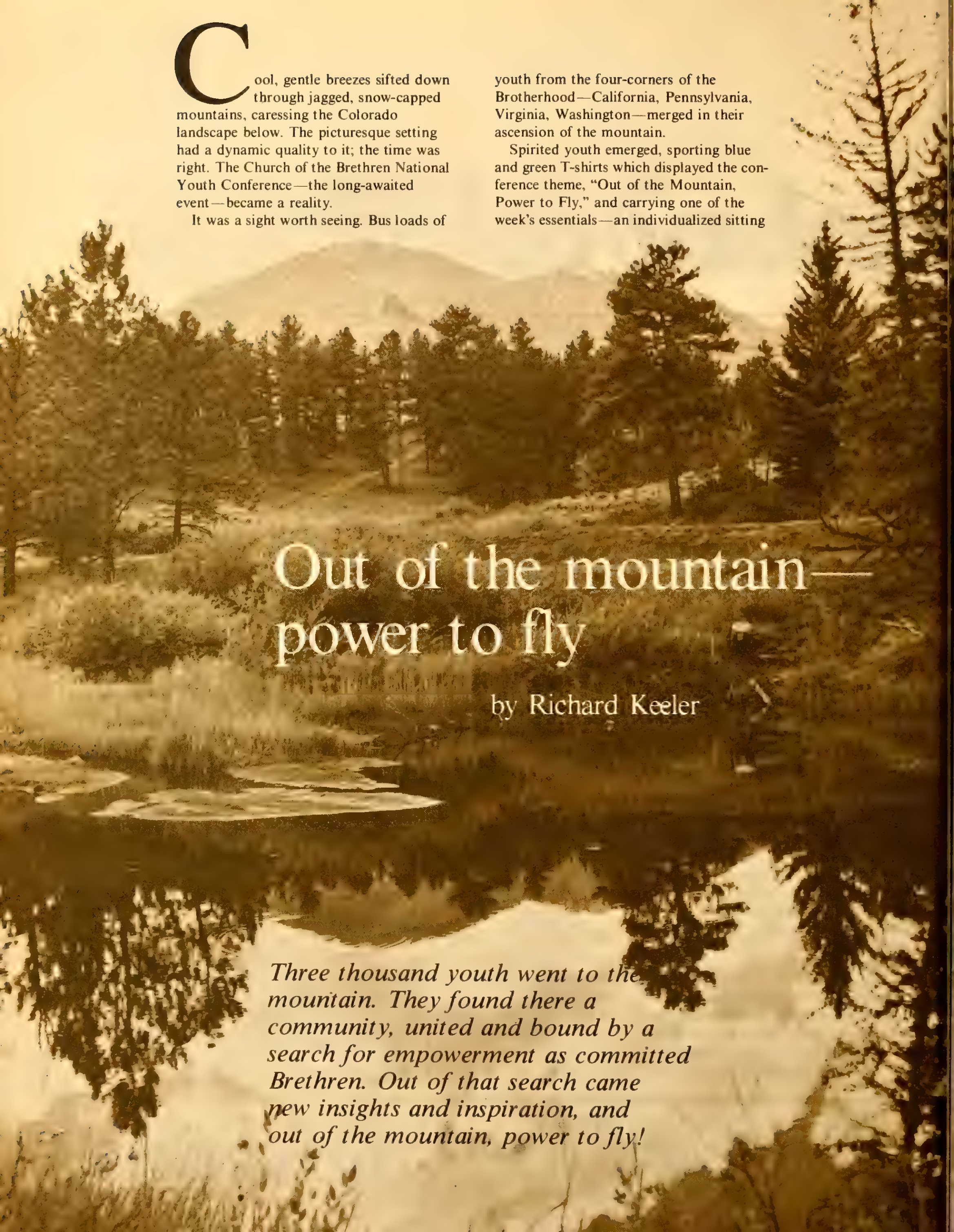
Our caring leads us to make inquiry on how things went, when it is impossible for us to be present. The absence of such inquiry might suggest that we are lukewarm and tepid in our love for Christ. The same is true for our relationships with one another and in our families. If we do not care enough about each other to inquire of each other's well-being, we get the feeling we aren't really loved or wanted.

The thing we care about most is determined by what comes first in our lives, by that which claims our highest allegiance. There are many who say that Christ and his church are the most important to them. The truth of this claim is determined by how much we are willing to sacrifice for it.

What determines the level of our caring, whether it be a concern for the work of the church, meaningful relationships, or money support? There are, no doubt, many factors, but the big one is love. Love makes the difference. Dan was the busiest youth in the neighborhood. He was active in church, church school, and scouts. He carried papers, played in the school band, and attended most school functions. He didn't have time or money or energy for anything else. But Alice moved into the neighborhood. Soon he was waiting to see her pass and hoping to see her smile. He found time to walk with her to the drug store for a coke and to visit her home. Dan, who hadn't time or money or energy for any other activity, somehow found time to be with Alice. What made the difference? Love. When people really love Jesus Christ they somehow find time and money and energy for him. Genuine love finds a way.

Our Maker gave us two hands. One to hold to him and the other to our sisters and brothers. If our hands are full of, or struggling for, possessions, we can hold to neither God nor humanity. If however, we hold fast to him who gave us life, his loving Spirit will flow through us and out to our neighbor. That is the way of joy, love, achievement, and inner peace. ☐

James Simmons is pastor of the Pine Creek congregation in Garrett, Ind.



Out of the mountain—power to fly

by Richard Keeler

Three thousand youth went to the mountain. They found there a community, united and bound by a search for empowerment as committed Brethren. Out of that search came new insights and inspiration, and out of the mountain, power to fly!

Cool, gentle breezes sifted down through jagged, snow-capped mountains, caressing the Colorado landscape below. The picturesque setting had a dynamic quality to it; the time was right. The Church of the Brethren National Youth Conference—the long-awaited event—became a reality.

It was a sight worth seeing. Bus loads of youth from the four-corners of the Brotherhood—California, Pennsylvania, Virginia, Washington—merged in their ascension of the mountain.

Spirited youth emerged, sporting blue and green T-shirts which displayed the conference theme, "Out of the Mountain, Power to Fly," and carrying one of the week's essentials—an individualized sitting pillow. Some youth were busy at another task—finding their congregation's rock; an item destined to become a building block in a common altar. Other youth tugged at heavy suitcases, impatient to cache them and go explore their new surroundings at Estes Park.

More than 3,000 strong, the youth gathered in a common purpose—to share in a week of power. The power they sought took many forms: fellowship, the mountains, and what they learned and experienced in their newly-formed NYC community.

Goodbye, Still Night . . .

Andy Murray's guitar strummed the conference theme song, "Goodbye, Still Night," a song which would prove to have an intimate meaning for every individual by week's end. That special song, combined with the efforts of the worship leaders, was capable of stirring emotion all week long. That, and the opening greeting by NYC coordinator Dave McFadden, left no doubt about the enthusiasm present.

Several week-long activities were begun that night. The starting of a personal journal was just one way each person would reflect what they were feeling and preserve their thoughts in a manner suited to each individual.

Demonstrating the power of the entire group, Andy initiated a phenomenon called "the rainstorm." Following patterns of hand-rubbing and foot-stomping, the NYC community created a rainstorm, much to everyone's surprise at the symbolic realism of power at hand.

Hand-clappin', foot-stompin' action ended the session, accompanying some songs about famous Brethren: Sister Anna, Cyrus Bomberger, and Ted Studebaker.

Fully inspired by this first meeting, I reflected on the many reasons for attending NYC that I had heard earlier that day. Spiritual growth and the ability to "meet fellow Brethren from all over the country" brought Stacey Reid of Staunton, Va., to Estes Park. The feeling of fellowship and "meeting new friends and people" were two of the goals set by Sally Weaver from Bridgewater, Va. Lorna Kilmer of Portland, Ore., thought of NYC in terms of "taking back memories and meeting new friends." It was evident that there could be 3,000 reasons for attending NYC.

We're Watching the Sun Come Up From the Mountain . . .

Clear blue skies and the brazen Colorado sun set the stage for the first morning session, a session displaying the versatility of the week's morning worship leader, Joe Detrick. A series of rounds and down-home folk songs gave way to two powerful presentations—by Bob Neff, general secretary of the Church of the Brethren General Board, and Dale Brown, professor of Christian theology at Bethany Seminary.

"To try to manipulate power means you'll take a nose-dive," advised Bob Neff. "Power leads to mutuality and friendship. To confront the living Lord is to be committed to one another. That's the true discovery of power." Dale Brown shared the words of the familiar Beatitude: "Blessed are the meek. To be meek is to be courageous."

Then, a unique feature of the conference was introduced when microphones were placed in the audience to facilitate a "talkback." A discussion soon followed

Besides the youth and their luggage, the buses were loaded with pillows (for sitting) and rocks (for an altar). **Left:** *Kim Pence tweaks the nose of her unique pillow.* **Below:** *Pam Hager and John Hess struggle with their rock to add it to the altar.*

Pine Creek Church
No. Liberty, Ind.
FRUITLAND IDAHO CHURCH OF THE
Community Church Whittier, California

TRY YOUR WINGS

Top: *South/Central Indiana adds a colorful banner to the array from all the districts.* **Above:** *Over 40 workshops and seminars, many held outdoors, dealt with power and its use.* **Below:** *Renee McFadden finds a moment to be with her busy husband, NYC coordinator Dave McFadden. Renee and others worked hard to help Dave put the NYC package together.*

concerning the omnipresent American flag. Pro and con feelings were aired. "Let's weave it with Christian threads," wisely advised one youth.

Standing Straight up to Life . . .

Tongue-in-cheek humor, punctuated with a wry smile and hearty laughter, spoke to many a conferencegoer when Anna Mow presented her message, "What Young People Ask Me." Her ability to understand and relate to many of the problems facing young people today caught the attention of young and old alike. "Let me tell you what I've learned about young people for the past 65 years," was her opening remark. "The most important thing to do is to say 'No' graciously." Also from her handbook of quotable advice, "You don't want to depend on anything shakey; if it shakes, let it go."

Reflecting a change in attitude in young people, Anna commented, "For the first time this year, no young person asked me about moral questions—they asked about God."

"Anna Mow really inspired me," related Geoff Orwiler of Seattle, Wash. "I was kind of confused when I came here—now I feel I can 'fly.'" Also inspired by Anna Mow, I headed for her workshop session, "How to Read/Study the Bible." Many other inspired people joined me, creating a standing-room-only situation. "She speaks her mind," remarked Chris Baker of Greenwood, Del. "She can relate to anyone."

If You Feel Just a Little Bit Scared . . .

When the time for sharing began each night, an overwhelming response followed. Even the timid found strength to share. "I don't know why I'm up here," said a blushing Rob Shyrigh of Brookville, Ohio. "I don't usually get up in front of people." Rob found the acceptance of 3,000 Brethren youth a powerful feeling he had never experienced before.

"It felt like everybody was a friend," said Darla Weaver of Rochester, Ind. "Everybody showed what they felt." Ronda Smith, also from Rochester, found NYC a place where it was "possible to share concerns with other people."

And the Rainbow's Shining . . .

There was agreement in everybody's mind when Dave McFadden walked to the stage with raised right arm the second night and proclaimed, "This has been a good day!" And it had. When I talked with Dave about how things were shaping up, he flashed a smile of contentment. With his seemingly limitless enthusiasm, he shared an analogy about conference. "This conference is very much like the area we are in. It is like small streams coming from many different places, meeting to form one large river. These divergent groups have beome one community."

Other NYC staffers shared the same enthusiasm as Dave. Ralph and Mary Detrick of the Parish Ministries staff noticed the openness of youth to share their faith. "You could hardly shut the mike off," confided Ralph. "Many were very free to share with the group."

Filling Up Our Cup at the Crystal Fountain . . .

Where else could you go to get such a kaleidoscope representation of Brethren? As the youth came from across the nation, so did the Brethren leaders, blending into one bond of unity.

From Bethany Seminary, Murray Wagner, dressed in shorts, seemingly ready for a power game of tennis, affirmed the "Uses and Abuses of Power" by stating that "some of the most sinister abuses of power are seen in beauty." Speaking about abuses under Christianity and political guises, Murray summarized: "What have you done for the least among you?"

W. Hartman Rice, from Columbia City, Ind., also explained power misuse. "Too often we assume we are the source of power," he said. "Power is misused when we try to exploit someone else for our own well-being." His final statement: "You can control your decisions, but once they are made, you cannot control the results."

Addressing the youth in a dialogue presentation, Robert and Ruthann Knechel Johansen, asked, "What direction should we fly?" "I feel it is as wrong to own a nuclear bomb today as it once was to own a slave," commented Bob. Ruthann answered, "To pursue such power is to worship a false god."

The first of the outside opinions came from Joan M. Martin, staff associate with the Justice for Women program in the Division of Church and Society, National Council of Churches.

Presenting the biblical story of Esther in modern terms, Joan illustrated "Who has the Power? You do!" Her humorous account encouraged the use of the power each person at NYC possessed. "How do I use my power if I have it—and if I have it, will I use it?" she added. "You, whether you exercise it or not, have the power of the whole American culture behind you. I extend to you—the use of your power."

Starting in a quiet, contemplative, almost sheepish manner, Alfred Lile, a federal government investigator, dispelled those first impressions with a rousing address reflecting his experiences in Mississippi.

"Why is everything going to be all right?" he asked in a rolling, booming voice. "Because the power of God will make it right," came his answer amidst responses of "Amen!" and "Praise the Lord!" from the audience. "When I die, I want my house in heaven to be on Black and White and Oriental Avenue. Amen."

Representing the "Power of a Non-Violent Life," Richard Taylor, a Quaker member of Jubilee Fellowship of Germantown, expressed the feeling that "non-violent action is also a necessary way of coming in contact with God." His canoe adventures deterring ships from harboring to receive munitions destined for Pakistan outlined his commitment to a non-violent way of life from a Quaker standpoint. At NYC, Richard took another non-violent cause—that of a peaceful religious witness at Rocky Flats, site of the controversial Nuclear Weapons Plant near Denver.

In a virtually unannounced appearance, youth received a midweek visit from Daniel Ellsberg, peace activist and former Pentagon nuclear analyst. Appearing for the first time on stage with his 22-year-old son Robert, the former consultant to the Secretary of Defense and White House spoke of his involvement in the famous "Pentagon Papers" episode in 1971 and the recent Rocky Flats demonstration.

In rebuttal to the charges following the release of the 7,000 pages of documents containing the "secret history of decision-making in Vietnam," Daniel told the audience, "I was not charged with treason and espionage. They were not ready to admit the American public was an enemy."

Daniel singled out the Church of the Brethren statements on disarmament and war, saying of them, "You can't find better statements. Those who have consciences in line with such statements are blessed."

Speaking directly to the youth, Daniel added, "It took a lot of painful experience in my life to find what you may have found earlier." His appearance at NYC had been uncertain since on the previous day Daniel was arraigned in court for recent demonstrating at Rocky Flats.

When Daniel referred to Rocky Flats, he commented that "to fail to resist evil is to be an accomplice to it. To keep it a secret is a wrong to the people." According to him, the message should not only be said in words, but also on the railroad tracks at Rocky Flats.

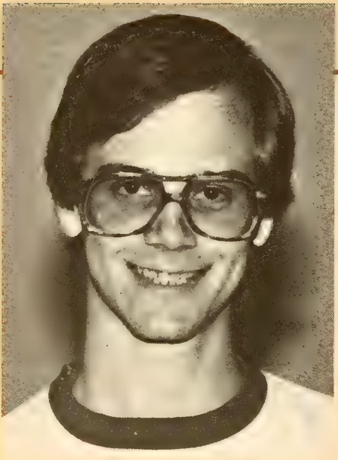
Robert Ellsberg, former managing editor of the *Catholic Worker*, followed suit to his father's statements about Rocky Flats as he presented a statement which he had read to the judge following his arrest at Rocky Flats last May.

Stretching Our Arms Out . . .

Inspired by what they had heard, nearly 600 NYCers signed up to attend a religious witness at Rocky Flats. Wearing original, symbolic arm bands and holding helium balloons, they shared in small group discussion, a balloon release, singing, celebrating, and dialogue on the railroad

Right: *She's the greatest! Anna Mow (center) knew no generation gap as she told the youth what she had learned from young people in her 85 years. Rounds of applause marked her an easy favorite with NYCers.*

Left: *Deanna Brown and Joe Detrick supply music for the NYC choir. Joe led the morning worship services.* **Below:** *Prayer and praise marked worship services for the youth, who represented a broad range of worship styles from across the Brotherhood.*



The one who pulled it off

National Youth Conference was an important part of their lives for those who attended. But for Dave McFadden, coordinator of NYC, it was a way of life.

During the past 15 months, Dave has worked as a Brethren Volunteer Service worker while on the NYC project. His work included arranging workshops, contracting for speakers, and setting up transportation to and from conference for at least 50 people nationwide. The list of logistics attended to is formidable. Now that hard work has become reality. And the reality has become history.

Being just 20 years old, Dave comments, "A lot of people are initially surprised that I am as young as I sound. But even then I don't know if they realize I was only a year too old to be eligible to go to NYC as a participant."

Now a resident of North Manchester, Ind., where he attends Manchester College, Dave spent his childhood in several locations. He was born in Flint, Mich., where his doctor father, Wilbur McFadden, was serving his residency.

Later, after serving in medical work at Castañer Hospital in Puerto Rico, Dave's family went to Indonesia, where they served as medical missionaries for four years. Back in the US, after three years in La Verne, Calif., and a second stint in Indonesia, they finally settled in North Manchester, where Dave entered the sixth grade.

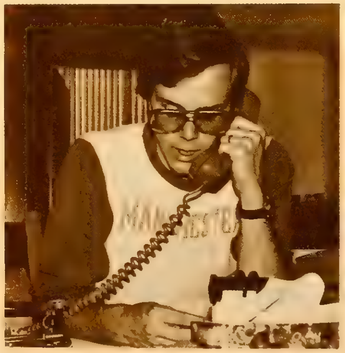
In 1976, Dave attended the Youth Study/Action Conference in McPherson, Kan. It was there that he first became actively involved in youth activities, and was nominated as the youth representative to the General Board. Because another member from his church was already on the Board, he was ineligible. "When I found out that I couldn't do it, I nominated Dan Petry from the floor. He got elected, and we organized a national Church of the Brethren youth organization," explains Dave.

Being fascinated by the job of coordinating a youth conference, Dave submitted an application for the NYC job. Several months went by before he was invited to assume the position of NYC coordinator.

In the meantime, Dave had already become engaged and planned to be married the next summer. "And I told them that. I said I would have to talk to Renee (Fancher), my fiancee, about it. So I called Renee, and she was excited. I told Elgin that I would not postpone getting married. They called back and said it was all right—so it all fell together," recalls Dave.

After giving his okay in January 1977; Dave began as coordinator the following April while still in college. That was the first meeting of the steering committee.

"One thing I was warned about when I was talking about the possibility of doing this: People were saying 'You can't imagine what you're getting yourself in for if you do this.' I said I could handle it. I've learned—and almost everything has been starting out from scratch."



Like many events, NYC preparation at first moved at a leisurely pace. Then, during the last two months before NYC, Dave, Renee, and his assistant, Laurie Miller, worked virtually round-the-clock. During the final two weeks, all three worked on the extended day principle—coming in early and working until well after midnight.

"I'll work my tail off and love every minute of it. And when I get finished, I won't regret a second of it. I'm being optimistic. I'm going to take a tennis racquet, frisbee, and hope I have some time," Dave said just before NYC. "But regardless of what I'm doing out there, I know I'll enjoy it."

After attending NYC at Glorietta, N.M., in 1974, Dave envisioned what the 1978 event should be like. "I felt I knew what NYC should be and I wanted to try to make it that way," he says. "I can remember what things were important to me. A lot of things I did for 1978 were based on my experience there."

As a sophomore at Manchester College, Dave is planning a major in peace studies and international relations. Since returning to the campus, Dave has become editor of the college's weekly newspaper, *Oak Leaves.*—R.K.

A busy year in Elgin paid off for Dave when he saw the youth conference pulled off smoothly. On Dave's last day in the Elgin office, he added "DONE" to a cartoon of him by MESSENGER'S *acting editor, "unlocking the great NYC logjam."*

tracks near the plant. Nuclear weapons triggering devices are shipped to other facilities nationwide on that railroad.

We were not alone at the site. Upon our arrival, we were met by state police and Rockwell Corporation security persons." There was even a Rockwell photographer—and she wasn't just taking scenic pictures.

A presentation from youth David Deeter called for the "challenge of a religious witness on this occasion." He added that being at Rocky Flats gives a feeling of standing alone. "But I am not alone," he said. "We are one big group working toward a common goal."

Jean Zimmerman, a member of the Truth Force (current occupants of the railroad track site) and the Church of the Brethren, read a prayer. "It is time we all shared together in a truth force and challenged incorrect ideas of bombs and nuclear power today so lives will not be lost tomorrow," she emphasized.

A short summary of Brethren nonviolence history by Chuck Boyer, consultant for On Earth Peace for the General Board led to an inspirational dialogue of nonviolence practices at places such as Rocky Flats. "It is inevitable, if we speak out against evil, that violence will be used against us," stated Chuck. "I hope you leave here increasingly committed to nonviolent practices. This kind of place will be closed with the power of nonviolence."

Power to Live . . .

Not all of the week was spent at sessions or workshops. When the conferencegoers were not busy filling their brains with knowledge, they were filling their bodies with recreational experiences. Being held in Rocky Mountain National Park, NYC provided ample opportunities for expending excess energy. Just one walk up the hill to your cabin took care of you for the day, especially if you were staying in Mountainside, located two miles away on the side of—you guessed it—a mountain.

The Light of the World Just Keeps on Burning . . .

The final session. "There is in all life the saying of hello and good-by," said Bob Neff. "It's hard to go down from the mountain." Bob, as a bird watcher, identified several avian species: "My generation is a generation of vultures. My dream is that your generation will be that of gentleness . . . the generation of the dove." Bob also identified generations depicting the ostrich and turkey . . . enough said. "There is no place on earth that you can go where God is not," he concluded.

Disarmament activists Robert and Daniel Ellsburg addressed NYC before 600 youth left for a religious witness at Rocky Flats Nuclear Weapons Plant.

At the Rocky Flats witness, Brethren youth released helium-filled balloons to symbolize how far nuclear contamination could spread. Many youth sat or lay on the railroad tracks over which nuclear devices pass, meditating during a presentation by Chuck Boyer.

With that in mind, I quickly set out to find from the departing NYCers some reactions to their conference.

I attempted to ask NYC assistant Laurie Miller from Elgin, Ill., about her feelings. Her face, streaked with emotional tears, told me this was no time for an interview. She was one of 3,000 in that condition. Later, as the youth were boarding buses, I tried again.

"One of the highlights was being able to put my beliefs into action," said Nina Dulabaum of Cincinnati, Ohio. "It was talking and getting into discussions with other people."

Sue Stansbury of New Cumberland, Pa., reflected her spiritual growth and was "overwhelmed to think there are 3,000 Brethren sharing the same things in common."

Nancy Dodge of Harrisburg, Pa., wants to remember "the beauty." She told me, "The singing and atmosphere are very moving. When I first came, I was apprehensive. Now I don't want it ever to end."

"I enjoyed every minute of NYC. I felt my power throughout the week, especially during the Rocky Flats vigil," remarked Alan Keagy of La Verne, Calif.

Alison Shepard of Portland, Ore., "really enjoyed the feedback of the speakers at the microphones."

There was sentiment in the voice of Ginger Ryan, Elgin, Ill., as she told me about the "amount of fellowship here—I felt close to people, especially those from my district."

Courage to Fly . . .

By Sunday afternoon the rumble of the buses had subsided. Once out of the mountain, they would head in their different directions home. The mountain was still. But there was something intriguing about the stillness. And as my own bus rumbled out of the mountain, I suddenly knew what it was. I could feel that strength, the community—the *power of NYC* was spiritually present within me. I was free to fly. ☐

Richard Keeler was a 1978 summer intern with the Communications Team. A University of La Verne student, he edits La Verne *Magazine.*

Morning Star: A light still shining

by Harriet Z. Blake

"The commandment to love one another is lived in this church. There's a perpetual joy around here, even when there are problems."—John Forthofer, member, Morning Star Church of the Brethren.

The Morning Star Church of the Brethren, about which John Forthofer speaks so lovingly, is surely one of the most caring and courageous congregations in the whole church family. Located in Pompano Beach, one of the towns sprawling north from Miami along Florida's "Gold Coast," it has endured many crises. Crises came even in its early days, for the young church did not find east Florida's sandy shores the most fertile ground for cultivating a Brethren congregation.

It has been the years since 1973, however, which have truly tested the people of Morning Star. In the past five years, this little church has struggled to keep together through an attempt by one pastor to wrench it from the denomination. It survived only to find a public housing project built on its back doorstep, bringing to the community of quiet, middle-class homes new life-styles and people. While many of the white neighbors have fled the area, the church has tried to minister to the new predominantly black community—and often become the victim of attack by that same community.

But when members of Morning Star are asked to describe their church, they do not talk first about their past problems, about the financial difficulties which still haunt them, or about their fears and hopes for the future. No, first they smile. Then they make comments like these:

"We can't believe the love and acceptance we've found here. I'm never homesick any more."

"This church thinks nothing of doing what it would take a church of 600 people to do."

"Not one person in this congregation isn't contributing. Everyone is needed."

"The people in the church are equal family to our real family. They share all of our lives with us—not just the parts where they agree with us."

"We get together often outside of church. It's not just something on Sunday mornings, but it carries through the rest of the week."

A visitor to Morning Star, who has experienced the joy of the members in being together, feels the truth in these comments. Taken together, these remarks help explain why the Church of the Brethren continues to have a ministry in the community of Pompano Beach, despite the trials that ministry has faced.

For 15 years Morning Star flourished. Medford and Ada Neher came out of retirement in 1958 to give the first pastoral care. In May 1959, 40 persons gathered for the first Sunday morning worship in renovated, temporary quarters.

The 1960s saw growth in membership and a new church building. Those were good years for Morning Star, partly due to the leadership of Sam and Mary Longenecker, partly to the enthusiastic congregation.

These good years, and several that followed after the Longeneckers left, built and nourished the fellowship, as though readying it for the ordeals that were to come. But by 1973, attendance was down and some of the former leaders had left.

After being without a pastor for about a year, Morning Star called a pastor in 1973, a faculty member of a nearby independent Bible college. A likeable man and an able preacher, he helped the church's attendance to climb until as many as 100 were attending morning worship.

However, as church members and friends tell the story, the pastor believed denominations to be the work of the devil and he wanted the congregation to become independent of the Church of the Brethren. He began to see to it that persons from the Bible college were placed in important positions on the church board. It was decided that any person who had attended a majority of Sundays since October 1972 was a member in good standing and could vote in church council meetings.

These actions prepared the way for a momentous chapter in the life of the con-

"We have shared pain and joy, tears and laughter, for Morning Star is truly a community of faith. God has been at work in that place."

Clockwise from upper left: *Claron Brown romps with neighborhood children outside Brethren House, the congregation's first meetinghouse. Morning Star members enjoy the fellowship of an after-church potluck meal. Claron referees a four-square game in the church parking lot. Alvera Brown helps a young painter get her work underway.*

gregation. In June of 1973, at an improperly called church council meeting, action was taken to disassociate the church from the denomination. Several long-time members reported to the district the seriousness of the situation and a team from the district became involved, including Wayne Fralin, then chairperson of the district's Commission of Stewards.

The district notified the church that its action was invalid because the council meeting had not been held in accordance with the church constitution. The church agreed to hold another, properly convened council meeting. Although this meeting was on the Sunday of Annual Conference, Galen Sargeant, the acting district executive, and Wayne Fralin attended to represent the district.

Wayne shared with the congregation the legal opinions he had obtained earlier which stated that the church could not disassociate itself from the denomination and hold the church property so long as even one member desired to remain with the Church of the Brethren. When the pastor and the dissident group verified this, they left and began meeting in the pastor's home.

Chuck Norman, currently the church board chairperson, remembers this period of time as the worst. "Only about 17 people were active at that point," he says. "In the fall of 1973, a vote was taken whether to close the church." The decision to remain open was made by a vote of 10 to five.

The church asked the district board to appoint a moderator since its moderator had left with the dissident group. Wayne Fralin was asked to serve in that capacity and he and the church began to work together to heal the wounds of the past year. Retired pastors and others in the area agreed to help with pulpit supply and a visitation program began to bring members back to church.

The turning point, however, came with the return of Sam Longenecker as pastor. He and Mary returned to Morning Star in January 1975. "It was like a breath of fresh air," remembers Chuck. "We had an immediate increase in membership and attendance when Sam came and began to average about 55 at worship."

As a group of church board members discuss this period, they talk about why people returned, or stayed with, Morning Star. "It's the closeness we have for each other," says Maria West, the church clerk and organist. Wanette DeBerry, chairperson of stewards, nods in agreement. "We are a living, concerned fellowship or we never would have been able to stay together."

Wayne Fralin reflects, "It is amazing in many ways that the church survived, but there is no doubt that the Spirit was at work. You could almost feel its presence at times." Then he adds, "The people have supported and loved each other in a way that I have not experienced in any other congregation."

Members also provided exceptional financial support (per capita giving at the Morning Star is about $308 per year), and with the financial undergirding of the district and denomination, the struggling church began to find its feet again. But even as the church was reeling from one crisis, another was beginning.

Since the church building had been erected in 1964, it had been bounded on three sides by modest middle-class homes. Its northern property line had bounded along an open field. In 1975 a 125-family public housing project was built on that lot. The church found itself literally in the middle of the resulting clash between middle-class and welfare family life-styles, between black and white persons, even between factions in the housing project itself. Many whites fled the community as the housing project became largely black.

How was the church to relate meaningfully to its new community? That became the issue with which the Morning Star congregation wrestled. Was it to wall itself off—or reach out in some way to its new neighbors?

Members had long desired that Morning Star could become more of a community church so their first attempts to relate to the community leaned in the direction of opening all church activities to the community. Soon, however, after-church carry-in meals were being overrun by neighborhood children, property was destroyed, and members threatened with fists and even chains as they left worship. Clearly another approach was necessary.

One opportunity to be of service to the community came in 1976 when vandalism had reached a high point in the neighborhood. Tension was thick and ugly threats were being voiced against the newcomers. When a concerned citizens group began gathering signatures on petitions to have something done about the situation, Pastor Longenecker suggested using the church for a meeting place. More than 150 community, church, and business people gathered to discuss the problem. They were joined by a representative of the Broward County Housing Authority and the sheriff.

The meeting helped to calm the volatile situation and a neighborhood council was formed as a result. Members report vandalism and tension are lower now in the neighborhood and that the community thinks more positively of the church for its role in resolving those difficulties. At least one young couple became aware of the church through this meeting and is now active in the life of the church.

But still the church was seeking its way to minister to the community. Cliff and Eileen Sexton, a couple who had been through Post-30 Brethren Volunteer Service training and who had retired to Pompano Beach, urged the church to consider a BVS project. An after-school program for children from the housing project was envisioned, putting to use the house where the congregation had first gathered for worship.

Supporting an after-school program for children takes time, money, and talent—and many larger congregations have been deterred. But Morning Star's 50-some members plunged in, perhaps never realizing the challenge that lay ahead.

The first BVSer, a single man, stayed only two months but was followed by a young couple, Pam and Phil Franklin, who began work in April 1976. During their year, the Franklins worked especially with groups of children. The Sextons and others in the church taught classes, made refreshments, and helped in a variety of other ways.

It was not easy going. Although Cliff himself downplays the difficult times, Wayne Fralin reports that black children, many of whom had no respect for white, "cursed him, threw rocks at him, spit on him, but Cliff kept coming back and all he did was love them. Eventually a trust relationship was formed."

When Claron and Alvera Brown, a Post-30 BVS couple, arrived in July 1977, they too were tested and had to establish a trust relationship with the children. Like Cliff, Claron dwells on the positives but the story slowly comes out—of obsenities hollered in the couple's bedroom windows, of broken windows to be repaired daily, of children swarming menacingly over the Browns' Pinto whenever they left the house.

But a year later, when a visitor spends a day at Brethren House, a band of regulars greets this gentle "retired" couple. The Browns point out one after another who has changed from a difficult visitor to a cooperative friend. The Browns have worked with the children mostly in small groups, taking two or three children to the beach, supervising a handful of budding painters, and teaching the children to follow the rules of simple board games. The Browns have decided to stay until July 1979, feeling that "a second year will more than double the results."

A special activity for the church last summer was helping about a dozen children from Brethren House and from the congregation to attend a week of camp at the district's Camp Ithiel. Although the regimented schedule was disliked by some, other children asked the Browns, as soon as they returned, when they could go again.

A retired pastor, Claron seems to welcome a chance to theologize about why he and Alvera, and the church, are involved in their ministry to the community. "The church needs to be available to the community, not primarily or explicitly to evangelize, but primarily to be friendly and to be a neighbor," he says. "It is my hope that in being good neighbors, in being 'lovers,' that the values which motivate us will, here and there, become apparent to the people among whom we move."

Despite its desire to be a community church, Morning Star continues to struggle with how it will move in its community. "We don't want to be a middle-class white church in the middle of a black community," says Chuck Norman. "We want to be a community church." But outreach to the community continues to center around the BVS project—and participation on the part of members has declined so dramatically that the Browns had little, if any, assistance in the busy summer months.

Despite this continuing question, a spirit of hope and joy is alive at Morning Star that cannot be repressed. One young woman reports with a wide smile that they needed to purchase two new cribs because of the increased number of babies—a sign of hope in any congregation.

The congregation continues to undertake big projects. The women's fellowship puts on a monthly rummage sale which has contributed as much as $3,000 annually to the debt retirement on the church building. Using the recorded music as their background, the young adult class presented a portrayal of "Jesus Christ Superstar" to a full house in February. That success and the increased closeness of the group have inspired them to consider another dramatic venture.

Calling a new pastoral team to the church has been another sign of hope. Curtis and Betty Coffman began a team ministry at Morning Star July 1, 1978. Betty reports they are impressed with the members' openness to new ideas. "They're not afraid to be pioneers," she says, noting, for example, their willingness to try an all-church Sunday school class. They see their ministry being especially important in the areas of helping strengthen the BVS project and in encouraging more fellowship experiences within the church community. Betty feels optimistic about the church's ability to minister to the community because of the nucleus of members within walking distance. "It's their own neighborhood that they're concerned about," she points out.

The way is not yet clear for Morning Star—but still its light shines. Like the family that they see themselves as being, people of Morning Star struggle together—and find new highs as they work out their differences and strive to meet the challenges they have been given.

Perhaps Wayne Fralin says best what the members would echo, "We have shared pain and joy, tears and laughter, for Morning Star is truly a community of faith. God," he says, "has been at work in that place." ☐

by Donald F. Durnbaugh

Creating an encyclopedia

In 1867 pioneer publisher Henry Kurtz issued his *Brethren's Encyclopedia* containing the "united counsels and conclusions of the Brethren at their Annual Meetings." This slender book, now rare, was the first of many compilations of minutes. It is valuable, not only for preserving early minutes from loss, but also for the insightful commentary of Kurtz—long-time Annual Meeting secretary—on distinctive Brethren beliefs and practices.

In May 1976, elder statesman M. R. Zigler challenged a meeting of historians and writers from several Brethren denominations to secure massive collections of sources to document their origins and growth. Distilled shortly thereafter from this challenge was the idea of a Brethren Encyclopedia. This was not to be a collection of minutes—as was Kurtz' book—but a comprehensive reference work covering "all aspects of Brethren life, belief, practice, and history." In December 1977, the vision became partial reality through the organization of a pan-Brethren board of directors.

Basic to this development was a conversation in 1972 between Zigler and the late W. Newton Long, Brethren businessman and philanthropist from Baltimore. Long urged Zigler to bring members of the separated Brethren bodies together "just to shake hands." He offered to cover expenses for a meeting. The octogenarian Zigler promptly embarked on a series of Greyhound trips to visit officials of the five major Brethren groups to test the possibilities of such a gathering.

The result was a historic assemblage at the Tunker House, Broadway, Va., in June 1973. There, 125 persons gathered to study Brethren history, to worship together, and to become acquainted. Represented were the Brethren Church, Church of the Brethren, Dunkard Brethren, Fellowship of Grace Brethren Churches, and Old German Baptist Brethren (See MESSENGER, September 1973, page 5). A local paper headlined an account of the sessions: "Brethren Meet for First Time in Century."

A direct outgrowth of the Virginia assembly was a series of small working conferences of historians held at Ashland, Ohio (April 1974), Oak Brook, Ill. (May 1976), and Bridgewater, Va. (April 1978). Each focused on a topic of heritage interest and featured formal papers and informal discussion. Two related meetings were devoted to planning the encyclopedia, one at Germantown, Pa., on June 23, 1977 and a follow-up at Covington, Ohio, on October 21-22, 1977. The decision to undertake the formidable task of publishing an encyclopedia grew from the trust and respect created by the meetings.

The Covington gathering, hosted by the "Old Orders," approved as a working basis a plan developed by Donald F. Durnbaugh, who was then asked to become the editor. This calls for three illustrated volumes, two devoted to topics in alphabetical order, the third reserved for informative appendices, lists, charts, maps, and bibliography. Articles are to be written by the best-informed scholars available, regardless of church affiliation. Their style will be such that a wide variety of readers may find the encyclopedia attractive.

Key to its organization is an editorial board with representatives chosen by each of the cooperating groups. This group of 10 will have final authority to select topics, assign lengths to topics, and select authors. They will direct editorial policy and arbitrate any disputed interpretations.

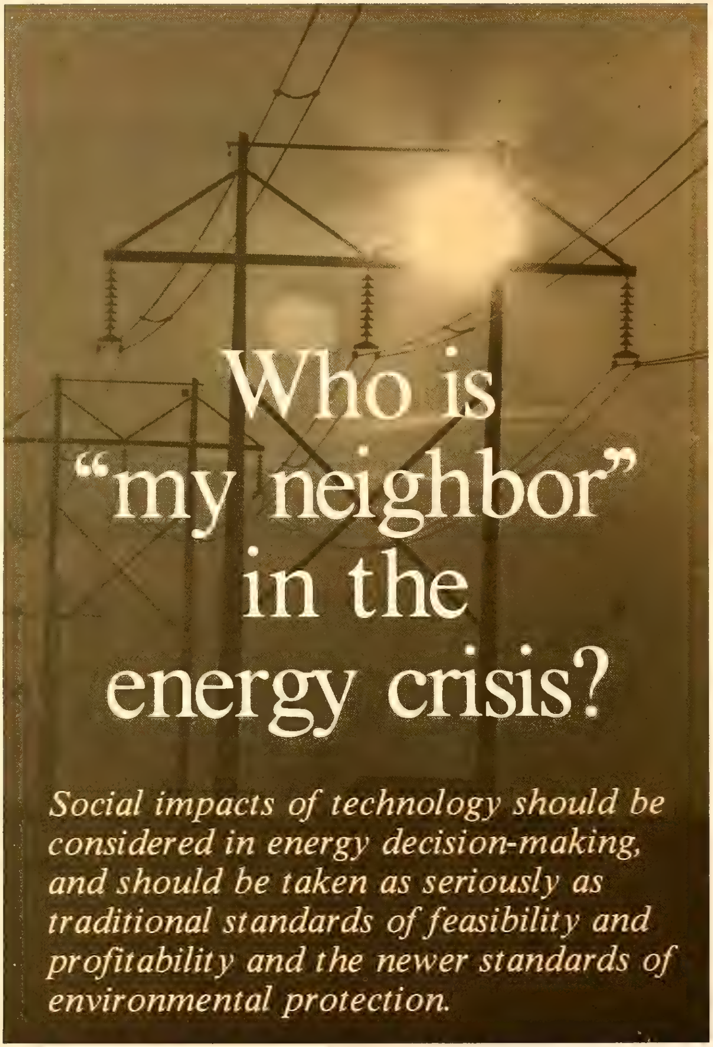
David B. Eller, historian, Bluffton College, Ohio, and Kenneth I. Morse, recently retired editor, Elgin, Ill., represent the Church of the Brethren.

An editorial office has been set up at Bethany Theological Seminary, Oak Brook, Ill. Joyce Cassel is employed part-time as editorial assistant. A BVSer, Cathy Simmons, Bridgewater honors graduate, has joined the staff as researcher.

In Germantown, a business office is now operating. Ron Lutz, director of the community program there, has been authorized to give some time to the project as assistant treasurer; he is assisted by Cynthia Mason on a part-time basis. Lutz reported in late August that $22,000 was in hand from 106 donors. Among early contributors were Atlantic Northeast District and Bridgewater College; other districts have laid plans for fund-raising. Many congregations are raising money for the encyclopedia project; the largest gift yet reported is a pledge of $1,000 from the Highland Avenue Church of the Brethren in Elgin, Ill. As reported earlier (MESSENGER, May 1978) the General Services Commission, Church of the Brethren, has donated $5,000. Fund-raising efforts are underway among the other Brethren groups also. It is estimated that it will take $75,000 to produce a manuscript, not counting costs of publication.

Target date for completion of the project is 1983, the centennial of the unhappy three-way split of the early 1880s. Those involved in the encyclopedia project believe that cooperation in this enterprise, while not resolving serious doctrinal differences which still exist, will be a sign of reconciliation among the Brethren. ☐

Donald F. Durnbaugh is professor of church history at Bethany Theological Seminary.



Who is "my neighbor" in the energy crisis?

Social impacts of technology should be considered in energy decision-making, and should be taken as seriously as traditional standards of feasibility and profitability and the newer standards of environmental protection.

by Chris Cowap, with Katherine Seelman

When Christians read about an elderly man frozen to death because his utilities were cut off for nonpayment of an $18 bill, we tend to blame the "heartless utility company." Part of our desire to find a scapegoat comes from our dismay and anger at the preventable suffering and death of a person we can easily identify as "our neighbor"—someone very like ourselves, whose fate might one day be ours.

Jesus shocked his contemporaries by expanding the definition of "neighbor" to mean not only those persons known and essentially familiar but also the stranger with alien beliefs, the Samaritan. Even then, "neighbor" meant only a "contemporary human being." Today, the extended reach of technology means that decisions about energy which we make affect not only other persons alive now, but children yet unborn. Indeed, our decisions today may well determine whether those children will be born at all, or if their world will permit their meaningful survival. We see that we must stretch the bounds of time and define "neighbor" to include future generations.

But even that expansion is inadequate. Now we recognize that human survival depends upon the well-being of each of the innumerable parts of creation which make up the biosphere that sustains all life. The environmental movement has helped us grope toward this new understanding of "neighbor." The chain of destruction caused by DDT is a familiar example. We begin to understand that we must also stretch the bounds of space and define "neighbor" to include all other creatures with whom we are interdependent for our very survival.

These "new" understandings of "neighbor" are not, in fact, new at all. The Bible constantly hints at and prophesies about the one-ness of all of God's creation. What is new is our growing recognition that actions we have long judged sinful can result in painful punishment not only in the afterlife, but here and now in the material world. As one is "punished" for breaking the law of gravity by stepping off a cliff, so we are "punished" by poisoned water supplies and unbreathable air for breaking the law of the unity of creation. Also new is human ability to act through technologies in such a way as to bring great benefits or unthinkable disaster to God's creation, now and in the future.

Laws requiring Environmental Impact Statements for large technological projects have begun to apply some new standards by which such projects must be judged. It is no longer acceptable for a thing to be done simply because it can be done and doing it will make a profit. Now it must be shown that, for instance, a power plant will not seriously damage the water and air—if such damage will result, the plant must be redesigned or moved, or perhaps not built at all. These laws seek to prevent damage to our "neighbors," the rest of creation.

The time may well have come when we need similar legislation to protect our other "neighbors": those of other cultures, and those who will come after us. It is increasingly being argued that social impacts of technology should also be considered in the decision-making process and should be taken as seriously as traditional standards of feasibility and profitability and the newer standards of environmental protection. Look at a couple of recent energy policy controversies which illustrate the necessity.

Black Mesa: Black Mesa is an area in Arizona considered sacred by many persons of the Hopi and Navajo Nations who live nearby. In order to meet the growing energy demands of cities like Los Angeles without further adding to urban pollution such as smog, it was decided to build six gigantic coal-burning electricity plants at Black Mesa, to be fueled by three huge stripmines. While the electricity would be distributed to distant cities, the water and air pollution would be distributed to surrounding Native American communities and numerous uniquely beautiful national parks and monuments. This planned sacrifice of spiritual shrines was described as "ripping apart St. Peter's to sell the marble." Even that understated the reaction of the Native Americans, who value the earth as Mother and saw the desecration as more like rape.

It may be argued by some that Black Mesa is culturally and religiously important to only a tiny minority of the US population, and that the need of many people for more energy was more important. Even recognizing the Native American as "neighbor," the Christian might feel that this was simply another necessary example of "the greatest good for the greatest number."

Such a reaction takes for granted that two essential things happened while the Black Mesa decision was being made: that the absolute need of the city-dwellers for more energy was proven and not merely a self-fulfilling prediction because conservation was neither seriously encouraged by utility companies nor seriously practiced by consumers; and that the effect on the culture and religion of the Native American Nations had been taken as seriously as were the feasibility and profitability of building the coal complex. The record in both cases shows that the criteria of real need and social impact were not applied when the decision was taken.

"Fiendishly Toxic" Plutonium: Perhaps more familiar than the Black Mesa case is the issue of whether or not the US should commit itself to the highly complex and expensive technology of breeder reactors, designed to use plutonium to breed more nuclear fuel than the reactor burns. This acrimonious debate has been stirred by growing public awareness of the serious possibilities of plutonium-caused cancer and genetic damage. An additional concern has been whether the security measures necessary to prevent diversion of plutonium into the manufacture of nuclear weapons will produce a police state and strip us of cherished civil liberties.

In this most complex example of social impacts of technology, the "neighbors" we must take responsibility for are every one and every thing, now and for future millenia. To preserve life, plutonium and other nuclear wastes would have to be stored with absolute security for hundreds of thousands of years. Any accidents, failure of equipment, human error or ill-will, earthquakes—anything which might release the stored wastes to the biosphere—simply must not happen. Fallible humans must somehow devise an absolutely infallible system which will endure for several hundred millenia, no matter what sorts of social systems succeed ours. Despite frequent assurances from some that a "technical fix" will be found, the President's Office of Science and Technology Policy reports that no solution to the waste storage problem is at hand. (July 5, 1978 Draft Report: "Isolation of Radioactive Wastes in Geologic Repositories: Status of Scientific and Technological Knowledge." Executive Office of the President, Office of Science and Technology Policy.)

With nuclear waste storage containers corroding and radioactive waste from temporary holding sites leaking into the surrounding ground and water, the waste continues to pile up and the debate over the breeder goes on. The rationale is that the US must have continuing growth of energy supply. If we were really to act responsibly for our descendant-neighbors, would we press more urgently for alternative energy sources such as solar? Would we take serious and even painful measures to conserve scarce energy, while guaranteeing essential services to the poor?

It is very tempting to human nature to seek scapegoats when things go wrong, in these instances to blame arrogant energy policy makers, greedy utility companies (remember the old man in the first paragraph?) or hopelessly lazy and wasteful consumers, including ourselves. Some or all of those charges might be deserved. But perhaps we can accept the grace which says, "Yes, you are each individually responsible to a degree. But just as you gained new understandings of your place in My Creation when you learned that the earth was not the center of the universe but travels obediently around the sun, so may you now learn from the pictures you have seen of your planet in My Space that all of My Creation, human and non-human, now and in your future all co-existing, must love one another as neighbors or all will surely perish."

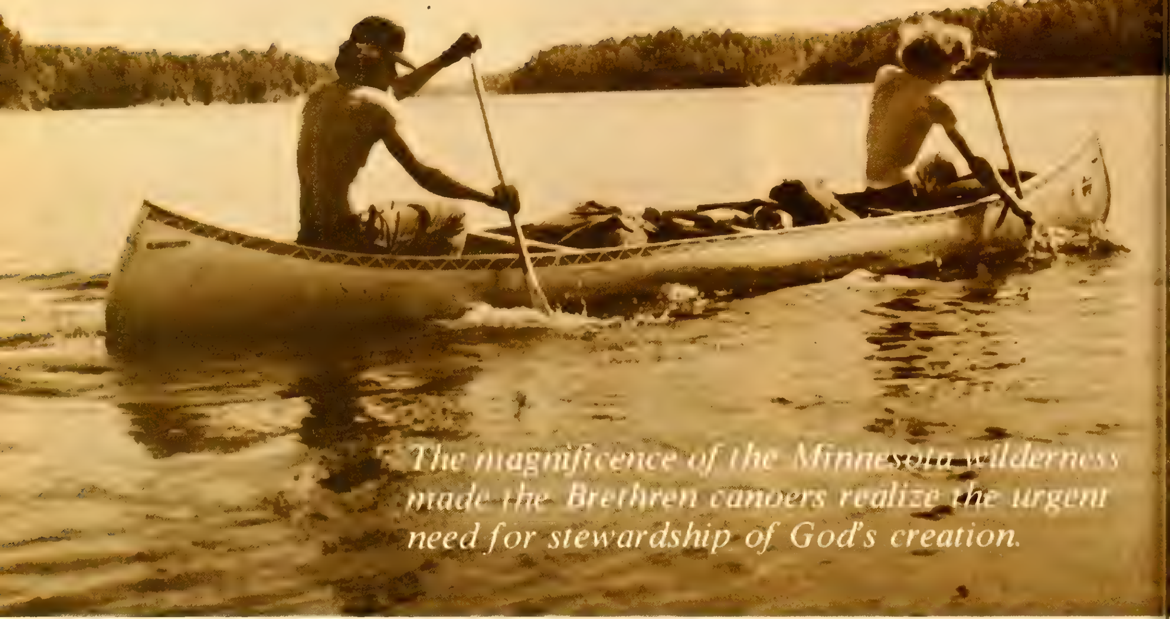
We are challenged to new ways of thinking and being. Imaginative new technologies and planning to ensure social equity are needed. The inexorable laws of the unity of Creation are saying, "If you do not love your neighbor—if you do not act out your love for your neighbor—you will die." We understand now that the mutual death may be of the physical world as well as the spiritual. It is not as easy, but it is an exciting time to be alive. We have the promise and hope of our faith that indeed we can rise to the challenge of the new. ☐

Chris Cowap and Katherine Seelman have staffed the National Council of Churches' three-year energy project. After passing a controversial resolution in 1976 calling for a moratorium on development of a "plutonium economy," the Council has been involved in a two-year study on the ethical implications of energy production and use. Joel K. Thompson, executive secretary of the General Services Commission of the Church of the Brethren, chairs the committee that drafted an Energy Policy Statement as a result of the study (see "Ethics for Assessing Energy Opinions," by Harriet Z. Blake and "Energy Is a Moral Concern," by Joel K. Thompson, May 1978 MESSENGER).

The foregoing article illustrates the statement's conclusion that energy policy must take into account the ethical implications and social impacts of energy decisions. The Energy Policy Statement will be debated and voted on at the November meeting of the NCCC's Governing Board. Copies may be obtained for $2.25 from: Energy, Department CB, 475 Riverside Drive, Room 572, New York, NY 10027.

Adventure on the Boundary Waters

by Daniel Gibble



The magnificence of the Minnesota wilderness made the Brethren canoers realize the urgent need for stewardship of God's creation.

When our youth group first started planning a trip for the summer we had no idea what it would be. But the canoeing adventure we had in the Boundary Waters Canoe Area (BWCA) turned out to be one of the more enriching experiences of the year for the Highland Avenue Church of the Brethren Youth Group. The BWCA is located in Northeastern Minnesota and hugs the Canadian border. It is a true wilderness where the canoer is only a temporary visitor and the wildlife is left to live largely undisturbed. This wilderness setting allowed our youth group to be together, yet alone, each with our own thoughts. We learned to forget old arguments and we began to work together very well. Oh, there were new arguments, but they were handled in a spirit of easy give and take.

Our group likes to have an activity of this sort each year so that we can get to know the new people who will be entering Senior High at the end of summer. An activity such as a canoe trip, with the group working together for one purpose, helps everyone to get better acquainted.

The canoe adventure in Minnesota ended up costing us $2,800 and to find this kind of money we worked long and hard on many fund-raising activities. We held ice cream socials, car washes, breakfasts, dinners, and a very large rummage sale. As we worked together at fund-raising we developed into a team and found ourselves able to communicate on a more open basis. Our parents helped with the money-making ventures and this was encouraging because we knew that they were interested in what we were doing.

After the rummage sale the youth began work at their own jobs to raise personal money for the trip. The group also began to get its gear together for the trip. Excitement mounted as the time neared to leave on this adventure in the remote Minnesota wilderness.

On our way up to the BWCA the group travelled in five cars. The youth had 18 of its members and six adult leaders going on the trip. As the group travelled further away from Elgin and closer to Ely, Minn. (the location of our equipment outfitter), we began to watch out for each other. There were many times that someone could have been left behind at a rest stop or a gas station but we learned to be careful and notice when someone was missing. We all arrived in Ely in the late afternoon of the day before we were to hit the water for our seven-day excursion.

In Ely we met with our outfitters to pick up our gear for the trip. Our outfitters gave us seven days worth of food along with canoes, paddles, life preservers, and all the other equipment we needed for the trip. All the youths had to bring was their personal gear and clothing. The price for this was around $90 per person. While at the outfitter's, we received our packs for our personal gear and we would have the rest of the afternoon to pack for the voyage. That night we spent in tents at one of the outfitter's campgrounds. We spent this time talking and anticipating what would happen in the next seven days.

The morning of departure was finally there. For some this would be their first wilderness trip and for others their first-time experience at canoeing and there were also a couple of seasoned veterans of the Boundary Waters.

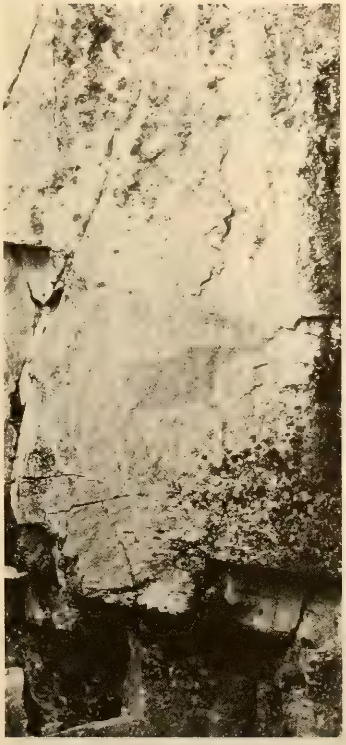
We had learned that because of a quota system we would have to split into three groups. Each group would have eight persons in it. In the canoe area a quota system limits the number of people that enter it at each point and the number of people at each campsite.

This quota would split our group apart but we realized that the idea of quotas was really sound. It splits up large groups which would, if they stuck together, cause pollution, noise, and campsite problems. In smaller groups one could see and fully enjoy more wilderness. In my small group, we found a new peace with God's wilderness beauty and creation. We began to be more open toward one another because of this and because of our need to rely on each other's talents. The openness with others caused tensions at times, but allowed us to discover even further, who each of us was and how we felt towards others and the situation in which we found ourselves.

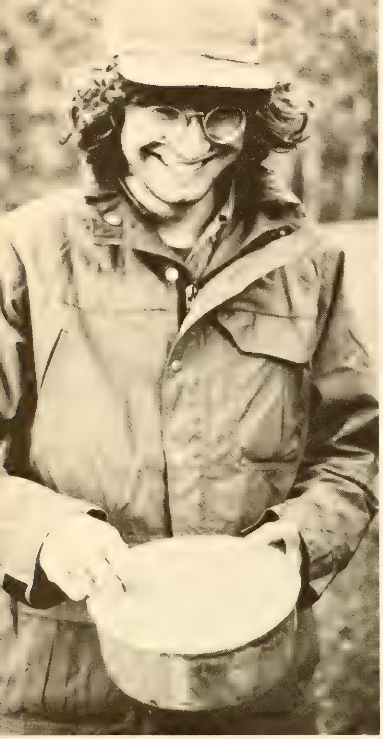
Each day we travelled progressively further into the wilderness and as we did we began to see fewer people. We crossed small lakes with cool, clear waters surrounded by tall trees of many varieties. As we crossed these lakes we soaked in the warm sun of the day in an attempt to save it up for the cool nights. If we were tired, we would rest. If we became thirsty, we'd take a cup off our belt and dip it in the lake and drink. The lakes of the BWCA are perfectly safe to drink from wherever you are in the wilderness. But we could not escape pollution, even in the BWCA. The motorboats that are allowed to travel certain routes in the wilderness have begun to spoil the waters. Logging interests have destroyed vast areas of virgin timber. Sloppy campers have added to a growing trash problem in the BWCA. Mining is a constant threat. To solve this problem people will have to take a step back toward the wilderness period but, as of yet, there is no firm legislation in sight which would stop this destruction.

In the BWCA we saw bears and moose, heard timber wolves, and watched the flights of many majestic birds. But, we all were sad to realize that these animals may not be here some day. This concern we had would be reflected in the youth group's action after the canoe trip, when we would prepare petitions, write letters, and send mailgrams to influential people. We wanted to help save this great wilderness area.

Each night, after a good 15 miles of canoeing, we stopped and got a campfire going to begin our nightly ritual. As the fire built up hot coals, we placed our pots



Postcard scenes are abundant along the lakes and rivers of the US and Canada Boundary Waters Canoe Area. **Left:** *An ancient pictograph on a cliff depicts the ancestor of the real thing (above).* **Right:** *A beaver lodge and dam make their unique contribution to the passing scene.*



Above: *Mealtimes meant fellowship for the three eight-member canoe teams. Each prepared its meals from dehydrated food as Dave Gibble demonstrates with a scrambled egg breakfast.* **Right:** *Becky Weaver, Liz Blundell, and Phil Keever clean up and wonder how to dispose of leftovers. Trash is one of the many problems facing the park. Logging and mining interests encroach on it and currently environmentalists and recreationists battle over rights.*

of water over them to boil in preparation for the dehydrated food. The smoke and ashes of the fire danced in the wind and we soon began to accept the ashes and a few bugs as added seasoning in the food. At sunset we watched, awestruck, as the sky went through all the colors in the spectrum.

Darkness came quickly in the north woods. At dusk we sat on the shoreline and watched the bats shooting over the surface of the waters. Soon we pulled on our sweatshirts for the cool evening ahead. A discussion of some sort would begin and no matter what it was about we always enjoyed talking together as the wood crackled in the fire and we listened to the sounds of nature around us. One particular discussion sticks out in my mind. It was on the last night of canoeing and it came as if to signal the end of the trip. We began to discuss death and dying, but as we talked and watched meteors pass overhead I realized that they were not omens and that death was not an ending, but rather a beginning. As we watched for the northern lights we discovered that this trip was only ending in one sense and that we would leave here new and growing people.

As we canoed back towards civilization the next day, everybody was sad. But we would see the other members of our youth group by the end of the day and this was a moment we anticipated eagerly. When we were picked up by our outfitters we rode back to Ely almost dazed. We found it hard to realize that we were returning from a new-found world we loved to the regular world with all its drawbacks and we all sat quietly. I started thinking that I had learned to know, really well, some people I had not known before. I found that I got along with all the persons in the group even if some did get up every morning wondering if their coffee was ready yet.

As we met the other groups that night, and as we travelled home the next day, there was constant talk about the canoe trip we had just completed. Talk ranged from a tale of fish the length of a canoe (?) and the story of the bear eating a complete day's worth of food, to a discussion of the personal things each group had shared.

Our brief adventure in the wilderness had touched us all. I knew, for myself, that I would work hard and do everything I could to save the BWCA from destruction. Since I returned I have written many letters to my representative in Congress and to my senators. They all seem to have discouraging responses on how they feel about the issue. But, from what I learned in the wilderness, I am determined to keep writing and to get others to write, working to save the BWCA for other persons to experience. This area offers unique possibilities for groups to have an enriching adventure just as our youth group did. We all learned to paddle a canoe without splashing others in the face but maybe, the splashing was a baptism into a new life of concern for our stewardship of creation. ☐

Daniel Gibble is a member of the Highland Avenue congregation, Elgin, Ill., and a student at Murray State University, Murray, Ky.

by Alan Kieffaber

A tradition of excellence

"For everything there is a season . . . a time to plant, and a time to pluck up what is planted . . . a time to keep silence, and a time to speak . . . " (Eccles. 3:1-7). Within the passage of time at Bethany Theological Seminary there are highlights—degrees received, children born, new students enrolled, new pastorates launched. To look at a cross-section of life at Bethany in 1978 is to be aware of time's ongoing, its fullness, and our place in it.

Just this September, the last payment was made on the indebtedness for the "new" seminary campus. Fifteen years have seen significant changes at Bethany itself, as well as a firm commitment by the Brethren to provide quality education for their ministry. There is a time to build and a time to complete payment for what is built, in the most literal sense of "counting the cost."

At the same time we celebrate this achievement and acknowledge our partnership with congregations and individuals across the Brotherhood, there also comes the signal to strengthen and recommit ourselves for the long-range task that is ours. It may be tempting to those who support Bethany to feel that their involvement is finished when the payments are completed on the "building." Yet we know from experience with our own homes and churches that it is *now* that the maintenance begins, and we are again reminded of the serious responsibility for conducting a worthy and lasting ministry within what has been built. At Bethany we share with the larger church the conviction that the building to which we are called is more than simply brick-and-mortar. An event that occurred at the 1978 graduation exercises helps to illustrate what we celebrate at Bethany.

The simultaneous conferring of degrees upon Floyd and Glenn Mitchell marked important milestones in the lives of this father and son from Pennsylvania. Brothers, fathers-and-sons, husbands-and-wives, *whole family trees* have been students at the seminary, simultaneously or in sequence. The Mitchells were not only a "first"—they represent something beyond themselves and also in the broader history that is Bethany and Brethren: *participation in a meaningful, ongoing ministry.*

When Bethany Theological Seminary opened its doors at the Oak Brook campus in September 1963, I was a member of the class that would graduate the following year. There is a certain perspective in the awareness that Floyd Mitchell was a Bethany student 15 years before me (in what was then the Bachelor of Divinity program) and Glenn received his degree (equivalent to Floyd's but now called Master of Divinity) 15 years *after* I did.

To know both father and son from this "in-between" stance is to have a profound sense of Bethany's central place in the ongoing ministry of the Church of the Brethren. Now Glenn is newly ordained and beginning his first pastorate at the Pleasant View congregation in Maryland, in a team ministry with fellow graduate David Radcliff.

Floyd Mitchell returned to Bethany for his Doctor of Ministry degree after 30 years as a pastor. This three-year program is designed to enhance the skills of mature pastors and to focus those skills directly within their ministerial setting. Except for a few intensive weeks at Bethany each summer, the study, evaluation, and research for a final written project take place *within* and *for* "the local church." In Floyd's case, it is Chambersburg, Pa.; in the 1960s he served in (and Glenn grew up in) the Martinsburg, Pa., congregation.

The Mitchells represent Bethany and the Brethren beyond the coincidental awarding of their degrees, and they symbolize both the diversity and the familial unity within the church. This intergenerational graduation testifies to the way the seminary is keeping pace with the Church of the Brethren in its changing world, both strengthening urban and suburban footholds, yet still nurturing our rural and small town roots. And more than simply keeping pace, seminary training means forging new models and tools for ministry for the changing arenas of human need.

Bethany's expanding program offers training for a variety of persons and ministries: long- and short-term growth opportunities for pastors, from 10-day intensive seminars to a 3-year doctoral program; faculty-taught courses for pastors and laypersons, both on and off campus in the Summer Institute and Extension Schools. The particular needs of the church-at-large are faced in such new ventures as Education For Shared Ministry—in-service training for self-supporting laymen and women to give leadership in smaller congregations.

President Warren Groff summarizes our position in the seminary's history: "During this pivotal and celebrative period, we pause to voice our gratitude to God and to all who have contributed to Bethany's strength. . . . We pause not to retire from the race, but to catch our breath and pace ourselves for the next hurdles. We pause to be grateful and to let our gratitude make us bold in our obedience as together we help Bethany continue the tradition of excellence in theological education." ☐

Alan Kieffaber is director of church relations for Bethany Theological Seminary.

Music to make the spirit soar

by Fred W. Swartz

Handel's Messiah: A Devotional Commentary, by Joseph E. McCabe, The Westminster Press, Philadelphia, Pa., 1978 Paperback, $4.95
Messiah: Photographic Meditations on Handel's Messiah, Keith McCormick and Marian Frost, editors, Winston Press, Minneapolis, Minn., 1978. Paperback, $5.95

George Frederick Handel's magnificent and unparalleled work, *Messiah,* has thrilled vast audiences and inspired individual listeners for nearly two and a half centuries. Its popularity has never waned and it is perennially a favorite expression and review of the biblical proclamation of God in Christ.

The first performance of the oratorio was given April 13, 1742 in "the new Musick Hall on Fishamble Street" in Dublin. Seven hundred people crammed into an auditorium designed for six hundred. To conserve space the ladies were asked to come without the usual hoops in their skirts and the gentlemen without their swords.

Surprisingly, Handel's chorus for the initial performance of *Messiah* consisted of but 40 persons from a local cathedral choir plus two soloists he imported from London. The receipts realized by the performance were given by the composer to charity.

From this humble but notable beginning *Messiah* has been performed before kings and commoners alike and by choruses numbering into the thousands. Especially is *Messiah* renewed in the season of Advent when the Incarnation, the complete drama of the Word made flesh, is celebrated with a month of pageantry and remembering.

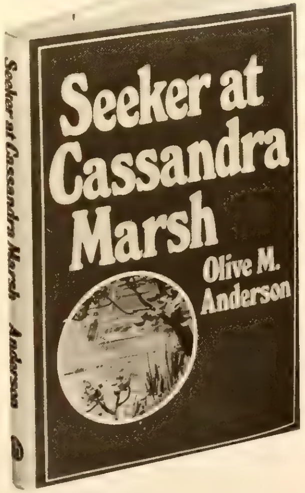
Two new books have been published to make the study and audition of *Messiah* even more meaningful in Advent 1978.

Joseph E. McCabe, president emeritus of Coe College, Cedar Rapids, Iowa, has written a book of devotional readings based on the biblical texts on which the most familiar recitatives, airs and choruses of *Messiah* are based. There are 22 readings and the author's preface suggests that the reader center on one passage daily in Advent. In addition, the devotional commentary includes an appendix section containing meditations of those parts of *Messiah* which are seldom performed.

The devotional thoughts, each 200-300 words in length, are contemporary and simply understood, yet posited so that a seed for further thought and imagination is sown. The author, in keeping with the seemingly eternal quality of the work on which the meditations are based, and indeed the eternity of the scriptures themselves, does not pretend to have the final word: "The written meditation should prompt devotional reflection, not exhaust it. Let the commentary be a thought starter for the day, an invitation to pilgrimage. Return again and again to the Bible passage. There is where the devotional life is to be grounded, not in the commentary."

The descriptive paragraphs on the back of the book's cover suggest that this collection of meditations would make an appropriate gift for shut-ins or an appreciation gift for choir members. Pastors may also find the readings usable as Advent calls to worship or as transitional statements in worship. And the book is adaptable to group study on *Messiah* or as content for an inspirational retreat in conjunction with a good recording of the oratorio.

Photographic Meditations on Handel's Messiah offers still another unique variation for appreciating Handel's masterpiece. Utilizing breathtaking, full-color photographs taken by some of America's most reputable photographers, each page offers contemporary illustrations of the timeless poetry and praise of *Messiah's* text. The



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by Olive M. Anderson

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editors, McCormick and Frost, prepared for the book by studying the writings of many biblical scholars in order to match the photo-image with the full meaning of the Isaiah passage.

"We feel a book like this is effective only with the finest productive quality," comments Keith McCormick. "Thus we've tried to give it high visual quality." Many of the photographs focus on natural scenes. Others illustrate *Messiah's* libretto with contemporary people, and a few, including the book's colorful cover, are inspirational pictures of stained glass windows.

Photographic Meditations would make an elegant Christmas gift book which would be cherished all year long. A handsome presentation page has been incorporated for personalized gift-giving.

While there are many recordings of *Messiah* available, there are three generally recognized as the musician's favorites. The most popular features the sizeable, full-sounding Royal Philharmonic Orchestra and Chorus with Sir Thomas Beecham conducting. An RCA label, the arrangement was made in the 1950s.

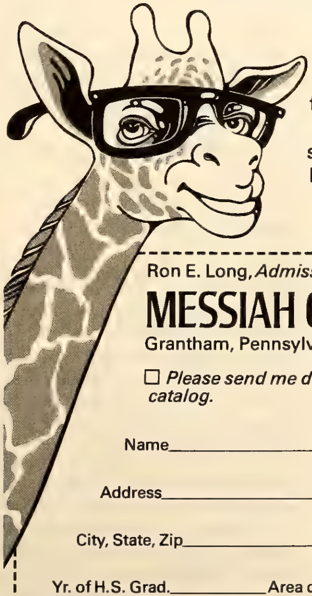
An earlier recording by the Royal Philharmonic, with Sir Malcolm Sargent conducting, features soloists Harwood, Proctor, Young, and Shirley-Quick, and is the English traditional style of presentation. It is produced by Quintessence Studios.

The London Symphony Orchestra and Chorus has produced *Messiah* on a Philips label, using Handel's original scoring. The orchestration is light and the chorus small, similar to the actual first performance of the oratorio. Colin Davis conducts the London Symphony.

With a good recording of *Messiah* and the two new books of meditation, Handel's masterpiece will resound with even more meaning and inspiration for the student and devotee of inspired music. As McCabe states in the concluding paragraphs of his preface:

"*Messiah* has been a wondrous blessing for more than two centuries. That will prove to be a good beginning as future generations hear the work with thanksgiving. When biblical trust is joined to music that reaches the soul, then the human spirit soars. May it be so with *Messiah* lovers for years to come." ☐

Credit is given to Erma Joyce Thomas of Elgin, Ill., for her help in researching this review.



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On gifts, memories, peace issues, Conference

David M. Beams

Having gifts that differ

Brother Groth's "Opinion" in the August MESSENGER hit a very resonant chord within me. I'm not certain I agree fully with him, but I felt his message was a breath of fresh air. Thank you much, Brother Groth! I'd like to add a few comments of my own if I may.

Paul had to ask the squabbling church at Corinth, "Is Christ divided?" His answer, of course, was that Christ was not divided, but that the church had divided itself. Haven't we Christians done likewise today? And, especially, haven't we Brethren done likewise? I find Christians dividing along the "personal salvation-social ministry" battle line, and I feel this is totally unnecessary.

I think a very fruitful ground of division is our taking our particular niche of the gospel and labeling it the whole of the gospel. I have seen peace activists see pacifism as the central theme of the gospel. I have heard those who insist that the new birth is all that matters. I have also heard those who believe that our witness to the powers that be and our legislative pressures on behalf of the oppressed and hungry of the world are the most vital aspect of the gospel today.

Aren't we behaving like the Corinthian church? Doesn't Paul's illustration of the ears telling themselves they do not belong to the body because they aren't eyes speak to our situation? Ought we not rather to hear that the body of Christ requires all parts to function as they were designed?

I thank God for the Brethren charismatics. I hope and pray that though all Brethren may not become charismatics that the whole Brotherhood may be infected with their joy! Even if we are not called to be charismatics, shouldn't we rejoice with them? I am also thankful for the Brethren Revival Fellowship reminding us to study the Word. Shouldn't someone keep reminding us of our heritage as a people of the Book? Can we all rejoice in the Brethren Action Movement and the Brethren Peace Fellowship? In a bitterly divided world when great injustices are daily events and the great military powers seem bent on leading the world into nuclear holocaust, aren't their witnesses desperately needed? And can we praise God for the Womaen's Caucus for reminding us that God's gifts of ministry are distributed regardless of gender?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

But let us also remember, as Brother Groth pointed out, that all of our ministries—be they teaching, evangelism, prophetic witness to governments, feeding the hungry, peacemaking, or whatever—must stem from a deep commitment to Jesus as Lord and Savior. From my own experience, I can testify that Jesus may lead us down some unexpected paths! I feel that my own particular niche is in Christian pacifism; but I was not asked to commit my life to Christian pacifism, I was asked to commit myself to Jesus. Brothers and sisters, though we have gifts that differ, it is yet one Spirit who inspires and energizes them. I would hope and pray that whatever our ministries, we would keep uppermost in our minds that our purpose as Christians is to draw other persons into intimate fellowship with Jesus Christ and to call them to live as citizens of the kingdom of God. ☐

David M. Beams is a member of the Virden (Ill.) congregation.

Mary Eikenberry

What Nigerians can remember

As my missionary husband Ivan and I drove along the Gombe-Numan road, we decided to take a side trip to Tula. We had always put it off before, but this might be our last trip along this road. Fifteen years ago, Ivan had gone into Tula, ("A garden spot of the North," said the Northern Nigeria Premier, when talking about Tula) for a meeting with representatives of local government and voluntary agencies to transfer primary schools from voluntary agencies (missions) to local governments.

We went up and down and around the hills for about 14 miles and there up on top of the crest was the large village of Tula. The hillsides were all terraced, and women, girls, and a few men were hoeing to get ahead of the grass in their groundnut, maize, and guinea corn farms. Upon arrival on top of the crest, we saw men visiting under the trees, sheep and goats grazing in the lush grass, and little children playing.

We were looking for the old Sudan Interior Mission (SIM) house. We must have looked as though we didn't know what we were looking for, because a couple of men came up to ask if they could help. In conversation we found out that the older man was the headmaster of the Tula Primary School and had attended the meeting 15 years earlier for transfer of primary schools. The two others were teachers, and they all had been trained at the SIM Teachers' College down from Tula. A new Anglican church was being built on the large level area to the west. The local building of the Evangelical Churches of West Africa (ECWA; the church that has grown out of SIM witness in Nigeria) was the large church to the east, freshly painted, with an extension added not long ago.

We drove on to try to find the view from the former SIM mission house. As we stopped in the grass and were looking at what we decided must be the right house, a 10-year-old boy came by.

We asked him, "Where is the house in which the SIM missionaries lived?" He looked perplexed and then said, as he pointed to the former missionaries' house, "My father lives in *that* house. He is the pastor of the ECWA church. Would you like to see him?"

How wonderful! The boy does not know where the missionary used to live who was there in years gone by. He *does* know the church is there. His father is pastor of the church in which 700 to 1000 persons worship on Sunday morning. The village is largely Christian with not more than 300 Moslems in all. The Anglican church has 500 in attendance on Sunday morning.

Christ is there. This is why missionaries came. The Holy Spirit is there and the Nigerian leadership is able to interpret Christ and the New Testament as the Spirit leads them. Thanks be to God. He is worshiped and glorified. Amen. ☐

Mary Eikenberry is a missionary who has worked with the Church of the Brethren in Nigeria (EYN) since 1945. She and her husband, Ivan, are stationed at Mubi.

Dale Ott

Thoughts on CPC Fifth Assembly

Having attended the Third Assembly of the Christian Peace Conference in Prague, Czechoslovakia, April 1968, it was a welcome experience to be able to attend the CPC's Fifth Assembly (and to bring greetings to many from the Brethren), also held in Prague, one decade later, June 22-27, 1978. Participating were some 606 persons from 84 countries. The theme was "God's Call for Solidarity—Christians for Peace, Justice and Liberation." This assembly was particularly significant since it marked the 20th anniversary of the founding of the CPC by Professor Hromadka.

Prague is not the "same place" it was 10 years ago. In 1968 the main "happening" was what was going on in Prague (and the CSSR) itself, referring to the "springtime of the CSSR" when the excitement of the "revolution within the party" was the talk of the town. However, Prague is the same beautiful city now as before, even when defaced by all the construction—such as the building of a subway system—which greets the eye everywhere.

Though the 1978 Assembly no longer had to contend with the Vietnam War (at least not US involvement), America was strongly exhorted to do more to help with the economic reconstruction of Vietnam. And concern was expressed regarding continuing (and new) struggles in Indo-China.

Other issues:

—The world's ongoing arms race was condemned again and again by persons from East, West, North, and South.

—African delegates expressed bitterness at the way Africa is increasingly being used as grounds for an East-West power struggle, and they appealed to the churches to press their governments to let Africans manage their own affairs without outside interference.

—Christians from the Middle East appealed to the Assembly to give more attention to the conflict there. Those speaking for the Palestinian people particularly asked that "justice be done" for the Palestinians who have lost their homeland and homes (some more than once) since the State of Israel was founded. Obviously neither the Middle East section (in which I participated) nor the Assembly were able to put forth a "Middle East solution." However, a number of proposals were made for improving the chances for bringing the conflict(s) to the negotiating table. Taking part in the dialogue was a Jewish newspaper journalist.

Despite the many problems and criticisms of the CPC, I came away from this Assembly feeling that the CPC still has a place as a sounding board for ecumenical dialogue. The possibility for meaningful personal contacts is undoubtedly the strongest point of all—but this might be said about the majority of other conferences and assemblies as well.

Great credit must be given to the CPC's very capable and committed General Secretary, Bishop Dr. Károly Toth of Hungary. I conclude with a few words from his report to the Assembly.

"The efforts to eliminate wars will not be effective as long as the churches do not realize that these efforts are demanded by the gospel they preach. . . . The churches must say clearly that the atomic weapons and their testing are a dreadful violation of the commandment of Christ. . . . On the 20th anniversary of the birth of the CPC, the heritage we have received from the founders can be summed up in the following way: Christian peace service is a legitimate task of the churches. In the solidarity of sin and in the spirit of repentance, the horrors and devastations of war must in a very great part be attributed to the omission of the churches. . . . It is also true that, in spite of the whole of the theological labors of Christian churches, the theme of peace has always been neglected by most of our theologians. . . . Theological research of peace has not given effective impulses to the practice of the churches except that of the historical peace churches, and has not been a sufficient inspiration for the practical peace activity of Christians.

"The theological justification of war, the thesis of a just war, is outdated in the age of weapons of mass destruction.

"We have to abandon the view that work for peace is unrealistic and realize that peace can be achieved.

"We have to break with the spiritualization and eschatologisation (alone) of peace on the part of Christians." ☐

Dale Ott heads the Church of the Brethren European/Middle East Office in Geneva, Switzerland.

Chauncey Shamberger

Why do we hold our Conference?

The 192nd Annual Conference, meeting in Indianapolis, has been duly recorded and is now history. Was its purpose the same as that of the first recorded Conference of the Brethren, presumably in 1742? Is purpose a constant or a changing thing?

Two centuries ago no one was concerned with putting in writing why such a yearly meeting was thought worthwhile or what its exact nature ought to be. But we can guess what the character of that meeting was and what the reason for it was.

The young church tried to be a Brotherhood of one mind in doctrine and practice. Pluralism was not tolerated; dissidents were "churched." Unity was not just something hoped for—it was a necessity. As the church spread from Pennsylvania south to Maryland and Virginia and west to Ohio and Indiana, it must have seemed to church leaders absolutely essential to bring the membership together in order to make certain that all were holding fast to the original form of the faith handed down by the founders.

But both the nature and the purpose of Annual Conference have changed over the years. It can be likened to a house to which a room has been added each time a baby was born. In fact, Conference has grown to such proportions that a large city convention center is the only facility that can accommodate it. Even such meeting places as Winona Lake, Ocean Grove, and Anderson, all of which were once adequate, are not longer considered as sites.

Conference itself and attendance at Conference have become expensive. Even allowing for runaway inflation which greatly increases dollar costs, being able to serve as a delegate is now a matter of having enough money. We were told that Conference costs are budgeted at $90,000. Though this is a sizable amount, it is only the tip of the iceberg. Who knows what the total cost is to all the Brethren who attend?

Cost of housing is major. All the hotels adjacent to any convention center are expensive. As soon as a list of hotels at Indianapolis was available, I wrote giving three preferences. All were booked to capacity. I settled for a second-rate hotel six of the longest blocks I ever walked from the center, and paid $23 per day. Meals cost in proportion. Travel, too, is far from cheap. Those who fly next June from Philadelphia or Sebring—and stay at a first class hotel and eat at good restaurants—will need to set aside a thousand dollars for the privilege of enjoying the Seattle meeting.

Although escalating Conference costs seem to be a perennial concern to some Brethren, it is questionable whether many took seriously the recommendations of the study committee charged with finding ways to reduce expenses. Just imagine Conference as now set up being held on a college campus or a campground, with the General Board, the Elgin staff, the Standing Committee, and a lot of ordinary folk sleeping in dormitories, in church fellowship halls, or billeted in private homes! And all eating at McDonald's!

It can be done. The Old Order Brethren still provide free board and room for all at their meetings. The Jehovah's Witnesses accommodate as many as 50,000 at once with food that brings praise. Of course it takes vision and imagination, hard work, and considerable sacrifice.

Somewhere along the way we have become less and less "peculiar"; Brethren life-styles have changed. The well-dressed brother brings several suits of clothes, complete with matching ties and socks, for the week of Conference and sisters are not far behind. He regularly stays at Hiltons and Holiday Inns in the course of his business and social life and so feels comfortable there.

One wonders how seriously the study committee considered its task. Was it aware how blurred the purpose of Conference has become, not definite and clear as it was in the beginning? What is the purpose of an Annual Conference today?

Is its basic ingredient the fellowship we so highly prize? Is it the educational and inspirational process inherent in Bible studies and insight sessions held early in the morning and late at night? Is it the superb music, the speakers, and the drama of feet washing using water from every district and even abroad? Is it the delegate sessions which are the highest authority of the church? Or is it an amalgam of all these and we can't have one without all the others?

If the fellowship is so basic, why has "annual" stayed the norm; why not every six months? Would Conference lose its essence if it were held every other year? The same question could be raised about all the other phases, but if we must have all of them, let's quit spending time and money trying to figure out where to hold Conference and how to save money. Or ask whether purpose and nature can or should match.

It is hard to see where we are going, and when we do see it is harder yet to make changes. We are now part of an affluent society and proud of being in the mainstream of modern life, not off in a corner. Yet at the same time we still try to be a voice of dissent in some areas. We still wash feet and proclaim ourselves servants. We still claim to want to feed the hungry.

If the Spirit of the Lord is upon us—what does that Spirit want us to do? ☐

Chauncey H. Shamberger is a retired orchardist and a member of the Fruitland (Idaho) congregation.

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TRAVEL—A tour of Bible lands: Greece, Israel and Jordan, 16 glorious days, leaving New York June 14, 1979, returning in time to go to Annual Conference. The basic tour cost from New York is $1,348, with options for some rich additional excursions. Tour directed by Edward K. Ziegler, Bible teacher and experienced tour leader. Discount for early reservations. Write Ziegler, 11740 Creagerstown Rd., Woodsboro, MD 21798, or phone (301) 845-8620.

TRAVEL—Juniata College Tours. 1979: ALASKA 11 days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise. Two-day mini tour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, The Alps, Rhine Cruise, Berlin and Prague. June 29 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Continuing Education Seminar. Visit 4 countries: Egypt, Israel, Cyprus, Greece. Relax on the beautiful ship "Illeria"—which will be our hotel. Depart April 17, 1979. Alaska—after Annual Conference at Seattle, Wash., including Inland Water Passage Cruise. 14 days July 8-21, 1979. Europe—Austria Alpine Special—Oberammergau (tickets to Passion Play included). Depart July 9, 1980 from Cleveland, Ohio. Register soon—accommodations limited. Contact experienced coordinators—Rev. Raymon/AnnaBelle Eller, 358 Selden Ave., Akron, OH 44301. (216) 724-9595.

TRAVEL—Around the world 5-week tour optional return via Afghanistan and Soviet Union July-August 1979. British Isles 15-day tour including England, Scotland, Wales, Southern Ireland and Europe, July 17, 1979. Scandinavian 15-day tour including Denmark, Sweden, Norway, and important sites in Holland and Germany, August 7, 1979. Alpine countries and Oberammergau Passion Play mid-July 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 805 Stanford Ave., Johnstown, PA 15905. (814) 255-3657 collect.

Les Altermatt

God loves gays, but hates sin

In his letter (May), "Don't Toss Your Bible," Anthony Stefany says, "Homosexuality and all the commotion which it causes today is one of those things which we call 'gray matter.' That is, they are neither black nor white, and there is no definite ground for a unilateral solution."

This kind of philosophy and humanistic thinking can be and is extremely dangerous. What has happened to the word of God? Is it not still the final authority to which the church must appeal? God *has* declared homosexuality wrong, and it should not be presented as an acceptable life-style. I am aghast at such statements as we ". . . embrace one another as brothers and sisters, regardless of race, creed, or sexual preference . . . we are all God's children."

From the beginning of time we have rationalized and blame-shifted in an attempt to justify our sins. Adam and Eve chose to be disobedient in the Garden of Eden. They tried shifting the blame to one another in order to "justify" their sin before God. God, however, did pronounce it sin!

Many seem to be torn over the question of how to deal with homosexuals who are asserting themselves and demanding that their life-style be accepted by the church.

True Christianity does not use the teachings of Jesus and the Bible to justify oppression of gay persons. However, because the Bible is God's standard for us to live by, and because God has created us and has called homosexuality a sin, it must be treated as such.

One of the traps people often fall into is the tendency to categorize sin as to degree of sinfulness. Homosexuality is no worse sin than gossip as far as sin goes, but it is sin and as such God demands it be dealt with if one expects to have and maintain a relationship with God.

Romans 1:26 says homosexuality is "against nature." Verse 27 calls it an "error" and verse 28 says that because gays refused to acknowledge God, God gave them over to a reprobate mind (void of judgment). The right for a person to choose to be a homosexual is an individual one, but God clearly says that homosexuals cannot continue such practice and expect to enter the kingdom. 1 Corinthians 6:9 says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind (homosexuals) . . . " (KJV).

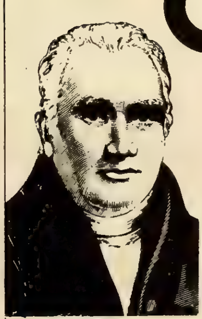
God loves the homosexual but hates the sin. In my dealings and counseling with people as a pastor, I find there are many who are under the powerful hold of homosexuality who desperately want freedom but cannot because of the enslaving power it has over them. God says old sinful habit patterns must be broken and replaced by new godly ones. Only then can real freedom be attained! It is important that homosexuals understand *why* they are homosexuals. Then the roots of the problem, rather than the symptoms may be dealt with.

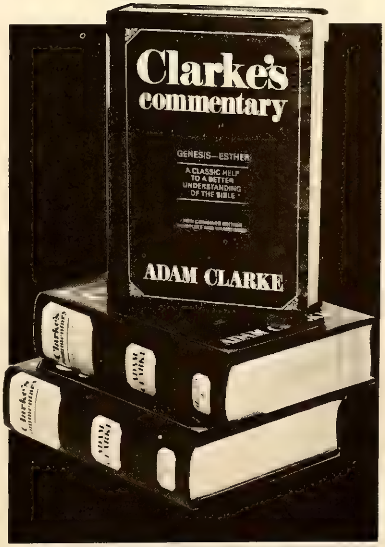
There are those who take the stand and say, "People must be accepted as they are." I can only reply that we as a body of believers cannot accept people as they are and have any kind of decent and respectable society. By accept, I mean allow them to assert their life-style as "normal" and place them in leadership positions within the Christian community.

Too often people get all hung up in their feelings. What we "feel" is not necessarily an indication of what we "are." Righteousness is not based on one's feelings, but rather upon one's standing before God; not upon "what" we are, but upon "who" we are.

When society or the church stoops to accepting every radical idea of life-style as being normal or acceptable, then we can invariably look for a decline and decay of the society. What the homosexual needs is love and understanding—not condemnation. We judge the *sin*, not the person. We must accept them as brothers and sisters, love them, help them in whatever way we can, and show them what God says concerning the practice. They then must choose to go on living in this deceitful bondage or seek deliverance. ☐

Les Altermatt is pastor of the Cajon Valley congregation in El Cajon, Calif.

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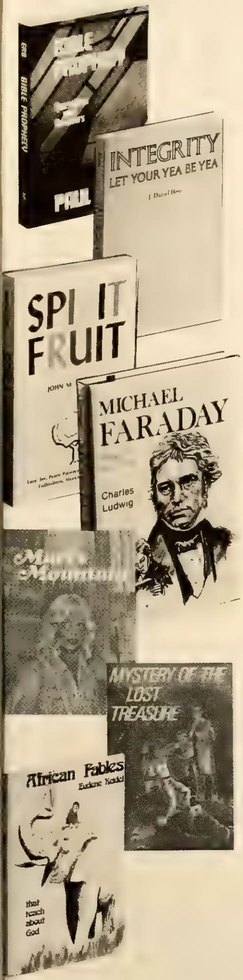

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turning points

134th BVS Orientation Unit

(Orientation completed Aug. 5, 1978)

Norma Angel from Utrecht, Holland, to United Presbyterian Church, Gary, Ind.

Anne Bowman from Winchester, Va., to East Side Multi-Service Center, Indianapolis, Ind.

Charles Etzweiler from State College, Pa., to East Side Multi-Service Center, Indianapolis, Ind.

Kristin Flory from Xenia, Ohio, to an overseas project in Austria.

Thad Henry from East Greenwich, R.I., to Area Youth Ministries, Indianapolis, Ind.

Cheryl Myers from Lima, Ohio, to the Brethren Service Center, New Windsor, Md.

Stephen Newcomer from Rocky Ford, Colo., to World Peace Tax Fund, Washington, D.C.

George Nooyen from Green Bay, Wis., to Skierniewice, Poland.

Colleen Sholly from Annville, Pa., to Kuhn Memorial Hospital, Vicksburg, Miss.

Dan Trachsel from Sugarcreek, Ohio, to Camp Eder, Fairfield, Pa.

Shirley Whiteside from Bettendorf, Iowa, to United Faith Ministries, Denver, Colo.

Licensing/ Ordination

Allen J. Baker, Jr., licensed July 23, 1978, Snake Spring, Middle Pennsylvania

Bradley Kent Bucher, licensed July 23, 1978, Hartville, Northern Ohio

Gene Alan Burry, ordination accepted, July 16, 1977, Northern Plains

Terry Dwight Crickenberger, licensed July 30, 1978, Waynesboro, Shenandoah

Glen Hopkins, licensed July 22, 1978, Lowman Valley, Southeastern

Glen Leroy Hulvey, ordained July 30, 1978, Staunton, Shenandoah

Gerald Peter Keegan, licensed July 30, 1978, Pitsburg, Southern Ohio

Larry Shelton Kemp, received ordination from United Methodist Church, July 15, 1978, Pacific Southwest

Henry George Landis, licensed July 16, 1978, Brothersvalley, Western Pennsylvania

Wallace Bell Landes, Jr., ordained July 30, 1978, Waynesboro, Shenandoah

Glenn Hershberger Mitchell, ordained August 6, 1978, Martinsburg, Middle Pennsylvania

Lois M. Wenger, licensed, July 16, 1978, Middletown, Southern Ohio

Pastoral Placements

William Bosler, from secular, to Miami, First, Florida-Puerto Rico

Patrick Chaffin, from Flint, Michigan, to Cedar Lake, Northern Indiana

Sam Cherian, from Round Hill/Trout Run, Mid-Atlantic, to Arlington, Mid-Atlantic, interim

Donald O. Clay, from retirement, to Laurel Branch/Beaver Creek, Virlina

Ned W. Crumpacker, from Roanoke, Ninth St., Virlina, to Bassett, Virlina

Ron Dalton, from student/other denomination, to St. Joseph, Missouri, interim

Kenneth Davis, to Center, Western Pennsylvania

Wayne E. Eberly, from interim, Harrisburg, First, Atlantic Northeast, to regular fulltime, Atlantic Northeast

Jeffrey Finkbiner, from Mountville, Atlantic Northeast, to Empire, Pacific Southwest

Clinton Firstbrook, from other denomination, to Maple Grove, Illinois-Wisconsin, interim

Terry Hatfield, from secular, to Liberty, Illinois-Wisconsin

Michael Hodson, from Pine Creek, Northern Indiana, to Dayton, Prince of Peace, Southern Ohio

Benjamin Johnson, from other denomination, to Chippewa Valley, Illinois-Wisconsin, interim

John B. Johnson, from Beech Run, Middle Pennsylvania, to Nanty Glo, Western Pennsylvania

Richard Knarr, from Sugar Creek, South-Central Indiana, to Pleasant View, South-Central Indiana

Robert W. Knechel, Sr., from secular, to Fresno, Pacific Southwest

John H. McFarland, from Osceola, Northern Indiana and other denomination, to Syracuse, Northern Indiana

Alan E. and Kathleen Miller (team ministry), from Mennonite Seminary, to Hatfield, Atlantic Northeast

Tim Morphew, to Turkey Creek, Northern Indiana

Paul E. Myers, from Pleasant View, Northern Ohio, to Freeburg, Northern Ohio

Vernon S. Powell, from Flora, South-Central Indiana, to Bachelor Run, South-Central Indiana

Marvin G. Reeves, from secular, to Claysburg, Middle Pennsylvania

Beth Sherman, from supply, to Sam's Creek, Mid-Atlantic

Merlin Shull, from Ecuador, to Dayton, Shenandoah

James Simmons, from Cedar Creek, Northern Indiana, to Pine Creek, Northern Indiana

Harry and Ada Spaeth (team ministry), from other denomination, to Hollidaysburg, Middle Pennsylvania

Mike Titus, to Klamath Falls, Oregon-Washington

J. C. Wine, from secular, to Ephrata, Atlantic Northeast, interim

Burton Wolf, from student, to West Alexandria, Southern Ohio

Wedding Anniversaries

Mr. and Mrs. Harry Adkins, Mexico, Ind., 50

Mr. and Mrs. Harold Baile, Warrensburg, Mo., 50

Mr. and Mrs. Wilson Burket, Martinsburg, Pa., 52

Mr. and Mrs. Clarence Case, Seattle, Wash., 50

Mr. and Mrs. Roy Garber, Waynesboro, Va., 50

Mr. and Mrs. George Heeter, Elkhart, Ind., 50

Mr. and Mrs. Paul G. Holsinger, Martinsburg, Pa., 53

Mr. and Mrs. Ron Hughes, Tonasket, Wash., 50

Mr. and Mrs. Charles Jessup, Union City, Ind., 50

Mr. and Mrs. I. Harvey Kagarise, Martinsburg, Pa., 52

Mr. and Mrs. Hobart Lehman, Windber, Pa., 57

Mr. and Mrs. W. W. McDaneld, Portis, Kan., 50

Mr. and Mrs. Esley Naylor, Johnstown, Pa., 56

Mr. and Mrs. Sid Plunkett, Troy, Ohio, 70

Mr. and Mrs. Elmer Risser, Bethel, Pa., 50

Mr. and Mrs. Ocal Robins, North Manchester, Ind., 55

Mr. and Mrs. C. C. Sollenberger, North Manchester, Ind., 62

Mr. and Mrs. Irvin Wareham, Roaring Spring, Pa., 55

Mr. and Mrs. Max Widdowson, Clymer, Pa., 50

Mr. and Mrs. Frank Williar, Westminster, Md., 60

Deaths

Agley, Nora, 88, Goshen, Ind., Aug. 1, 1978

Baer, J. Orlow, 62, Huntsdale, Pa., July 6, 1978

Berkebile, Fred D., 77, Huntingdon, Pa., July 7, 1978

Binkley, Carrie Myers, 62, Waynesboro, Pa., Aug. 10, 1978

Bordan, Albert Bauman, 84, Westland, Mich., Aug. 8, 1978

Brown, Carl, 78, Bryan, Ohio, Apr. 21, 1978

Brown, William D., 87, Waynesboro, Va., May 10, 1978

Brumbaugh, Dean W., 63, Martinsburg, Pa., July 22, 1978

Butterbaugh, Eleanor, 84, Paradise, Pa., June 18, 1978

Cassman, Charles, 76, Peru, Ind., July 25, 1978

Coover, Paul, 79, Ionia, Mich., July 8, 1978

Corbin, Thomas, 62, Huntingdon, Pa., July 5, 1978

Coulter, Blair, Huntingdon, Pa., June 17, 1978

Couser, E. Friend, 79, Greenville, Ohio, May 6, 1978

Craun, Caroline, 84, Waynesboro, Va., May 26, 1978

Cripe, Ethel, 94, Winter Park, Fla., June 16, 1978

Crull, Roy, 75, Wabash, Ind., Oct. 19, 1977

Custer, Irvin, 61, Wabash, Ind., May 25, 1978

Decker, Paul E., 62, Waynesboro, Pa., July 29, 1978

Douglas, Sammie M., 72, Kingsport, Tenn., July 15, 1978

Gnagy, Barbara, 74, Waterloo, Iowa, June 30, 1978

Greiner, Mae E., 57, Mt. Joy, Pa., June 12, 1978

Guthrie, Rosa, 77, Roanoke, Va., July 25, 1978

Helsel, Chester, 81, Leola, Pa., June 28, 1978

Hild, Daniel Mason, 98, Condo, N.D., July 16, 1978

Hober, Ermine C., 80, Akron, Ohio, July 21, 1978

Hodgin, Minnie, 80, Waterloo, Iowa, Aug. 2, 1978

Hoff, LeRoy, 70, New Market, Md., July 14, 1978

Hoffman, Irene, 78, Polo, Ill., Mar. 15, 1978

Keeney, Henry, 75, Frystown, Pa., July 16, 1978

Keith, Martha O., 73, Curryville, Pa., July 9, 1978

Kensinger, Harvey, 85, Winona Lake, Ind., May 30, 1978

Kinzie, Harley, 77, Mexico, Ind., June 26, 1978

Knepper, Olive, 72, Berlin, Pa., Aug. 6, 1978

Kuhrt, Fred, 82, Olympia, Wash., June 23, 1978

Leer, John A. Sr., 82, Huntsdale, Pa., May 15, 1978

Lemin, William, 57, New Carlisle, Ohio, July 1, 1978

Lenz, Fred, 32, Polo, Ill., Dec. 30, 1977

Meridith, Pearl, 78, Missouri City, Texas, July 7, 1978

Mishler, Emma, 90, Sebring, Fla., July 29, 1978

Myers, John T., 84, Ft. Myers, Fla., May 9, 1978

Nedrow, J. Lloyd, 92, Windber, Pa., Apr. 15, 1978

Nelson, Blanche E., 89, Hollidaysburg, Pa., July 22, 1978

Pepple, S. Dale, 65, Everett, Pa., Apr. 27, 1977

Perrin, Oscar J., 84, Hollidaysburg, Pa., June 16, 1978

Prowant, Iva, 99, Dupont, Ohio, July 20, 1978

Reit, Harm, 73, Stanley, Wis., June 11, 1978

Rose, Eldridge, 44, Vienna, Va., June 7, 1978

Ruby, Helen Early, 60, Westminster, Md., Dec. 1, 1977

Rucker, Mary, 90, Polo, Ill., May 28, 1978

Rupel, Edna, 99, North Liberty, Ind., July 18, 1978

Ryder, Eldridge Given, 69, Waynesboro, Va., May 17, 1978

Ryman, Edlard, 86, Woodstock, Va., April 26, 1978

Schaeffer, John, 78, Marion, Ind., April 19, 1978

Schrock, Grace, La Verne, Calif., May 8, 1978

Shank, Emory M., 78, Abilene, Kan., April 19, 1978

Shaulis, Glen, 52, Waterloo, Iowa, Apr. 30, 1978

Showalter, Marietta, 84, Greenville, Ohio, Apr. 10, 1978

Sier, Marshall, 81, Huntingdon, Pa., July 2, 1978

Smead, Hattie, 96, Medina, Ohio, May 8, 1977

Snyder, Bertha L., 96, New Bethlehem, Pa., June 21, 1978

Spire, Laura, 76, Bryan, Ohio, Apr. 21, 1978

Sprenkel, John F., 83, York, Pa., June 6, 1978

Stauffer, Benjamin F., 94, McPherson, Kan., June 27, 1978

Steele, Kenneth, 58, Goshen, Ind., June 24, 1978

Stickel, Dorotha, 76, Milford, Ind., July 7, 1978

Suddarth, Hope, 75, Waynesboro, Va., Apr. 24, 1978

Summers, Vida, 80, North Liberty, Ind., June 13, 1978

Summy, A. Frank, 84, Akron, Ohio, Sept. 16, 1977

Swartz, Bertha, 79, Pleasant Hill, Ohio, July 21, 1978

Swayer, Henry, 76, Mexico, Ind., June 4, 1978

Tressler, Donald E., 64, Hollidaysburg, Pa., May 5, 1978

Troup, Carl, 75, Elkhart, Ind., April 25, 1978

Turnidge, Ralph, 65, Seattle, Wash., July 15, 1978

Turpin, James K., 16, Floyd, Va., Oct. 6, 1977

Urmey, Bernice, 73, Trotwood, Ohio, June 1, 1978

Vaneiken, Albert, 72, Windber, Pa., July 1, 1978

Vaneiken, Charles, 70, Windber, Pa., May 11, 1978

Vukmanic, Dorothy, Waynesboro, Pa., May 26, 1978

Wagoner, Ralph W., 53, New Madison, Ohio, June 6, 1978

Waite, Martin, 62, Polo, Ill., July 1, 1978

Walker, Fern Coppock, 94, La Verne, Calif., June 13, 1978

Walter, Clyde, 79, Claysburg, Pa., Feb. 10, 1978

Walters, Shirley, 29, Duncansville, Pa., May 24, 1978

Wampler, Paul William, 52, Waynesboro, Va., Feb. 18, 1978

Watkins, Ford, 67, Everett, Pa., July 12, 1978

Watkins, Howard, 88, New Paris, Ind., June 4, 1978

Webb, Charles, 65, Waynesboro, Pa., July 16, 1978

Welch, Glenn, 65, Gettysburg, Ohio, Apr. 1, 1978

White, Sara, 75, Nappanee, Ind., May 25, 1978

Widlund, Gustave, Lansdale, Pa., April 13, 1978

Williams, Clark, 84, Copemish, Mich., June 2, 1978

Wilson, Isabel, 83, Modesto, Calif., July 6, 1978

Witmer, Hansel K., 49, Manheim, Pa., July 1, 1978

Yoter, Eva E., 98, Huntsdale, Pa., Feb. 22, 1978

Ziegler, Reuben, 82, Myerstown, Pa., June 17, 1978

PRITCHETT MUSEUM

Tucked away in the lower level of Cole Hall on the Bridgewater College campus is the Reuel B. Pritchett Museum, established in 1954 by its namesake, Reuel B. Pritchett (1884-1974), a farmer-preacher of the Church of the Brethren who made his home in White Pine, Tenn. Brother Pritchett's extensive and varied collection has grown to more than 6,000 artifacts which are in the process of being catalogued by Jacob F. Replogle, who became the museum's first director in the summer of 1976. A retired Church of the Brethren minister and former Bridgewater College staff member, Replogle has attended several Smithsonian Institution workshops designed to assist museum directors in maintaining and caring for their collections.

Gifts to the museum have come from many individuals during the nearly 25 years of its existence. They include:

—the wooden carpentry tools of Elder Jacob Wine (1837-1915)

—indigenous articles from the mission fields of Africa, China, and India, donated by Brethren missionaries

—articles used in the early life of Bridgewater and Daleville Colleges, including clocks, scales, an organ, and even the cradle of Walter B. Yount, Bridgewater's first president

—clothing of Reuel B. Pritchett, I. N. H. Beahm, Nettie Senger, and Elizabeth Gibble McCann, as well as the hat and saddlebags that belonged to Elder John Kline, Shenandoah Valley preacher who was martyred during the Civil War

—Christopher Saur Bibles, books and diary of Peter Nead, books of Henry Kurtz, James Quinter and others, plus non-Brethren books, one of which is the three-volume Venice Bible printed in 1482

—church furnishings and utensils used in the traditional Brethren love feast from churches in Pennsylvania, Virginia, and Tennessee.

Jake Replogle is particularly interested in making the museum a center for the preservation of Brethren historical artifacts, both of outstanding Brethren leaders and of church use and tradition.

A special exhibit of Brethren articles was set up in May and June of 1977 to coincide with the Annual Conference meeting in Richmond.

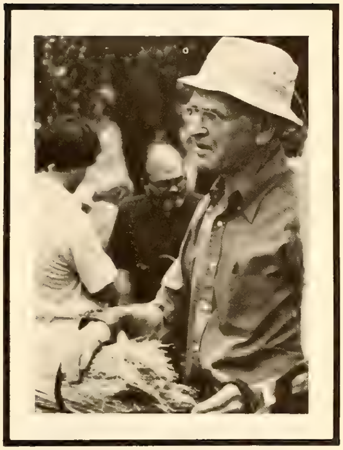
He is also interested in securing material indigenous to the history and culture of the Shenandoah Valley. In addition to the early carpentry tools, the museum houses a complete set of cobblery, weaving, and candlemaking equipment, which could be used in "living history" demonstrations. Persons interested in donating items should contact Jacob F. Replogle, Box 77, Bridgewater College, Bridgewater, VA 22812.

Other items visitors particularly enjoy are the more than 1,000 pieces of glassware—from the 16-gallon demi-john to the unusual collection of "slag-glass" or lustreware—Native American artifacts, rifles, coins and currency from many nations.

One of the museum's most recent acquisitions was a special exhibit of Middle Eastern artifacts presented by Mrs. Janet Tanner of Grottoes, Va., some of which date to 2,000 B. C.

A Museum Day held last May attracted a number of persons to view the exhibits and watch craft demonstrations on campus which included weaving, broom-making, carving, macrame, and chair-caning. Recent contributors were also recognized at that time. Dr. Paul Petcher of Citronelle, Ala., gave the college his collection of African artifacts which had been on loan. Dr. Robert Burns, a retired professor, presented a collection of Indian artifacts and a collection of more than 30 American bird eggs. Mr. Austin Loewner of Harrisonburg, Va., also gave the museum a miniature Torah that had been in his family for several generations.

Curator Jake Replogle shows off artifacts from the museum's Middle East collection.



Last May's Museum Day brought out such craftsmen as broom-maker Bill Miller.

Long-range plans for the museum are to renovate the old college gymnasium, presently being used by the maintenance staff, which will give it a permanent home with adequate space for display and storage.

The museum is open three afternoons a week, on special occasions, and by appointment. More than 1,200 visitors came to the museum last year. They included senior citizens, civic, public school, and church school groups, as well as individuals from across the nation and several foreign countries. Since its beginning, hundreds of persons have signed the guest register prepared for the museum by Brother Pritchett. Its remaining pages, however, still contain spaces for more visitors' signatures . . . so, stop by.

—PAT CHURCHMAN

Pat Churchman is director of publicity and publications for Bridgewater College.

Keeping an eye on Elgin

A cartoon I recently clipped and posted has a boy asking his dad, "If a tree falls in the forest, and the media aren't there to cover it, has the tree really fallen?" Sometimes I feel like asking, "If the MESSENGER goes out to readers, and no one responds with a letter to the editor, was there really a MESSENGER?"

No letters from readers mean no measuring stick. Was it a good issue or a bad one? Were readers turned on or off? Have we gone too far this time? As painful as letters to the editor may be, the magazine staff needs the tension of criticism (and the occasional nudge of praise) to keep it steered in the right direction.

Sometimes those letters are lacking. Sometimes we have to find out by indirect means whether or not Brethren are paying any attention to the issues of the day.

Such a discovery was made recently when a barrage of letters hit Elgin concerning the World Council of Churches grant to the Patriotic Front of Zimbabwe. MESSENGER had not had time to carry a story on the grant (see page 4 of this issue), so vigilant Brethren obviously had been reading their newspapers and news magazines.

Another discovery—that our young people are concerned with social issues—came when Bob Neff, general secretary of the Church of the Brethren General Board, received a letter from the September 1978 Brethren Volunteer Service orientation unit, scoring the Board for keeping its accounts with Continental Bank of Chicago. Continental, while it has discontinued making new loans to the Republic of South Africa government, refuses to disclose whether it still renews established loans and holds out the possibility of further loans in the future.

At issue here is the Apartheid policy of racial separation and discrimination in South Africa, and whether Brethren should even indirectly be party to supporting the Botha regime in Pretoria.

The many individuals who inquired about the WCC grant and the BVSers who expressed concern over Brethren accounts at Continental are to be commended for their watchdogging. It is this kind of tension that keeps all organizations, including churches, healthy and alert—constituents scoring the governing boards when they get out of bounds, demanding explanations when issues arise.

We do need to be careful, however, where we get our information. The turmoil in southern Africa has been subjected to some of the worst sort of news manipulation and distortion. Beware of any news coming from a country where guerillas are struggling against an oppressive regime. Take for granted that the government of that country has the upper hand in news coverage and by restricting journalists, feeding them only government news releases, and censoring dispatches, can blacken the rebel cause beyond recognition.

If you really want to be adequately informed, read several newspapers and magazines that offer different perspectives on the news. Don't rely only on 30-minute tv news programs for information. Somewhere in the middle of all the views you can gather you will come close to the truth of the matter. Beware of columnists who take extremist views, who see all the issues in black and white, and who deal in labels and slurs. (One columnist, who apparently is popular among many Brethren who wrote in about the WCC grant, dismissed the World Council of Churches as "those flunkies of totalitarianism." Avoid such columnists—they've got problems!)

You are right on when you write Elgin and ask for information, explanations, and clarifications. Keep the inquiries coming. For information on issues from around the world—such as the southern Africa confrontations, the Washington Office of the Church of the Brethren can recommend or provide sources. Write that office at 110 Maryland Ave., N. E., Box 50, Washington, DC 20002.

Keeping an eye on Elgin is not an act of distrust. The national staff and General Board need the help of the constituency that put them there if they are to stay alert to the issues and values about which the Brethren care.—K.T.

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The Church of the Brethren General Board invests in people. Your gift through the General Board helps to share the love of Christ through Christian nurture, the SHARE ministries, worldwide ministries, hunger ministries, evangelism, church extension, congregational support.

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Dale W. Detwiler, President
New Enterprise Stone & Lime Co.
New Enterprise, Pennsylvania

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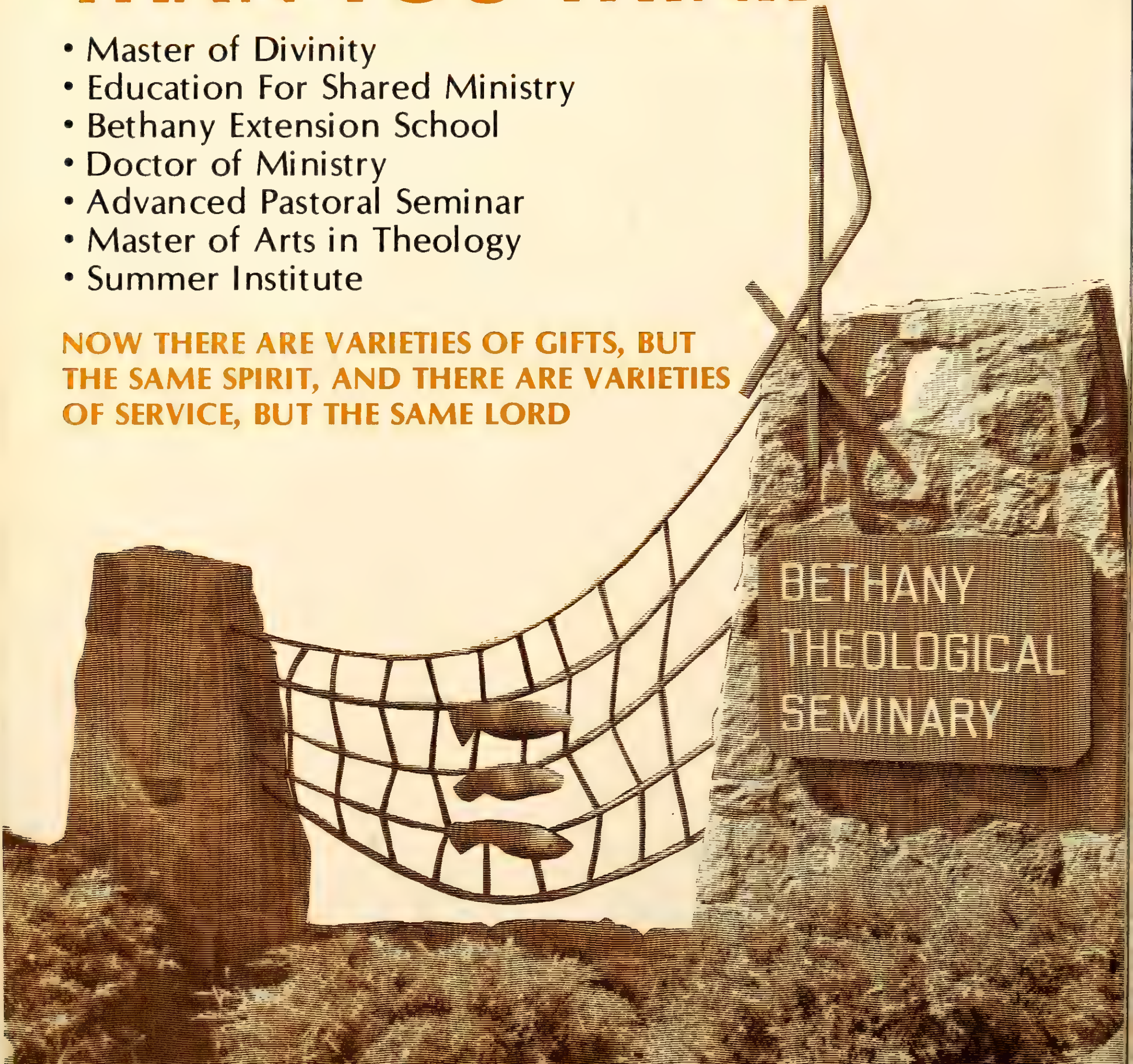

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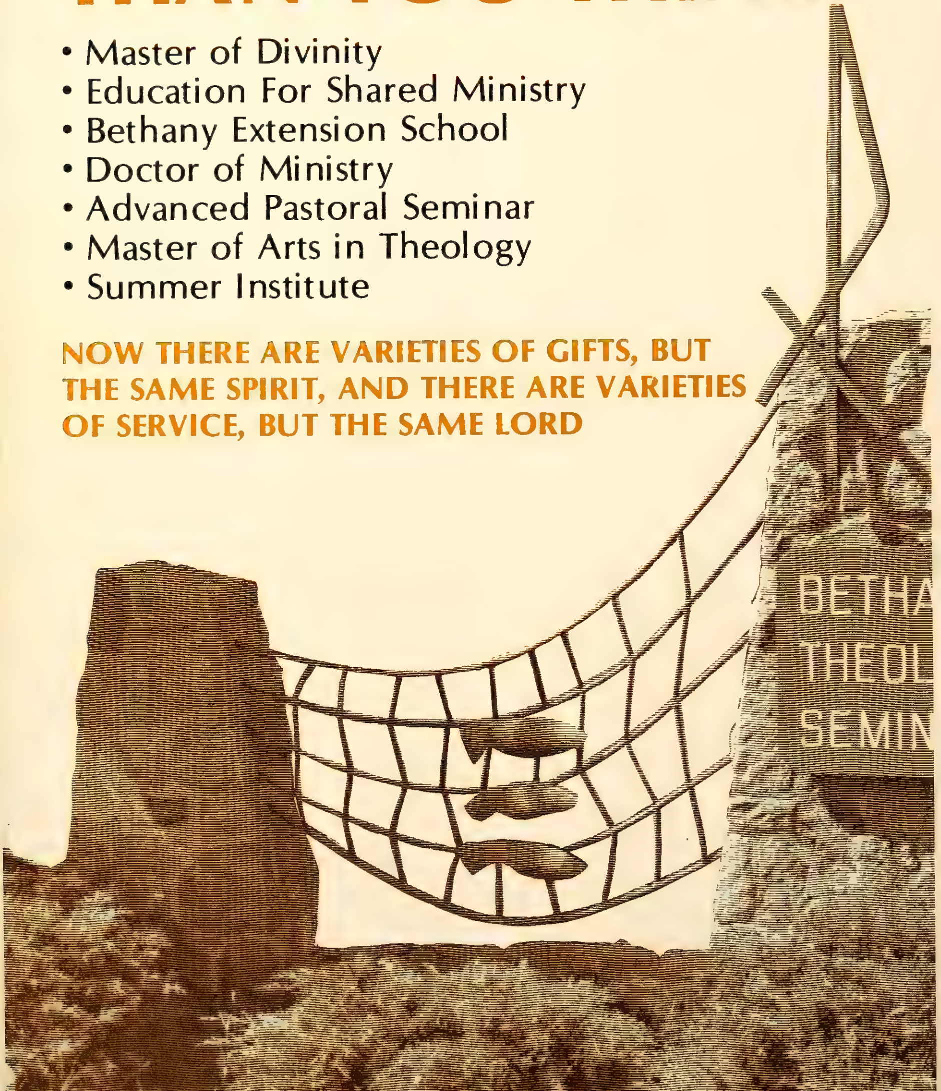

messenger

CHURCH OF THE BRETHREN DECEMBER 1978

UPDATE ON THE WORK IN NIGER

Our work with rainwater run-off, wells, and gardens has been resumed since we returned from the States last summer. Ralph had been pushing to get the *kori* banks protected with rocks and wire cages before the floods came (*kori*—a dry river subject to seasonal flooding). We had two dump trucks hauling big rocks to protect an area where the village had built a primary school, a dispensary, and a mosque. Every year the floods damage this area. We worked overtime and finished the evening before the floods came!

The new road we built has been a big success and a help to the people. Parts were washed out by the rains, but our budget has funds to hire men to repair it. Cement-lined wells continue to be a priority. We have six sets of forms in operation for making the well lining rings. Ralph gives technical assistance, but the farmers themselves dig and line the wells.

Ralph is trying to get the government officials to call a meeting of community heads to plan and open markets in the villages in our area. So far there are no village markets, which would be a great help to the people. Ralph has written a paper setting forth these advantages. Government support is vital if we are to succeed in this.

We have got a grinding machine going, run by a gasoline engine, for grinding the farmers' grain. Our Nigerien auto mechanic helped set it up and keeps it running.

Ralph has a crew of men engaged in a program of planting trees and special types of grass to protect the *kori* banks where farmland is endangered by the seasonal floods.

These are just some of the activities we are into as we continue our work here in Niger. We ask for the support and prayers of Brethren for this most meaningful witness among the needy of the world.

FLOSSIE AND RALPH ROYER
Agadez, Niger

(The Royers are Church of the Brethren agricultural workers serving in Niger since 1975. See "Deserts Can Be Changed," MESSENGER, *June 1978, page 30—Ed.)*

CONCERNED ABOUT OMISSIONS

Two concerns about the August MESSENGER—the Annual Conference wrap-up stated there were nine Bible study groups, but then only commented on eight, leaving out David Rogers' "Jesus Our Contemporary."

Secondly, it felt strange not to see one word, even an ad, in the August MESSENGER about National Youth Conference, even though NYC was being held that month.

RONALD B. CASSIDENTE
North Manchester, Ind.

(An oversight, for which we are sorry, accounts for David Rogers being left out. As for NYC, we had covered it adequately, we thought, in several news articles and full-page ads up through the July issue.—Ed.)

WHAT'S THE FUSS ABOUT?

Ralph Detrick's letter in the September MESSENGER revived a question which had been asked at Conference and which has been bugging me for several years. If there is a ready answer to this question, then I think we ought to have it said. Not only would it be interesting information, but it could well help resolve the male-female, "structured ballot" controversy.

We have the figure as to the number of delegates present, both local and district; is there a count by sex? What percentage of the delegate body was female?

Some of us at Conference—not delegates—because of the controversy over "structured ballot" and the resultant nominations and election, tried to conduct an unofficial poll. Although there is much room for doubt or conjecture, it seems to me that if our figures, or count, were anywhere near correct, there is little basis for all the "uproar."

First, we counted male and female delegates by rows in several sections and came up with a fifty-fifty division of men and women. This, of course, was just a random count.

Next, we talked with several female delegates—perhaps 30 or 40. We asked them to tell us for whom they voted in the moderator-elect category. Some of these women refused to answer, but most were cooperative. Of those who answered, about 70 percent were for Bill Eberly, the man who was elected. I got this same impression, overall, from the reaction when the election results became known.

Now, it seems to me that if the delegate body was around 50 percent female and if the majority of those females voted for the man elected, then it can in no way be said that *men* put a *man* in office. It most certainly was done with

The Christmas candle

by Ken Neher

The tiny flame burns tall and thin,
Flickering,
Silently.
In vain, the gentle lapping chips at unending darkness
In its struggle to free us from the gloom.
Simple and warm,
With a fragile existence a gentle breeze can snuff,
The candle burns with brilliance and inner strength,
With hidden power to spread and grow,
To warm and comfort,
To light the way.
Its aura enslaves all who gaze into the glow.
The mystical spell surrounds,
Caresses the most hidden of souls with loving fingers.
All are affected by the
Peaceful,
Restful,
Wonder-full feeling.
A smile, a tear, all become one.
The Christ Child's spirit is warm
And glows like the candle's tiny flame.
It silently chips at the darkness of our lives
And spreads warmth and wonder and awe.
The power and the glory of the Christmas Spirit
Brightens souls and captures hearts.
It is with this thought that on this holiday
I strike the match
And gently I touch it to my soul. ☐

Ken Neher, a member of the La Verne, Calif., Church of the Brethren, is a graduate student at the University of La Verne.

the help and consent of women. Nor can it be said that the "structure" of the ballot favored, or even pleased the women delegates. Evidently, women do not want a woman in office!

There seems to be a factor, here, to which we have given little consideration in our promotion and discussion, pro and con, of equal rights or equal opportunity.

How many delegates were men and how many women? Does anyone have a breakdown? This could be a vital statistic!

Don Snyder

Waynesboro, Va.

There were 621 men [59 percent] and 440 women [41 percent] in the delegate body, according to the Annual Conference manager's office.—Ed.

MODERATOR: KING FOR A YEAR?

Why do some people feel that if a woman accepts a nomination for high office, she is guilty of the sin of pride, but if a man accepts the same nomination he is to be praised for his willingness to serve? To at least one man (see Letters, September), it is not enough to reject women as moderator, he must ridicule and scorn them for even accepting the nomination. Although I don't personally know the women who were nominated this year, I feel sure they have, in the past, been willing to serve in more than their share of mundane jobs.

If a person is automatically branded as a sinner for accepting the nomination as moderator, then perhaps our church should do away with the office altogether, rather than tempt any more men to become glory-seeking "kings" for a year.

Norma L. Berg

Raytown, Mo.

NO WAR TOYS FOR CHRISTMAS

What an idea! What a time! What a day! The fine, young Methodist minister in Bella Vista, Ark., was preaching on "Christmas Today" in August!

I appreciated his ideas of the real meaning of Christmas. It is not toys, trinkets, trash and Santa—as many pretend.

Christ came to bring life—the more abundant life—not more things, but more love of living and more love in bringing a better life to others.

A person with Christian faith can bring the Spirit of Christmas any day to those in need—who need to know others really care for them as persons—just as they are now.

As we think of our plans for observing Christmas in our family this year, let's omit all war toys and toys that may instill subtle racial prejudice and bigotry.

Christmas means giving of yourself, your time, your energies and skills for those same people to whom Christ ministered—the lonely, the lame, the sick and the discouraged. Our personal ministry can open doors for those same people in our midst. Christ shared what he had—that is all we need to do.

George D. Weybright

Syracuse, Ind.

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14 **Why We Believe in Christmas.** Although severely handicapped from birth, David Smith lived his life "before all persons," teaching his parents the ultimate lesson of Christmas: Love never ends. Story by Lee and Glea Smith.

16 **Song of the Wise Women.** The wise men from the East, says Maynard Shelly, are, at best, shadowy figures moving through the night, dissolving in the pre-dawn darkness. But the drama of Jesus' birth is crowded with women, saying and doing wise things.

21 **The Historic Peace Churches.** The Brethren, Friends and Mennonites have often come together to respond to threats to their common beliefs. Now they have joined to seek bases for peacemaking. Story by Dale W. Brown.

24 **A New Call . . . an Old Call.** The New Call to Peacemaking has provided new spiritual bases for peacemaking, new understandings of the breadth of the issues, and new colleagues in other traditions to share with in the peacemaking task. Report on the Green Lake, Wis., New Call to Peacemaking conference by Harriet Z. Blake.

Poetry (inside front cover, 11, 15, 18-19). **In Touch** profiles Joyce Whitacre Bohn, Lancaster, Pa.; Judy Bailey, Glen Ellyn, Ill.; and John Guli of Micika, Nigeria (2) . . . **Outlook** reports on Andrew Young, Misión Mutua, Shenandoah peace project, SHARE grants, "Goals for the 80s," Camp Bethel, White House briefing, Uganda refugees, CWS refugee effort, Lyle Lichtenberger death, conscription, Brethren radio ministry, Nicaragua relief, curriculum consultation (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Special Report,** "Human Rights Day," by Ruby Frantz Rhoades (10) . . . **Meditation,** "Immanuel: God With Us," by Karen S. Carter (20) . . . **Resources,** "'How to' Projects," by Shirley J. Heckman (27) . . . **People & Parish,** stories from Bridgewater, Va.; Tipp City, Ohio; and Redford, Mich. (28) . . . **Opinions** of Paul F. Bechtold, Elmer Leckrone, Dean M. Miller, William A. Hayes, Fay Wolf, Wilbur Dunbar, and Richard M. Judy (start on 30) . . . **Turning Points** (33) . . . **Media,** "You Can Help Improve Television," by Stewart M. Hoover (36) . . . **1978 Index** (38) . . . **Editorial** (40)

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in touch

Joyce Whitacre Bohn: The miracle lady

Joyce Whitacre Bohn will have much to celebrate this Christmas as she recalls her brush with death one year ago. A victim of post infectious encephalomyelitis, a very rare viral infection, Joyce spent five days of December 1977 in a convulsive coma during which the attending physicians held little hope for her recovery. At best they envisioned an invalid, or a person greatly impaired in mobility and the use of her senses.

But Joyce not only had the best medical assistance available at Lancaster (Pa.) General Hospital, she also had the intercessory prayers of her church, Lancaster Church of the Brethren, her family, her co-workers at Provident Bookstores (where she is a buyer of cards and stationery) and many other concerned friends throughout the networks of the Church of the Brethren and Mennonite denominations.

"There were prayer chains going everywhere" on her behalf, she remembers, and one of the most interesting aspects of this community of concern was the testimonies from many individuals to the strengthened faith *they* received as their prayers were answered for her recovery.

Today Joyce leads a very normal life as mother to Steven, 12, and Lori, 13, and wife to husband, Richard. She is just as healthy as before the ordeal and much wiser and dedicated in her spiritual relationship to God and in her awareness of the presence and power of God's Holy Spirit.

"One of my first questions to Rich when I awoke from my coma was, 'Was I anointed?' I was glad the answer was affirmative. Rich and I had agreed that if ever one of us was too sick to ask for anointing the other would request it, because it is one of the most beautiful symbols of the Christian faith. In anointing, you place yourself in God's hands."

A phone call from Joyce's mother, Bertha Whitacre, at the end of her hospital stay, reminded her of the miraculous progress she had made thus far and the prospect that prayer would continue to be her support.

Joyce's recuperation period "flew by" as she used it to catch up on reading, needlework and letter-writing. "And when I felt lonely I called someone who needed some encouragement in their own situation. It was a wonderful time of spiritual growth—much time spent in reading the Bible, listening to music and sharing with others a spiritual pilgrimage."

At Lancaster General Hospital they refer to Joyce Bohn as the "miracle lady." For her the emphasis is in the right place: "God's miracles are going on all around us today," she enthusiastically states, "How exciting it is when we can be a part of them!"—F.W.S.

Judy Bailey: Ministry th

Judy Bailey is an active churchwoman who for many years served her local church as organist, Sunday school teacher and active member of the Women's Fellowship, and through a variety of commission assignments. Since 1976, she has served as moderator of the York Center, Ill., congregation where she has been a member since moving to Illinois eight years ago.

As moderator, Judy works with the executive committee of the church board in its role as pastoral support and long-range planning committee. As Judy describes it, "This new model enables the executive committee to serve a different function from that of the church board. We found we were devoting meetings at three levels (commissions, executive committee and church board) to the same business items. With this model we are attempting to be better stewards of our time and creativity."

Also in 1976, Judy began a three-year term on the Illinois and Wisconsin District board. Leadership training and helping local congregations to focus on issues outside their immediate communities are two functions of the district board especially important to Judy.

As a member of the Witness Commission, she has focused her energies on political action, stating that "we need to be involved in the political process so that Christian and Brethren ideals are voiced to our lawmakers and reflected in our laws." With this understanding of witness, Judy has worked on the issues of hunger and resource conservation and on ratification of the Equal Rights Amendment, serving as co-chairperson of the District ERA Task Force.

A former teacher, Judy recently completed a Master's degree in counseling. When opportunity for

atters

full-time employment as a high school guidance counselor was offered, it created mixed feelings for this previously active volunteer worker. "In our society, work must be salaried in order to be considered productive; yet our social priorities do not match our social needs. The unpaid volunteer and low-paid service professional bridge the gap we have created."

Recognizing that full-time employment would drastically reduce the number of hours available for volunteer work, Judy accepted the guidance counselor position. In sharing financial responsibility for the Bailey family, Judy is hopeful her husband, Max, will now have the freedom to explore opportunities for volunteer service. "As a woman I've had the freedom to become involved in a variety of activities and issues. I believe men need more of these opportunities."

Looking toward the future, Judy hopes to go to seminary someday and notes that the pastoral ministry "looks inviting."—Karen Hoover

Karen Hoover, of Elgin, Ill., is a 1978 graduate of Bethany Seminary and attends Elgin's Highland Avenue Church of the Brethren.

John Guli: Broadening horizons

For many people, just *reading* the entire New Testament is an accomplishment. Fewer people still can boast of studying every New Testament book. John Guli of Micika, Nigeria, not only qualifies for both categories but holds the unique distinction of having translated the entire New Testament into the Higi tribal language.

Now the executive secretary of the Eastern Gunduma (District) of Ekklesiyar Ya'nuwa a Nijeriya, John's literary achievement was under the auspices of the Wycliff Bible Translators as part of a literature and literacy program for the Higi people. He began with the Gospel of Mark in 1970 and persisted until all 27 books were completed four years later. John's work is the only New Testament translation in Higi.

Broadening the horizons and opportunities for his fellow Nigerian Christians is the primary goal of this energetic and highly motivated young church leader, husband and father of seven children. As district executive secretary he oversees the administration and planning of 13 congregations and 18 preaching points comprising a membership of 11,500 persons.

But John is more than a desk-bound administrator. An ordained minister, he has opportunity to perform many pastoral functions, specifically baptisms, evangelistic preaching and teaching. He keeps a keen sensitivity to the gifts of individuals and takes time to encourage the use of specific gifts in the church's ministry.

John is also responsible for and heavily involved in a training center which the Eastern Gunduma has established to train congregational leaders. Practical skills such as typing, mimeographing, and writing are taught, as well as organizational and program training.

"If I see something that will help the church, I'm happy to do it," John Guli says with a sparkle. "I am happy to see the people of our churches growing in the Lord and sharing the faith. Socially, people are beginning to see their own rights and their place in the community as a result of their faith. And they are catching a sense of unity and how they can work together. Now I'm working with our churches to get them to see the need beyond their own areas, to witness to other people who need the gospel."

Currently John Guli is practicing what he preaches, for he is on a sabbatical attending the School of Missions at Fuller Theological Seminary, Pasadena, Calif., pursuing a Master's degree in Missiology. Through classes in theology, anthropology, sociology, history, government and fine arts he hopes to become an even better servant in his home district.—F.W.S.

Andrew Young addresses Manchester ceremony

US Ambassador to the United Nations, Andrew Young, was the keynote speaker in September at the dedication ceremony for Manchester College's new Cordier Auditorium on the North Manchester, Ind., campus. Andrew W. Cordier, a 1922 Manchester graduate and former professor, was an author of the UN Charter and served 15 years as executive assistant to the Secretary General of the United Nations.

Young's 40-minute spontaneous speech praised Manchester College and Cordier and called for continuing efforts in world peace.

"People think of me as someone controversial," said Young, "but the early days of the UN Charter were times of real controversy and Dr. Cordier was in the midst of that project. His patience, dedication, and ideals for peace are a credit to the United Nations, Manchester College, and the Church of the Brethren."

Andrew Young

Young said that as a child of World War II, he grew up with misconceptions and mistrust of America's enemies. His contacts with youth at Manchester College and Indiana's Camp Mack taught him there were those who desired peace and gave him a foundation for his later work at the UN.

Young's wife, the former Jean Childs, graduated from Manchester and married Young in 1954. A member of the Manchester Board of Trustees, she is also a member of the Metropolitan Association of UNICEF and has been appointed by President Carter as a member of the US Commission on the International Year of the Child.

This was Young's fifth visit to the Manchester campus, his first as UN Ambassador. In 1968 he appeared with Dr. Martin Luther King as executive director of King's Southern Christian Leadership Conference. He was the college's convocation speaker in 1971.

When Manchester College's new Cordier Auditorium was dedicated in September, Andrew Young and Howard E. Sollenberger of the US Department of State were guest speakers.

Young's address climaxed a week of dedication activities for the $2.7 million, 1,300-seat facility which will accommodate concerts, films, lectures, art exhibits and theatrical productions. The new building, located at the north end of the campus, replaces the college's old auditorium-gymnasium structure.

At the close of his speech, Young told the audience he felt Cordier's voice crying out for disciples to follow the path of peace he established during his lifetime. Young concluded by quoting Matthew 5:9, "Blessed are the peacemakers."

Misión Mutua exploring Latin American contacts

Misión Mutua en las Américas' provisional committee is following leads in Mexico and the Caribbean to find partner churches for the two-way mission program.

"Mutual Mission in the Americas," the new program approved by the General Board in June, has been called the next step beyond indigenization. Latins will serve in the US while North American Brethren step into their cultures, working within the structures of a host church. The two churches will band together in simultaneous ministries in each other's church society.

Jan. 1, 1980, has been set as the deadline for a partner church to be found and a permanent steering committee established.

At its September meeting, the provisional committee spelled out its three tasks: 1) To find a partner church for participation in the Misión Mutua design; 2) to develop, with the partner, the steering committee which will actually plan and implement Misión Mutua; and 3) to experience, as a group, a process of education and awareness-raising related to the Latin American-North America context.

This month the committee meets in Cuernavaca, Mexico, for such an educational, awareness-raising event. Merle Crouse, staff facilitator for the committee's work expects the whole six-member team to be basically bilingual by February.

According to Crouse, the major objectives now facing the committee are follow-up of the Caribbean leads and preparation of committee members for the work that lies ahead.

The provisional committee members are: René A. Calderón, born in Quito, Ecuador, a former teacher and social worker, currently a Bethany Theological Seminary student; Karen Spohr Carter, born in Berlin, Germany, a member of the General Board and occasional preacher and workshop leader with special interests in interpersonal relationships and relevancy in Christian witness; Merle Crouse, born in Maryland, for the past nine years Latin America/Caribbean representative for the World Ministries Commission and district executive for Florida and Puerto Rico District, begins work Jan. 1 as consultant for church development; Guillermo Encarnación, born in the Dominican Republic, pastor of the Castañer, Puerto Rico, Church of the Brethren; Graydon F. Snyder, an Indiana native, professor of biblical studies and dean of Bethany Theological Seminary, Oak Brook, Ill.; Hulda Florez Valencia, born in El Salvador, an advertising agency accounting clerk and former teacher, currently involved in Hispanic ministries at the Brooklyn, N.Y., Church of the Brethren.

BVSer Sandra Mason of Pennsylvania is serving as volunteer support staff while on assignment as bilingual secretary for Hospital Castañer, Puerto Rico.

Shenandoah tries peace registration project

Since the Shenandoah District Board passed a resolution on conscientious objectors in times of peace in April 1976, the Witness Commission and district staff members have been seeking ways to implement the action. This summer and fall, churches and individuals throughout the district have been asked to participate in a peace registration project coordinated by Jim Miller, associate district executive, and Melanie May, a summer peace education and witness volunteer.

In an introductory letter sent to the churches, May wrote, "Historically, the Church of the Brethren has witnessed courageously for peace in times of war. Yet the gospel of peace is not limited to opposition to war." She added that the resolution passed by the district board in April 1976 "recognized the urgent need for us as Brethren to act and witness for peace when there is an absence of armed conflict."

Packets of materials were distributed to the churches urging churches to participate in this project at a number of levels. First, local church boards are urged to pass a resolution in support of the project. Study guides are provided to help groups in various settings reflect on the biblical understandings of peacemaking and to affirm the centrality of those understandings. One form to be signed by church members is an affirmation of Christian peacemaking.

The project also provides opportunity for draft-age youth (males and females between 16 and 19) to register conscientious objection to conscription at a time when the draft is in deep stand-by. (Some observers of the conscription situation believe the draft may be resumed shortly. See page 9.) Persons who are supportive of conscientious objection to the payment of war taxes may register their beliefs on a third form.

The intention of the project is that all three forms are to be signed within the church community, signers are to be supported by their congregation, and the congregation is to forward the forms to be filed in the offices of General Board peace consultant Chuck Boyer, who worked with the district in developing the project.

The organizers hope this type of project can serve as a model for other districts and can help make young people aware of the importance of registering their oppositon to the draft now, before it is resumed.

The Shenandoah project quickly reached beyond its own district boundaries. In July, peace task team member Howard Royer shared the forms of the Shenandoah project with Northern Indiana youth campers who devised their own statement of commitment. Thirty-five of the 48 persons attending youth camp signed that statement which read, in part, "We believe in the way of peace . . . . If we are ever called into military service, we will seek alternative means of service other than carrying a gun."

Persons wanting more information about the Shenandoah project should contact Jim Miller at the Shenandoah District office or Chuck Boyer at the Elgin offices.

SHARE awards grants to farmworkers, others

When a group of farmworkers employed by the Joan of Arc food processing plant in Princeville, Ill., began meeting under the huge oak tree which separates their shacks from the plant, it was the first step in establishing a Farm Worker Association. That association is the recipient of a $2,000 grant from SHARE.

When the workers first organized, the primary focus of their association was the establishment of a community garden which by late summer had produced enough potatoes, peppers and tomatoes to benefit most of the camp's 1,000 residents. But, with the help of SHARE and the Migrant Legal Assistance Program, the association has confronted the plant management about poor working conditions in the plant, unsanitary living arrangements and a breach of the contract guaranteeing workers minimum hours.

"With the help of the Illinois Migrant Council and the SHARE grant," comments Wilfred E. Nolen, SHARE director, "the people have gained a new vision of justice and power to address their needs."

Another SHARE grant recently announced by Nolen provides $5,000 to El Centro de Informacion y Progreso (Center of Information and Progress) in Elgin, Ill. Through this SHARE project in the city which is the home of most Church of the Brethren offices and staff, SHARE seeks to help the increasing Hispanic population of the city, now estimated at seven percent.

El Centro, the joint effort of Hispanic leaders and local church people, provides Hispanic persons with direct and referral services in 18 areas including translation, job training, employment, education, health care, welfare and legal aid. This renewal grant now places total SHARE support of this program at $10,000.

Another renewal grant is one of $11,225 to Bethany Theological Seminary for its minority student-interracial program. This grant is the fourth in a four-year commitment to the Seminary's program to attract minority students and provide interracial educational opportunities.

Five black and Hispanic students are receiving support grants in the current academic year through this grant which is part of SHARE II—the focus of SHARE on the education and consciousness-raising of Brethren.

Feedback is requested on 'Goals for the 80s'

Church boards, Sunday school classes, district boards and other interested groups in the Church of the Brethren are encouraged to provide feedback to the General Offices in Elgin, Ill., on the tentative goals for the 80s. The proposed goals statement elaborates on the theme, "God calls us in the spirit and peace of Christ: to do justice, to love tenderly, to walk humbly."

Pastors and other church contact persons have received information from Robert W. Neff, general secretary, outlining the process suggested for the feedback. In the context of Bible study, prayer and a study of the statement on goals for the 80s, groups are requested to provide one page of feedback sharing their comments and concerns. Two study options are provided: a short-term study of one and a half hours or a long-term study over a period of four weeks.

Because the feedback is limited to one page, groups will want to attempt to come to consensus on their concerns and comments. In an all-out effort, district offices are contacting individual churches in order to get as many congregational responses as possible. These responses should be returned to the general secretary, 1451 Dundee Ave., Elgin, IL 60120, no later than Jan. 1, 1979.

Neff points out that until Annual Conference votes on the goals next June, all the work on goals-setting is tentative. Thus each congregation is assured that its feedback, if mailed in, will be considered.

Camp Bethel dedicates new retreat center

Virlina District's Camp Bethel recently dedicated a new $65,000 building designed to serve the dual purpose of year-round adult education center and first aid facility. The modern retreat and health center contains 12 rooms, including a conference room, kitchenette, nurse's quarters and bedrooms. Suited for couples' enrichment workshops, the retreat center is believed to be unique among Brethren camp facilities.

Camp Bethel's newest project is the culmination of a 10-year program to upgrade the camp. Since the Decade of Development began in 1969, a full-time resident manager has been hired, a new dining hall and conference center built, and 160 acres of additional land purchased, connecting the camp with the Jefferson National Forest. Part of the expansion has been achieved through the efforts of the Trailblazers Club, a volunteer organization of persons interested in the camp's ministry and development.

In the service of dedication, attended by 650 persons, Walt Bowman, General Board consultant for outdoor ministry, lauded the new center as "the kind of expansion of ministry that is desperately needed. It provides a place where adults can capitalize on the power that generates in such an exciting natural setting . . . and gives them the opportunity to experience community."

Camp Bethel's new retreat and health center provides facilities for year-round adult education and first aid care. Built with the appearance and warmth of a home, the $65,000 lodge can accomodate couples' enrichment seminars as well as small group retreats.

Urban policy briefing draws church leaders

Wilfred E. Nolen, General Board SHARE/community development consultant, was among a number of religious leaders from across the country invited to attend a White House briefing in late September on the administration's urban policy.

President Carter spoke with the group of about 200, relating his comprehensive strategy for improving the nation's cities to the mandates of the republic and the mandates of the gospel. The President stressed the importance of partnership among the federal government, state and local governments, and the private sector in solving the problems of the inner city.

Among other administration officials speaking to the group were Patricia Harris, secretary of HUD (Housing and Urban Development), Gino Baroni, assistant secretary of HUD, and two presidential assistants, Stuart Eizenstat and Jack Watson. Nolen pointed out that the urban policy which they and the President outlined is the first "comprehensive urban policy proposed by a President."

According to Nolen, the policy is based on the idea of community development in urban areas through the strategic influx of capital, a philosophy similar to the one which undergirds the Brethren SHARE program.

The five major proposals of the adminstration's policy will seek to provide new capital for the inner city through a national development bank which would guarantee loans to new or expanding businesses in distressed urban and rural areas; through as much as $1 billion per year for labor intensive public works projects in renovation and maintenance; through supplementary fiscal assistance to cities and towns suffering long-term economic problems; through incentive grants to states involved in state-level urban revitalization programs; and through employment and investment tax credits for businesses employing hard-to-hire young people or locating in distressed areas.

In accordance with priorities established by the General Board, SHARE has helped fund health care, job training and housing improvement projects in the inner city. Nolen notes that SHARE is an example of the kind of cooperation with the private sector that will be vital to the success of the administration's proposed program.

Brethren aiding Ugandan refugees through NCC

Ugandan refugees seeking shelter in Kenya and other neighboring African nations are receiving help through the Northern Christian Council of Kenya and the All-Africa Conference of Churches. The Division of Overseas Ministries of the National Council of Churches is working with the Committee of Concerned Ugandans, exiles living in the US, to determine how best to provide help in this situation.

Some sources estimate as many as 200 new refugees from Uganda arrive in Kenya's capital city of Nairobi daily. Their situation is bleak as more than 100,000 crowd into empty buildings, tents, lean-tos, church basements—wherever space is available. Providing shelter, food, clothing and medical needs for these people is necessary—but difficult.

To help meet these costs, the Church of the Brethren has contributed $1,500 for food and clothing for refugees through its Africa office, administered by Roger Ingold. The money is being channeled to the African ecumenical church groups through the Division of Overseas Ministries of NCC.

This money comes through the Brotherhood Fund and persons with a specific interest in the plight of Ugandan refugees can express that concern through gifts to the Brotherhood Fund marked especially for Ugandan refugees.

Brethren support urged in resettlement effort

The need for sponsors for refugees, especially Indochinese, is greater now than ever, according to H. McKinley Coffman, director of Brethren service ministries at the Brethren Service Center, New Windsor, Md.

A Carter administration decision made early this year allows admission to the US of 25,000 refugees (including all boat cases) provided they have US sponsors.

Church World Service, the international relief and development section of the National Council of Churches, has set a goal of 2,000 sponsoring congregations from among its 31 member denominations. The Church of the Brethren share is 200 supporters—10 percent.

Since January, the resettlement office at New Windsor has placed 200 refugees in 60 Brethren "support situations." More than half have been Indochinese (Cambodian, Laotians and Vietnamese); the rest are from Eastern Europe. Single Ethiopian men have been placed in Idaho and Washington.

CWS staff members report that boat refugees have an especially hard time. Countries like Thailand, Malaysia, Hong Kong, Singapore and the Philippines are tired of accepting these cases, fearing that because the numbers of refugees are growing, they will have them on their hands permanently. These countries are not equipped to resettle the numbers of refugees presently in the camps. As the camp population increases, the receptivity of these governments decreases and boats are turned away.

As a case in point, CWS staff report a recent incident in which a small boat carrying 38 Vietnamese refugees was denied asylum in Malaysia. The authorities, unable to cope with growing numbers of refugees, towed the boat back out to sea. Later, a tropical storm shattered the boat, killing 34 people.

The Church of the Brethren placed 800 of the original Vietnamese evacuees in 1975-76. Many less were placed in 1977 as the general need was down.

Currently CWS is attempting to place 15 percent of the refugees to be admitted to the US, but is finding situations for only about two-thirds of those. "They're behind in their placements and that puts the Brethren behind too," says Coffman, "and now, the need is urgent."

underlines

BRETHREN WANDERERS ... Under the leadership of *Dale Aukerman* and *Dale Ott*, and at the invitation of the East German church, a group of Brethren toured the German Democratic Republic in early November. Making up the group were *Jim Beckwith* of Oaks, Pa., *Fred Bowman* of Winchester, Va., *Annette Dawson* of Northern Ireland, *Don Durnbaugh* of Lombard, Ill., *Kristin Flory* of Austria, *Jean Norton* of Bronson, Mich., *Nelda Rhoades* of Milford, Ind., and *Chuck Boyer* and *Don* and *Marty Snider* of Elgin, Ill.

HAM RADIO OPERATORS ... The Brethren Disaster Response Network needs ham radio operators willing to form a radio disaster network to assist in disaster response. Interested persons should contact *Michael O. Colvin*, 1803 Tremont, Cedar Falls, IA 50613. Include name, address, telephone number, call numbers and operating bands, type of equipment, ability to transmit on portable or emergency power, etc.

GIFT-GIVER ... Bridgewater College has received a commitment for a $1 million gift from *V.L. Frederick* of Arlington, Va. Frederick had been a student at Hebron Seminary which later associated with Bridgewater College and wanted to do something to help the college. Bridgewater hopes to raise $8 million by the end of its centennial year in 1981.

POST-HIGH SCHOOLERS ... "Close Encounters" is the theme for this year's Post-Hi Retreat sponsored by the Interdistrict Youth Cabinet headquartered at Bridgewater College. Providing leadership will be *Glenn* and *Kim Hershberger Mitchell* of Burkittsville, Md., where he is co-pastor of the Pleasant View congregation and she is an elementary school teacher. The retreat, scheduled for Jan. 12-14 at Camp Bethel in Fincastle, Va., is open to any persons older than high school age. For more information, contact the Interdistrict Youth Cabinet, Box 75, Bridgewater College, Bridgewater, VA 22812.

HONORABLES ... *Henry H. Hackman*, a member of the Elizabethtown, Pa., church and a conservationist for more then 35 years, received the Earl F. Rebman Award for conservation from the Conestoga Valley Association. . . . *Phyllis Thompson*, a member of the Highland Avenue church, Elgin, Ill., was named one of the top eight teachers in the state of Illinois. She is a third grade teacher in South Elgin.

GENERAL BOARD MEMBERS ... Only one Board member was missing from the October meetings--*Wendell Bohrer*, pastor of the Walnut Grove church, Johnstown, Pa., was among a group touring with Anna Mow. Bohrer was featured in the October issue of *Challenge!*, the publication of the US Department of Housing and Urban Development, in connection with the disaster relief efforts of the Walnut Grove church following the Johnstown flood. . . . *Dan Petry* has accepted the position of youth advisor for the Western Pennsylvania District.

REMEMBERED ... *Estelle Mohler*, 61, member of the Conference elections committee, died Oct. 18 in Warrensburg, Mo.

update

GENERAL BOARD ... returned to Elgin for its October meetings at the request of Annual Conference. Students and faculty from Bethany Theological Seminary traveled north to observe the Board at work and the Board and staff members joined the seminary community Tuesday evening for the Hoff Lectures given by *Dr. Letty M. Russell* of Yale Divinity School.

WELCOMED NEW MEMBERS ... elected at Annual Conference in Indianapolis. Attending the first Board meetings of their five-year terms were *James H. Baile* of Warrensburg, Mo., *Wanda Will Button* of Conrad, Iowa, *Joyce Erickson Miller* of Franklin Grove, Ill., and *James F. Myer* of Lititz, Pa. Reelected was incumbent member *Dan Petry* of Johnstown, Pa.

CREATED A NEW PROGRAM ... to raise the awareness of Brethren to the problems of overconsumption while assisting women of the Third World. The Global Women's Project, conceived at the Women's Gathering, will ask Brethren to impose a luxury tax on themselves and channel the money through the denomination to projects for the empowerment of Third World women.

SPOKE FOR PEACE ... through one resolution commending recent Middle East peace initiatives and a second resolution opposing an international arms exhibit scheduled for February at a convention center 20 miles from Elgin.

RECOGNIZED THE SERVICE ... of *Lyle Lichtenberger*, consultant for congregational renewal, who died Sept. 29; of *Joan Harrison*, administrative assistant to the treasurer who left the staff in September; and of *Dean Wenrich*, production manager, and *Beth Glick-Rieman*, person awareness coordinator, both of whom leave the staff this month.

APPROVED A NEW POSITION ... on the Stewardship Enlistment Team to begin work Jan. 1, 1979.

GENERAL SERVICES COMMISSION ... took a look at the newest book off The Brethren Press, *Leland Wilson's The Will Rogers Touch;* learned the new computer system should be operational by the first of the year; approved a 1979 commission budget of $948,867 with additional amounts still to be shifted from other departments for the office of personnel administration.

PARISH MINISTRIES COMMISSION ... decided against sponsoring a third women's meeting in 1979, reflecting its original intention that the meetings not be held annually; approved funding for the development of Hispanic ministries in Puerto Rico and the US as part of the new Mission in the Americas program; accepted a 1979 commission budget of $757,632.

WORLD MINISTRIES COMMISSION ... transferred mission property in Jos, Nigeria, to Ekklesiyar Yan'uwa a Nijeriya to be held in trust; weighed the balance between Brethren and ecumenical program and decided it was acceptable with 72 percent of the 1978 WMC budget going to Brethren program; approved the 1979 WMC budget of $1,311,628.

outlook

Lyle Lichtenberger dies following long illness

Lyle I. Lichtenberger, Parish Ministries Commission consultant for congregational renewal, died Sept. 29, in Aurora, Ill. He had had surgery for cancer in October 1977 and again in June of this year. After a period during which he seemed to improve, his condition worsened again in early September.

Lichtenberger, who had turned 49 nine days before his death, joined the PMC staff in August 1977. Prior to coming to Elgin, he had been pastor of the Boulder Hill Church of the Brethren in Aurora since 1965. He had earlier served United Methodist and Brethren (Ashland) parishes in Pennsylvania, Florida, and Illinois.

Lyle Lichtenberger

In addition to his PMC assignment, which involved church extension, ministry support, and group life emphases, Lichtenberger was a member of the Salvation and Justice Task Team and had begun a series of Bible study weekends with district groups to discover the biblical imperatives for salvation and justice in the community of faith. He had a deep interest in the small group approach to congregational life.

A native of Elkhart, Ind., he was a graduate of Ashland College, Ashland, Ohio, and of Bethany Theological Seminary. He was a doctoral candidate at San Francisco Theological Seminary.

Lichtenberger is survived by his wife, LaVonne Maust Lichtenberger of Elgin, and four children, Rosanna Lichtenberger Harpest of Aurora, Ill., and Cheryle, Philip, and Mark.

Following a private funeral service Oct. 2, memorial services were conducted Oct. 5 at the General Offices and Oct. 8 at the Boulder Hill Church.

Curriculum consultation to influence planning

What should be the shape of an Anabaptist-believers' church curriculum for youth and for adults? What should be its biblical content? What are the needs to which it should speak?

More than 50 representatives from the five denominations cooperating in the publication of a youth-adult curriculum spent three days at Bethany Seminary in May discussing and proposing answers to these questions.

Representatives included pastors, youth leaders, teachers, youth, educators, Bible scholars, and church leaders from the Brethren in Christ, Church of the Brethren, General Conference Mennonite, Mennonite Brethren, and Mennonite Church. The editorial council called the consultation because of its belief that a curriculum should grow out of the people. The editorial and publishing councils are responsible for developing a new four-year curriculum for youth and a four-year core curriculum for adults.

Presentations were made by Bible scholars and educators each day followed by active participation by the attendants. Using the input of the resource persons and their own experience, small groups prepared suggestions for curriculum building.

The real work of the consultation was done in smaller groups as the consultants took the input of the resource persons and combined with it their own experience and observations and developed recommended structures for the curriculum.

A basic commitment emerged that an Anabaptist curriculum must find its foundation in the Scriptures. There was an equal concern that biblical truth must be related to life and needs.

Participating in the consultation for the Church of the Brethren were Dale Brown, Ron Cassidente, Jay Gibble, Shirley Heckman, Ercell V. Lynn, Alice Martin Adkins, Ron Martin Adkins, David McFadden, Donald E. Miller, June Miller, and H. N. Whitten.

Other strategies have been undertaken to discover congregations' needs in preparing this new curriculum. Shirley J. Heckman, General Board consultant for educational development, has met with persons in the Atlantic Northeast, Virlina, Shenandoah, and Pacific Southwest districts to share directions from the consultation and get their input.

Youth were offered an opportunity to let the planners know their desires. At National Youth Conference, more than 300 youth filled in a survey form which will help the editorial council know the balance youth prefer between Bible study and discussion of issues. Youth were also asked to identify which issues are most significant for inclusion.

Congress may authorize return to conscription

The draft may be returning, according to sources watching the Selective Service scene. The Department of Defense, at the request of the Senate Armed Services Committee, is studying alternatives to the all-volunteer military force and is expected to report at the end of this month. The conclusions of this study will be critical to decisions about the future of Selective Service.

During Senate debate on the 1979 Selective Service budget (which has been increased from the 1978 amount), renewal of the draft was openly discussed. The possibility of universal training for every mentally and physically able high school graduate over 18 was also raised.

Charles L. Boyer, General Board peace consultant, suggests that young people between the ages of 16 and 21 should consider making their position known now as conscientious objectors. He notes that it appears future conscription laws will not allow persons to submit a CO claim until they receive an order to report for active duty. "If you wait until you receive a draft notice," he says, "you will be under tremendous pressure to get materials together quickly."

Although the government is not accepting CO registration now, young people may file evidence of their conscientious objector position at the Brethren General Offices. When the time comes to present evidence of the conscientious objector position, Boyer's office will share these documents with selective service and will add other supporting materials in behalf of the young person.

Persons wishing to obtain a peace packet containing more information and the conscientious objector registration form should write to Boyer at 1451 Dundee Ave., Elgin, IL 60120.

Service Center provides relief for Nicaragua

The Church of the Brethren contributed heavily to September's emergency shipment to strife-torn Nicaragua.

The long-distance hauling unit of the Brethren Service Center transported 100 bales of clothing, 5,000 blankets, and several cartons of heavy plastic for temporary shelter to New Orleans in early September for shipment to Nicaragua.

Church World Service, the relief and development sector of the National Council of Churches and its Community Hunger Appeal, CROP, also purchased and shipped 100 tons of beans and 100 tons of rice. CWS is appealing to member denominations for $25,000 to buy additional food and transport it once it reaches port in Nicaragua.

The CWS goods were unloaded in a calm section of Nicaragua and trucked to Managua, the capital, where an ecumenical service agency of the Nicaraguan evangelical churches was responsible for distribution.

Brethren radio ministry backed by congregations

"Think About It," the series of 26, one-minute radio spots launched by the Church of the Brethren in August, has drawn a larger than anticipated response, according to Stewart M. Hoover, executive producer.

The spots, which have been picked up by 164 congregations in 23 Brethren states, are described as "inspirational and anecdotal, relating the message of the gospel to everyday life."

Earle Fike Jr., currently pastor of the Elizabethtown, Pa., Church of the Brethren, and former executive secretary of Parish Ministries Commission, is the voice of the programs. He also served as writer, editor, and producer for the series.

Fike designed the programs to help listeners "recognize the complexity and difficulty of life but realize that there is hope; to bring to the audience both challenge and good news with a strong biblical base."

To utilize the program a church can buy time on a station or use free public service time. Hoover says most congregations are sponsoring the series by buying time because they get a better choice of time slot. "We would like to have the spots aired four or five times a day, all week, but we generally get one play a day," he noted. "But we have had a good response from radio stations and congregations to the program."

The second 26-spot series is currently in production for February completion.

Churches wishing to introduce "Think About It" to their communities may write Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801.

by Ruby F. Rhoades

Human Rights Day

In October 1977, President Carter signed two documents known as the Universal Covenants on Human Rights. Almost four months later, he submitted the Covenants to the Senate, urging speedy ratification. Now, over a year later, these Covenants lie buried in the Senate's Foreign Relations Committee and few people either know or care about them.

Since December 10 has been designated as Human Rights Day, it would be appropriate to take a look at the Covenants. What are they? Why were they written? What can they accomplish? Why has *our* country been so slow to sign and ratify them when over 50 other countries have done so?

Where did the Covenants originate? In 1947, the Universal Declaration of Human Rights was adopted unanimously by the General Assembly of the United Nations. Its provisions have since been included in the constitutions and legislations of many of the newly independent countries and it has served as the basis for a number of judicial decisions. The declaration had been drafted by the Commission on Human Rights under the leadership of an American woman, Eleanor Roosevelt, and was based in part on the US Bill of Rights. She persuaded the Commission to write this International Bill of Rights in three phases: 1) a declaration recommending principles; 2) covenants or agreements in treaty form which would embody the principles in the Declaration; and 3) specific measures for implementation. Though the adoption of the first phase, the Declaration, was unanimous, it was not a legally binding document for any of the countries signing, and further steps were called for.

It was then necessary to move into the second phase and put those provisions into treaty form and define them in more detail. So in 1966, after much negotiation, the completed Covenants were adopted and they took effect 10 years later when 35 countries had ratified them. Now over 50 countries have ratified and are completing their agreement by submitting reports to the United Nations on their progress in securing rights for all their people.

What are the two Human Rights Covenants? The Covenant on Economic, Social, and Cultural Rights includes provisions on freedom from hunger, the right to an adequate standard of living, to health care, favorable working conditions, and the right to an education. Those governments that ratified this Covenant are required to submit to the Economic and Social Council periodic reports on steps that have been taken to implement its provisions.

The Covenant on Civil and Political Rights includes among the others the right to life, freedom from torture and slavery, freedom of expression and assembly, freedom of religion, equal rights of men and women, and the right to equality before law. In most instances, these rights are qualified by the need to protect national security and public order, public health, morals and the rights and freedoms of others. Certain rights, however, such as protection from torture, inhuman or degrading treatment, are not subject to any exceptions.

These are the two Covenants now before the Senate.

Why should the US move to ratify the Covenants? The United States cannot now participate in either the Human Rights Commission or the Commission on Racial Desegregation (both UN) because we are not party to either of the Covenants. This means that, by default, the USSR and other countries are free to interpret the Covenants in their own ways. By signing, the US would be a full participant.

The Covenants embody the traditions and aspirations of the American people. Fears that they would undermine the sovereignty of the US or of our constitutionally guaranteed rights has kept some people from supporting ratification. However, the Supreme Court has repeatedly ruled that no treaty can take precedence over our Constitution.

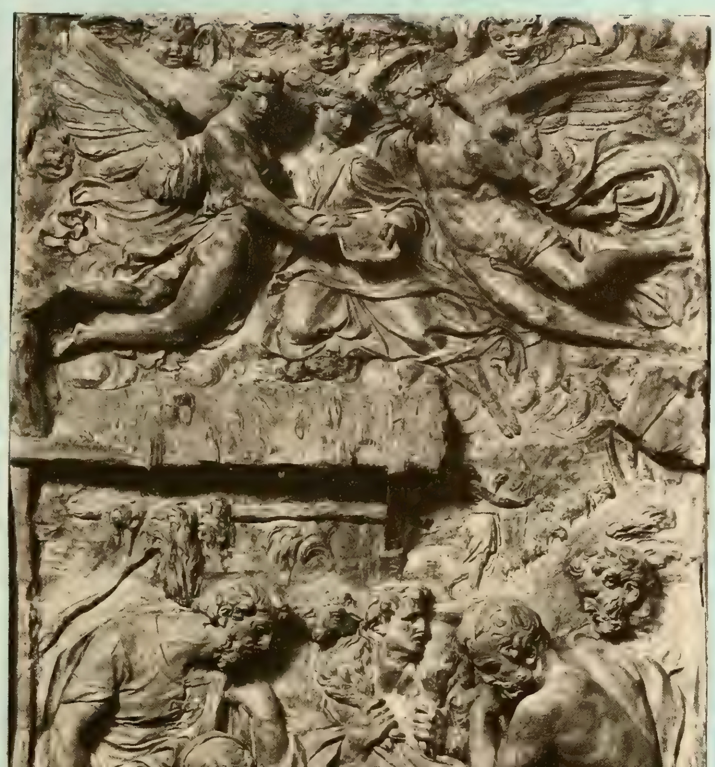
What is the process of ratification? Since the Covenants are international treaties they require that two-thirds of the senators vote to give their "advice and consent" to the President. The President then proclaims the treaties to be law.

The Covenants are currently before the Senate Foreign Relations Committee whose chairman John Sparkman has agreed to hold public hearings but so far has set no date. It is hoped that the Covenants will come before the new Senate early in the coming session.

December 10 marks the 30th anniversary of the Universal Declaration of Human Rights. We are recognizing this anniversary in a time of flagrant violation of human rights. Around the world people are imprisoned and tortured, many detained without trial. Others struggle to claim basic social and economic rights. Over a third of the world's population can neither read nor write; millions are starving and malnourished; adequate medical care is available to only a small part of the world population; a regular paycheck is a luxury many people in our world never know. Never has such an agreement been more needed, nor standards and controls more necessary.

President Carter has been outspoken in support of human rights and of the UN Covenants. Let us join together with him and with other nations of the world to uphold the dignity of all people. ☐

Ruby F. Rhoades is Washington representative for the World Ministries Commission.



"Adoration of the Shepherds," by Annibale Fontana

The Shepherds

by John A. Barbour

The sheep were restless;
the night was clear and cold
and time dragged as we talked
about the price of wool and mutton
and wondered if the census of the people
was a prelude to new tax levies.
Suddenly it seemed to us
that we heard voices
talking strangely about peace
and good will among all persons;
and the voices said
to go to Bethlehem
and there we'd find the answer
to the nation's prayers.
We went—
and in the city of David
we found a baby in a stable
back of the inn,
and it took faith to believe
that this was the answer. ☐

John A. Barbour is a former pastor of the First Church of the Brethren, Harper Woods, Mich.

Christmas in context

Read: The Christmas story and the Crucifixion story.

To understand Christmas, the story must be told in context.

Christmas out of context is a fairy tale, a time of beautiful cards and pretty boxes, office parties and holiday cheer, sugar plums, and snowmen.

Christmas out of context is a baby Jesus in a manger, but not a dead Christ laid in a grave, or a Risen Christ who makes demands on us.

Christmas out of context is a small drama which unfolded in a Roman province two millenia ago. Like countless other births, of the obscure and the great, it has no compelling significance in 1978.

Christmas out of context makes no demands on those who sing the carols and exchange the seasonal greetings. It is easy, and fun, and non-threatening.

What is the context of that almost too familiar account of Jesus' birth? In part, it is all the rest of his life on earth. In a manner of speaking, the crib is fulfilled in the cross. Christmas and Good Friday are indivisible. To celebrate the Baby Jesus and gloss over the Suffering Servant is to sentimentalize what is meant to be a scandal and a stumbling block to human sensibilities.

The cross shadows the manger and the Christmas story might be told like this:

Now at this time, Caesar Augustus issued a decree for a census of the whole world to be taken. This census—the first—took place while Quirinius was governor of Syria.

Then taking the Twelve aside, he said to them, "Now we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man is to come true. For he will be handed over to the pagans and will be mocked, maltreated and spat on, and when they have scourged him they will put him to death; and on the third day he will rise again." But they could make nothing of this; what He said was quite obscure to them; they had no idea what it meant.

So Joseph set out from the town of Nazareth in Galilee and traveled up to Judaea to the town of David called Bethlehem, since he was of David's house and line, in order to be registered together with Mary, his betrothed, who was with child.

Great crowds accompanied him on his way and he turned and spoke to them. "Anyone who comes to me without hating father, mother, wife, children, brothers, sisters, yes and one's own life too, cannot be my disciple. Anyone who does not carry one's own cross and come after me cannot be my disciple."

While they were there the time came for her to have her child, and she gave birth to a son, her first-born. She wrapped him in swaddling clothes, and laid him in a manger because there was no room for them at the inn.

He withdrew from them about a stone's throw, then went down on his knees and prayed in these words: "Father, if it is your will, take this cup from me; yet not my will but yours be done." An angel then appeared to him from heaven to strengthen him. In his anguish, he prayed with all the greater intensity, and his sweat became like drops of blood falling to the ground.

In the countryside close by, there were shepherds who lived in the fields and took turns to watch their flocks during the night. The angel of the Lord appeared to them and the glory of the Lord shone around them. They were terrified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull . . . where they crucified him.

But the angel said, "Do not be afraid, listen. I bring you news of great joy, a joy to be shared by the whole people. Today in the town of David, a savior has been born to you; he is Christ the Lord. And here is a sign for you: You will find a baby wrapped in swaddling clothes and lying in a manger."

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you deserted me?"

After Jesus had taken the vinegar, he said, "It is accomplished"; and bowing his head he gave over his spirit.

And suddenly with the angel, there was a great throng of the heavenly host, praising God and singing: "Glory to God in the highest heaven, and peace to those who enjoy his favor."

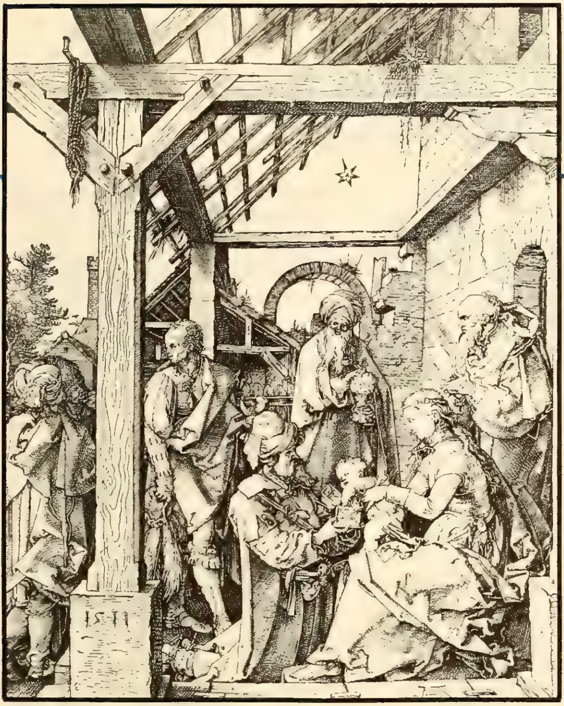
But there is more to the context. If Christmas is not also present reality, it is at best pious history. If Christmas is just long ago and far away, then the claim that the birth of that itinerant Palestinian rabbi 20 centuries ago is somehow a decisive event in human history is hollow.

Put in that context, the Nativity can make us uneasy. The Grown Up Jesus might more readily make claims on us which we are not more ready to receive than were Jesus' contemporaries, claims that meant crucifixion for him and various martyrdoms for his followers.

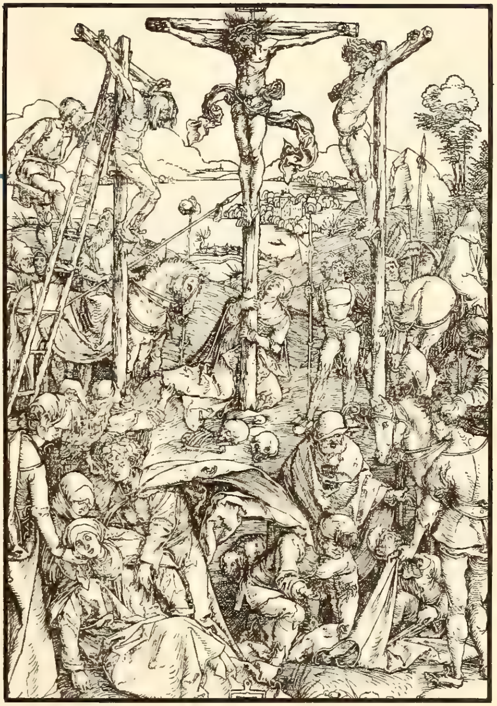
There is, finally, a necessary theological context.

When the apostle Philip asked Jesus to "let us see the Father and then we shall be satisfied," the fourth Gospel records Jesus' reply: "Have I been with you all this time, Philip, and you still do not know me? To have seen me is to have seen the Father, so how can you say 'Let us see the Father'? Do you not believe that I am in the Father and the Father in me?"

Bethlehem's



"The Adoration of the Magi," by Albrecht Durer



"The Crucifixion," by Albrecht Durer

"The only God I know," Martin Luther once said, "is the God at Mary's breast." In Hebrew tradition, no one could look upon God in his glory and splendor and live, and yet a young mother in a backwater town gazes lovingly on a helpless baby cradled in her arms and sees there, as Paul in his letter to the Colossians puts the Christian claim, "the image of the unseen God and the first-born of all creation . . . in whom were created all things in heaven and on earth, everything visible and everything invisible . . . . Before anything was created, he existed, and he holds all things in unity." The God at Mary's breast is the God of grace rather than grandeur, of gentle condescension rather than razzle-dazzle.

And thus God offends by taking our part instead of his.

Anglican theologian Howard Albert Johnson offers a summary of the implications of this theology at the end of his abridged paraphrase of Soren Kierkegaard's parable of the "Divine Incognito" from the 19th century Danish theologian's *Fragments:*

"Behold where he stands—God! There, do you not see him? He is God. Which one? Surely not the one girt with a towel who is washing feet? Why, that man was born in a stable; there was no room for him at the inn, nor has there ever been any room for him in the world: He simply cannot be fitted into our way of doing things . . . . He is a blasphemer you know. He is a sinner, for he takes his meals with publicans, he converses with harlots; he touches lepers. And you say He is God! Do not mock me! Say rather he is a megalomaniac or someone terribly deceived or a scoundrel or a demon. . . .

"The servant-form was no mere outer garment; and therefore, God must suffer all things, endure all things, make experience of all things. He must suffer hunger in the desert; he must thirst in the time of his agony; he must be forsaken in death, absolutely like the humblest—behold the man.

"His is a passion-story from birth until death. His suffering consists in bearing the burden that mankind may misunderstand his love and take offense at him. . . .

"It is less terrible to fall to the ground when the mountains tremble at the Voice of God than it is to sit at table with him as an equal; and yet it is God's concern precisely to have it so."

And she wrapped him in swaddling clothes and laid him in a tomb, but why do you search for the Living One among the dead? That is Christmas in context.
—Religious News Service

crib is fulfilled in the cross.

Why we believe in Christmas

Although severely handicapped from birth, David lived a "life before all persons," teaching his parents the ultimate lesson of Christmas: Love never ends.

by Lee and Glea Smith

In the early morning hours of November 10, 1952, a fresh, light blanket of snow covered the earth. A country doctor, wife, son, and two daughters expected a new family member. The feeling of joy ran so high, that even Mother did not ask the usual question, "Is he all right?"

A mighty gift was then given in the form of a beautiful, red-headed son, David, but stricken and of imperfect form, destined to never walk the earth as others do. And yet, he traveled further than most, to London, to Africa, to tropical islands, and many times across the breadth of the world's third largest continent.

For two years, the surety of life had been threatened, David's body was treated surgically many times, but most precariously at three months of age. A mother's prayer for life was granted. He was nurtured. He grew with the help of wise men of medicine, who helped his parents with rich gifts contributing to his growth and development.

In sunny tropical mountains, David's tutoring began privately. Surprises and delights came abundantly at his original, fresh manners of expression. At eight, he won the love and empathy of all who gazed upon him. He knew no enemies. His patience endured beyond belief, even as he suffered fatigue beyond the ken of most. But the glow of love and attraction warmed the whole family as he moved about his daily activities.

David was never kept in the dark recesses of home as many families were wont to do, giving rise in the future to many tales of the haunted house. His was a life before all persons. His only secrets were those special endowments given to one who was committed to life and living with special problems that were accepted, since they would not go away.

One preadolescent, tearful morning, David's heart was heavy. He realized that his life might come to an end on earth, and he might leave, having accomplished no particular purpose. With divine inspiration, he found a usefulness and special purpose for his life, that he knew only he was privileged to give. From then on, his life's concerns evolved about what he could give.

In public school, David accepted the four-man escalator that was formed to carry him in his desk-wheelchair between floors. The acceptance of such a responsibility of his classmates gave a special tenor to the lives of all who attended those schools. The desk for his wheelchair was the gift of a wise and creative carpenter.

Until David graduated from high school in 1973, he had a secret hope of becoming a doctor. He had created several works of art, some of which required the finest, most meticulous care to be accomplished. His vocabulary surpassed any family member, and was found to be amazingly accurate! Though he frequently had to compose ideas from very limited data, and the conclusions he sometimes reached were obviously biased, he never ceased to compose, learn, and involve others in his schemes to create.

As anyone who pursues activity is liable to some accidents, David suffered his share. Even though he could not walk, he broke a leg, his long one. Another wise man tried to use the opportunity to shorten the long leg, but when it healed, it again grew longer! This seemed to be a turning point, because braces and a walker had given him mobility on level ground, apart from his wheelchair. But skin ulcers persisted so that weight bearing was never again accomplished in braces and walker.

Annual Conference of the Church of the Brethren became a very important tradition in David's last years on earth. The high point in these came in Roanoke, Va. He fasted 28 hours, receiving pledges of over $120 for food for CROP. Lack of any such program in the ensuing years made it hard for him to participate as he had wished, and in the depth of feeling to which he was so sensitive.

In August 1976, after Conference in

Wichita, Kan., we headed for the mountains. High in the beautiful setting of Yellowstone, 9,000 feet high on virgin mountain terrain, David made his first bid to leave us. He was in the middle of a sentence and very tired, not finishing the last words, nor recalling he had said anything. Seven minutes of agony were rewarded with restoration of spontaneous breathing. Two more days on the road brought us to a six-day halt in a South Dakota hospital. From his cot's view through the window, towering stone and green mountains with intervening valleys were being recorded as the beauty of creation dawned again in a most sensitive mind.

The original defect of David's birth was again affecting a frail body, which had about served its purpose. A cough would not leave because exhausted nerve fibers were unable to clear normal mucous from the mouth and nose. Pneumonia was caused by breathing and aspirating that which should have been swallowed. Six days of fasting with I.V. fluid support and drugs for pneumonia of a rare type along with his enlarged family's attention made it possible for him to fly back home to Indiana. Two more days in the hospital were attendant with eating food and an apparent recovery. Though not as strong as before, he still drew new track schemes for his electric train, planned dinners "out" with his beloved 88-year-old grandmother and watched a few select television programs on nature, sports, and athletics. Violent tv programs were always just naturally tuned out. Even the humorous family haggles of Archie Bunker were too tormentive for his sensitive mind and emotion.

On Friday before Thanksgiving 1976, a mild seizure signaled the onset of a month of bodily demise. Constant care—mostly in the hospital, was given. Intensive care hastened the process, but not without a lot of clear communications. David agonized his last three days, choosing to separate from his loved family in a very brave way. He became eloquent in speech figures and representation communications, with a communication for each who was present. A fond "big-little" sister was in Nigeria, and her absence was only met with silence and no messages. After an initial demonstration of the uselessness of all our treatments, he again allowed us to treat his body as he could continue his communications, by aspirating mucous to clear passage for words which sometimes came one per breath.

An all-night vigil in a noisy hospital, because of care to critical patients in adjoining rooms, a zero-weather blizzard outside with noisy street traffic—all came to an end for a profoundly quiet half hour at 6 a.m. At David's request, his parents sang him into eternal sleep. We chose the song he had begun four times in the past two days, "My Jesus, I Love Thee," and love he did, for "love never ends." □

Lee Smith, an ophthalmologist in South Bend, Ind., and his wife Glea are former workers in Castañer Hospital in Puerto Rico. David was featured as an In Touch subject in the January 1977 MESSENGER.

David

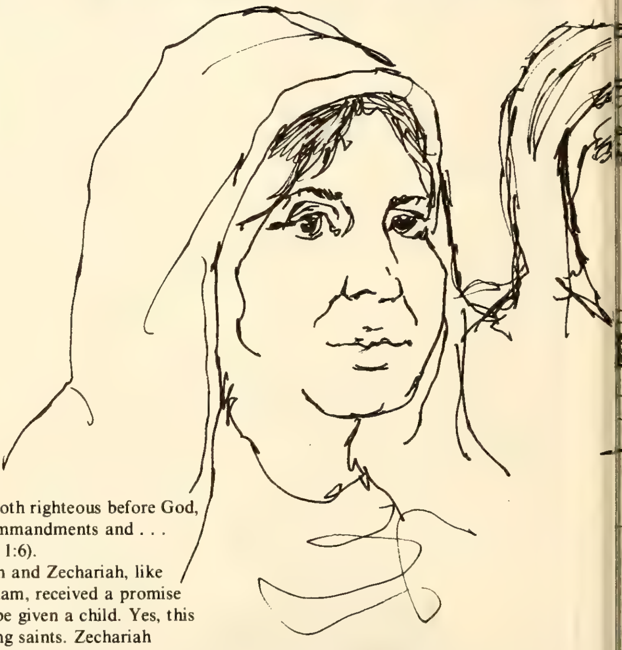
by Vicky Dill

No sting here
While the palm of the dark night opens
to hold aloft another hand of light
While the last sleepers
dream in their beds
warming the air with their flesh
while no sound falls
birds lift
their beating bodies from the frail-limb trees
easily they rest on the not-yet dawn
Quiet was the earth
a watcher
called upon to carry the child
born this day
to his new home □

Vicky Dill is a member of the Prince of Peace Church in South Bend, Ind.

Song of the wise women

by Maynard Shelly



Before ever wise men came to the pageant of the birth of Jesus Christ, wise women had long been on stage—not just three; even more than four. We can, at least, count up to five.

At best, those wise men from the east who appear in Matthew's Gospel are shadowy figures moving through the night, dissolving with the darkness that flees before the dawn. We don't know their names or how many, though having left three gifts, we surmise that they were three.

Yet, the opening scenes of the drama of the birth of Jesus are by comparison crowded with women saying and doing wise things. They've given us a song that sparkles more sharply than any Christmas carol but which has yet to be set to music for our hymnals.

We begin in the Gospel of Luke with three wise women: Mary, Elizabeth, and Anna. But to these three, we must add two women from the Old Testament: Sarah and Hannah, wise women in their own times, whose wisdom provided models for those who came after them.

Elizabeth appeared first, an older woman, but not the oldest of the set. One of the daughters of the tribe of Aaron, she was the wife of Zechariah, himself a member of a priestly family. Both she and her husband were advanced in years and had no children. Had it been someone else, the pious people of their age might have regarded this as punishment by God, but not in their case. The evangelist testified that "they were both righteous before God, walking in all commandments and . . . blameless" (Luke 1:6).

Then, Elizabeth and Zechariah, like Sarah and Abraham, received a promise that they would be given a child. Yes, this surprised the aging saints. Zechariah doubted the message, but Elizabeth soon accepted it. The same assurance came to her as that given to Sarah: "For with God nothing will be impossible" (Luke 1:37; compare Gen. 18:14).

The promise that nothing—absolutely nothing—is impossible for God came also to Mary of Nazareth, Elizabeth's cousin. A young woman of unusual wisdom, Mary received an announcement not unlike Elizabeth's, that she would have a child and that the child would be like David, the king.

Both women perceived that what was about to happen through the children that would be born to them would change the world. Their insight deserves celebration every bit as wholehearted as our rejoicing at the coming of the wise men. The beatitude spoken by Elizabeth to Mary should be inscribed as a tribute to both of them: "Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord" (Luke 1:45).

When Mary and Elizabeth met in the hill country of Judah, these two expectant mothers didn't trade ideas about the care and feeding of infants. Nor did they even consider the knitting of little garments, though one of them would lay aside some swaddling cloths. Instead, they prophesied or, as we might call it today, theologized. Which means simply that they applied the wisdom God had given them to the meaning of God in the lives of the children God would give them.

To begin with, they turned to the wisdom of Hannah, a wise woman from ancient times who, in a similar condition, had also received the promise of a child and who had measured the meaning of that child's coming not just for herself, but for all people, and not just for the people of

The wise men from the East are, at best, shadowy figures moving through the night, dissolving in the pre-dawn darkness. But the drama of Christ's birth is crowded with women saying and doing wise things.

her time and in her land, but for the people of all times and in every nation (1 Sam. 2:1-10).

Mary takes the song of Hannah and sings it as a song that applies to the coming of God's new kingdom. And in the singing of this song, she must have been joined by Elizabeth, for the vision is one in which both of their children would have a part.

The poem is called *Magnificat,* after the first word in the Latin version of the song, a word which also appears in many English translations: "My soul magnifies the Lord" (Luke 1:46).

What follows is really an expansion of the angels' song, "Glory to God in the highest,/ and on earth peace among men with whom he is pleased!" (Luke 2:14). But angels could only hint at what peace on earth could mean. Those wise women of Luke's Gospel, Mary and Elizabeth, enlarging on the understanding of the wise women of the Old Testament, Sarah and Hannah, gave us a vision in rich and profound detail.

Mary and Elizabeth lived during dark days, times of oppression, poverty, and corruption. Yet they saw the coming of a new heaven and a new earth, a new Jerusalem. True, the faith of Israel was being put to the test. Few, it seemed, still held to the true faith in God in those days when people embraced new doctrines and new ways of life and scoffed at those who still held on to the ancient faith. But Mary with Elizabeth could see a new moral and religious order coming: "He has shown strength with his arm,/ he has scattered the proud in the imagination of their hearts" (Luke 1:51).

They felt crushed by the political powers of their day. But the coming Savior would turn that system upside down. "He has put down the mighty from their thrones," they said, "and exalted those of low degree" (Luke 1:52). The people who had suffered oppression so long would be made more than equal. "He raises up the poor from the dust," Hannah had said, "he lifts the needy from the ash heap,/ to make them sit with princes/ and inherit a seat of honor" (1 Sam. 2:8).

The song of these wise women showed that they knew the meaning of hunger and poverty. No picture of true salvation could be complete for them without a revolution of economics: "He has filled the hungry with good things,/ and the rich he has sent empty away" (Luke 1:53).

Mary and Elizabeth did not give us the formula on how the new kingdom would come—the new order in morals, politics, and economics. They just rejoiced in it because they knew that in the lives of their children, John and Jesus, would come a new Aaron and a new Moses, and God's deliverer would appear in Jesus Christ.

The confirming act of faith and wisdom came from Anna, the oldest of the wise women in the Gospel of Luke. Anna (called Hannah in some translations) supported the prophecies of Mary and Elizabeth. When Jesus was brought to the Temple, she testified that he was the one who had been born to be the redeemer/liberator of Jerusalem (Luke 2:38).

God has worked out his plan of salvation, the plan begun with Sarah and Abraham, proclaimed by Hannah and countless prophets throughout the years. When John appeared, followed by Jesus, they brought us through to the last great Exodus, the great salvation event proclaimed in prophecy and poetry by Elizabeth, Mary, and Anna.

Deliverance came to Israel and to the world, though only seen by those with eyes of faith, faith that was the proof that they were wise. ☐

Maynard Shelly is a Mennonite free-lance writer from Newton, Kan.

Christmas sampler

A letter

The Christmas letter is in jeopardy in the twilight hours of the 20th century. It has happened because messages have been sent without discrimination, full of heavy-laden egos, incidents that are not worthy of immortalizing, and words that speak of nothing sacred. Occasionally one arrives that breathes of hope and joy, that is notable in the absence of ego, a message sacralized by the presence of God's Love.

The Gospel of John begins with the enigmatic announcement, "When all things began, the Word already was" (John 1:1, NEB).

The word—the letter—the message is Christ. God wrote the first Christmas letter; we all received it. Do you remember getting it?

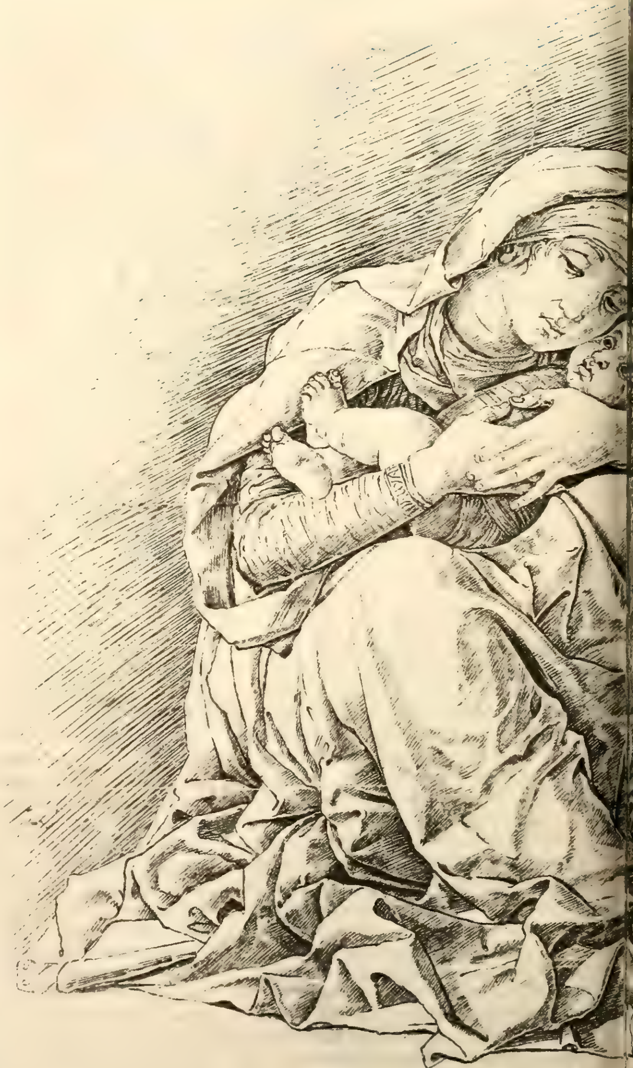
To my dear children on earth:
I am sending you a special letter, a holy child, bearing my signature and the stamp of my authority. I send Him bathed in my love, and His love for you will be a message of what I am. He comes to you in a lowly humble way, in a manger, bedded down on the straw, shared by donkeys and oxen and sheep. I send Him thusly so you may know that I love the lowly, the simple, the ordinary.

When my Christmas letter arrives, life on my planet earth will undergo great changes. For if you accept the letter I send, your life will be a different life, uplifted, made whole and lightened by His presence and my love He bears for each of you.

I hope you consider this letter to be an invitation for a new life, and that you will join the poor and lonely, the poets and artists, the princes and kings, the servants and masters who will find their ways to the manger. I know the words that are already written, "Every head shall bow and every knee shall bend" to my Son Jesus is a prophecy soon to be filled.

I pray that you are among the multitudes who read and understand my message. Oh yes, may this first Christmas hold enough joy to last for ever.

Your heavenly Father



"Virgin and Child" engraving by Andrea Mantegna (Italian, 1431-1506)

y Patricia Kennedy Helman

A welcome

O Come, O Come Immanuel
Invade my heart, there let Thy Spirit dwell.
Wouldst Thou have a
Crib with straw, or lofty throne?
Come to this broken vessel, call it home.
Wouldst Thou come as King or babe in manger?
Invade my heart, come Thou Beloved Stranger.
Light Thou my darkness, show me ways
To live in Christmas love unending days.

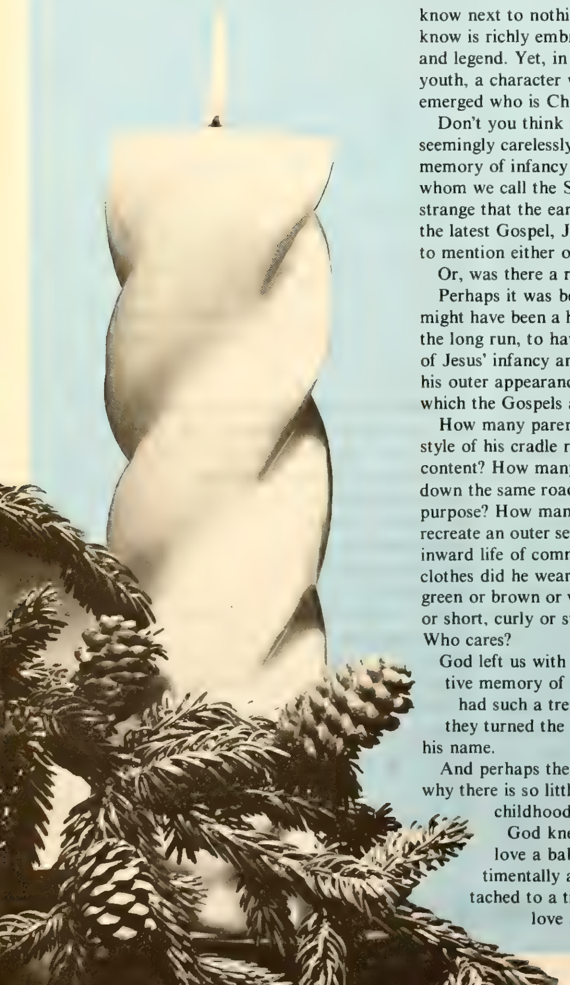
A prayer

We came to the manger with Thankful hearts,
Knowing it to be Thy throne.
Thankful: For the Unspeakable Gift which is Christ Jesus
For work to do that demands commitment to Thee
For the wide circle of our human families bound together in the spirit of love that came down to us on that silent night.
We come with Joyful hearts.
Joyful: Because God so loved the world
Because beauty in sound and symbol, word and deed, is part of life, and especially a part of this hallowed season
Because in Thee is Joy!
We pray that even as we celebrate Joy, we will always be Aware.
Aware: That in the midst of life we are in death
That in the midst of plenty there is hunger
That in the midst of crowds there is loneliness
That in the midst of darkness there is light
That in the midst of hate God is love.
As Thy love invaded the world on that star-fired night of Christ's birth,
We pray that your love continues to invade our lives
Glowing in our family circles
Radiating to our larger families and friends around the world
Lying like a blanket of shimmering grace over the dailiness of our lives
Lightening and brightening every hour
Sustaining us in illness and in sorrow
Upholding us in our work
Filling us with adoration so that from deep, deep within us we can say
All Glory, Laud and Honor
To Thee, Redeemer King! ☐

Patricia K. Helman, a free-lance writer and author, is a member of the Manchester congregation, North Manchester, Ind.

Immanuel: God with us

by Karen S. Carter



"In the beginning was the Word, and the Word was with God, and the Word was God." In the Word, in this self-expression of God, is Life, true Life; and it is this Life that is the light of humanity. God's light still shines into our darkness and deafness and indifference. And nothing, absolutely nothing can put it out. That is good news indeed. The Light is there; it dwells among us. The name of the Light is Immanuel—God with us.

Jesus' parents left us no snapshots, no drawings, no diaries about their famous son. Of his childhood and of his youth, we know next to nothing. And what we do know is richly embroidered by tradition and legend. Yet, in this childhood and youth, a character was shaped, and a man emerged who is Christ, our destiny.

Don't you think it is rather strange how seemingly carelessly God treated the memory of infancy and childhood of Him whom we call the Son of God? Isn't it strange that the earliest Gospel, Mark, and the latest Gospel, John, never even bother to mention either one of these?

Or, was there a reason?

Perhaps it was because God thought it might have been a hindrance to our faith in the long run, to have a detailed description of Jesus' infancy and childhood—or even his outer appearance for that matter, on which the Gospels are also silent.

How many parents would imitate the style of his cradle rather than care for its content? How many would want to walk down the same road, but not with the same purpose? How many would attempt to recreate an outer semblance, rather than an inward life of communion with God. What clothes did he wear? Was his robe blue or green or brown or white? Was his hair long or short, curly or straight? Who knows? Who cares?

God left us with nothing but the collective memory of those upon whom Jesus had such a tremendous impact that they turned the world upside down in his name.

And perhaps there is yet another reason why there is so little said about Jesus' childhood. Perhaps it is because God knew that it is too easy to love a baby, to get ourselves sentimentally and emotionally attached to a tiny infant. Who *doesn't* love a baby? Most of us will feel warmth and compassion and kindness towards a little helpless, cooing infant of any race, any creed, any nationality or ideology. Isn't it because the child, the tiny baby, does not yet rock the boat, does not threaten our value system, lays no claim on our own life, does not reject our taste, does not challenge our life-style, does not question our allegiance to many masters? It is helpless before us, and lets us be in charge!

But, babies have a way of growing up! And little by little the baby needs to carve out its own life space—first in the family, then on a larger scale. The more profound, the more single-minded and dedicated a person is, the harder will be the confrontation with our life-style, the more that person will invade our space and get under our skin. So, when the greatest of challengers comes into our living space, we would rather celebrate his *infancy* with shepherds and angels and music and all.

Think for a moment: How do we celebrate other people's birthday who have gained fame or notoriety? What comes to your mind on Washington's birthday? Infancy or presidency? Bridges Creek or Valley Forge? Think of Shakespeare—Luther—Rembrandt—Gandhi. And yet at Christmastime we put all our emphasis on the manger birth and get all wound up ourselves in the swaddling clothes of that baby.

Sure, the story of Jesus' birth does have a purpose: It is to witness to what the writer of the fourth Gospel simply expresses: "The Word became flesh and dwelt among us." It is to demonstrate without any doubt that Jesus was born, like us, of a woman into a human family, raised in a devout Jewish home as the oldest child of at least seven children. It is to remind us that God emptied himself of glory, took upon him humanity to be Immanuel—God with us.

The real Christmas today, the birth of Immanuel, is the moment in which God becomes incarnate—not long ago, but again and again, NOW. When you and I, who took Christ in once and for all, *live* his message of love and peace, so that God's power may be released in us and you and I may be an incarnation too, then, indeed is Christmas. ☐

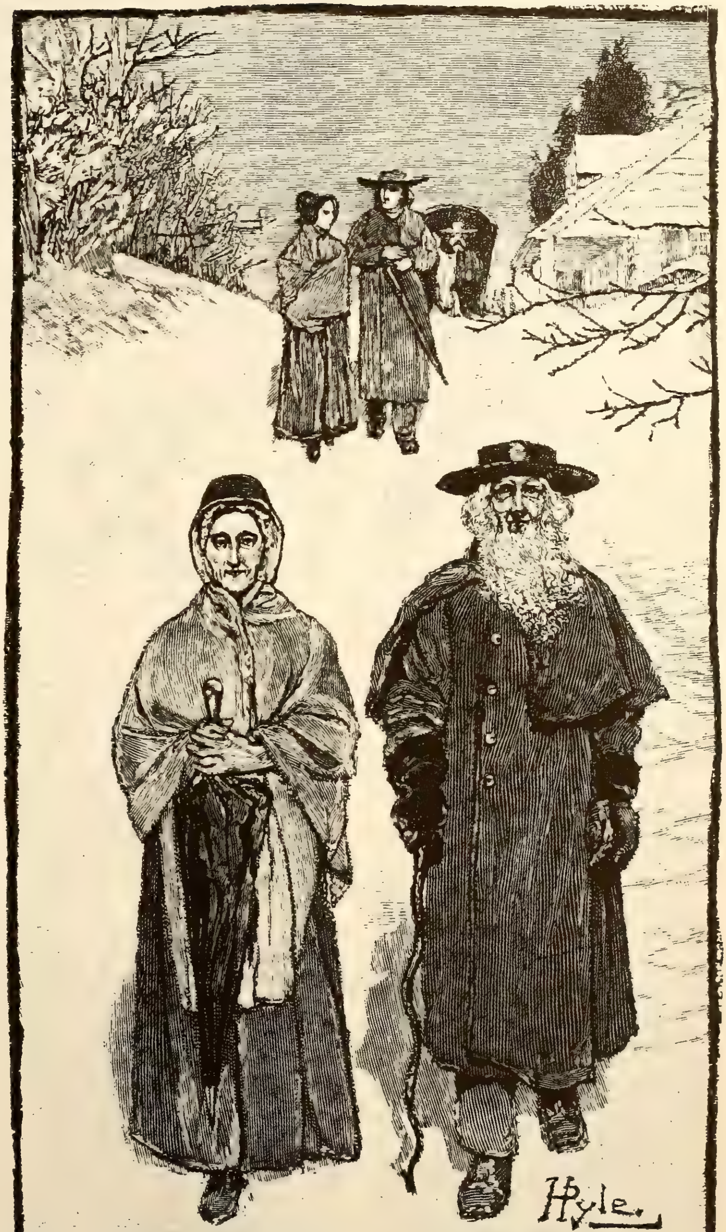
Karen S. Carter, a licensed preacher and workshop resource leader from the Daleville (Va.) congregation, is a member of the Church of the Brethren General Board.

The historic peace churches

Often coming together to respond to threats to their common beliefs, Brethren, Friends, and Mennonites now have joined to seek bases for peacemaking.

by Dale W. Brown

"Dunkers Going to Meeting," by Howard Pyle, 1889



When I was a lad on the broad Kansas plains, the Brethren were few and scattered. When questioned about our identity, I was taught to say, "We are something like the Mennonites and Quakers." Ever since, I have been striving to learn what these close relatives are really like. Whether we like it or not, we have been lumped together by others as the three historic peace churches, often as "those peculiar people who will not take oaths or go to war."

Our first major rendezvous occurred early in the 18th century in Germantown, which German Pietists had acquired through a real-estate deal with the Quakers. Appreciating the freedom and hospitality of their English rulers, the Mennonites and Brethren voted for the Quakers to keep alive, as long as possible, the holy experiment. Our ancestors were dubbed "plain people" along with Moravians and Schwenckfelders, who then maintained an identity with the peace groups more than in subsequent decades.

Contemporary Mennonite, Amish, and Hutterite groups stem from the evangelicals of the Anabaptist wing of the Radical Reformation of the 16th century, the first congregation forming at Zurich in

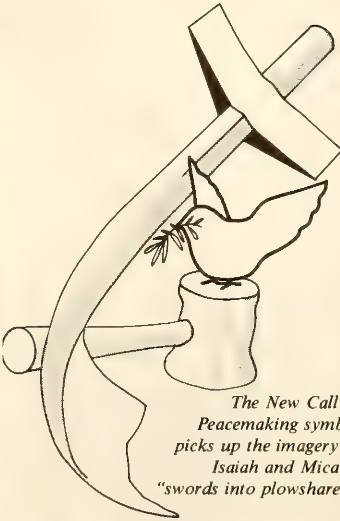
1525. Anabaptist, which means literally "rebaptizer," has become a label easier to wear, since it is currently faddish in many circles. Radical movements in England erupted over a century later.

The nickname "Quaker" came from some of the alleged manifestations of the meetings associated with George Fox, who discovered the Light in 1647. Though bearing graciously and even proudly their nickname, most self-designations within Quakerism have preferred the name Friends.

The Brethren emerged with the baptism of eight persons in Schwarzenau, Germany, in 1708, out of the radical Pietist ferment of a movement which was in reaction to the decadence of the period following the Thirty Years War, as well as the rigid orthodoxy of German Lutheranism. That the Brethren felt a real affinity with the earlier Anabaptists is indicated by the fact they were often called New Taufer ("New Baptists") to distinguish them from the older Reformation movement. Because of the espousal of triple immersion, they have frequently needed to react to their nickname "Dunker." Wearing out the name German Baptist Brethren, contemporary groups feature the name Brethren in titles of self-identity.

The appearance of the word "radical" to refer to all three movements historically can point to the strong sense of primitivism which has been present, namely, the desire to return to the spirit and stance of the early church. In addition to this use of "radical" in its meaning of getting to the root or source, it refers to a stance against the status quo—the spirit of nonconformity—the necessity because of obedience to Christ to sometimes stand over against fallen society. The practice of believers' baptism involved not simply a belief that faith should precede baptism but also represented a fundamental break with the concept of Christendom in which required membership in both state and church was assumed.

Emigrating and living side by side, the peace churches have known the agony of proselyting each other's flocks, of circulating polemical tracts against each other on issues such as baptism, and of attempting to ward off militant and materialistic inroads of the culture. In our schisms we have shared similar struggles. The traditionalist stance of the Quaker Wilburites to hold fast to what is good have their counterparts in the posture of the Old German Baptist Brethren as well as the spirit penetrating many Mennonite divisions. The growing feeling of identity with revivalistic and evangelical moods in American Protestantism can be easily illustrated by the pilgrimage of the Brethren Church (Ashland), developments in the Evangelical Mennonite and Mennonite Brethren churches, and the impact of the holiness movement on evangelical Friends. Problems of dealing with the present pluralism, as well as the issues involved in ecumenical relationships with others, are similarly experienced in the larger denominations—Friends General Conference, Friends United Meeting, the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren. The more liberal humanistic wing of Quakerism stemming from the Hicksites is reflected in many Brethren and Mennonites.

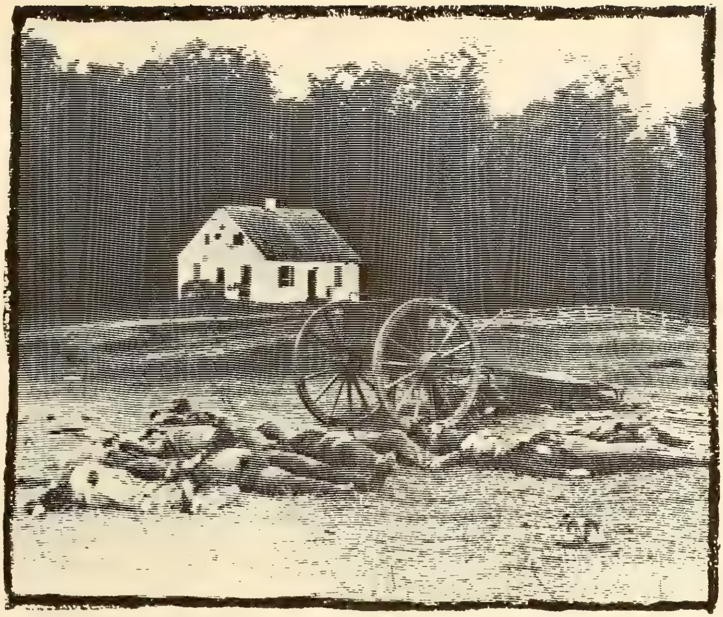


The New Call to Peacemaking symbol picks up the imagery of Isaiah and Micah's "swords into plowshares."

Though the differences within have sometimes appeared to be more major than the differences among the historic peace churches, there have been some obvious differences in understanding and practices. The more friendly environs of the early Quakers, as compared to the brutal and extensive persecution experienced by the 16th century Anabaptists, has meant that the Quakers have been more optimistic concerning the redeemability of society than have the more pessimistic Mennonites who have often formulated ethics for two kingdoms. Though suspicion of the world has resulted in a stronger stance of nonconformity, the Mennonites have nevertheless been more missionary, which along with their forced emigrations may account for their 600,000 world membership in contrast to the approximately 250,000 for the Brethren and some 200,000 for the Quakers.

The Brethren, with their twin historical rootage in Anabaptism and Pietism (a movement with Quaker experiential emphases), have found themselves moving in their relationship with the world from an Anabaptist to a Quaker position. This may have the advantage of a beautiful combination, but it has also probably meant that the Brethren have suffered more inferiority and identity crises. The Quakers are less churchly; the Mennonites are less cooperative; and the Brethren have been less articulate about their roots. Though all three traditions are not highly sacramental, Friends have feared the idolatry of outward forms, repudiating outward forms of baptism and communion. Outsiders, however, have observed the beautiful appropriation of symbols in public witness such as the sailing of a ship of medical supplies to Hanoi. Theologically, the greater emphasis on the inner life has made the Quakers both more mystical and humanitarian; the focus on biblical obedience to the way of the cross has meant that the Mennonites have a greater theology of suffering, as well as a more structured and disciplined lifestyle; and the desire to maintain relationships has made the Brethren more ecumenical and open to others.

Such traditional distinctions become blurred in actual life. Not enough has been



Poignantly symbolic of the historic peace churches' stance against war, this ruined Dunker meetinghouse stands amidst the Civil War carnage of the Battle of Antietam.

done in attempting to articulate and proclaim what the peace churches have in common. The refusal to take an oath may point to the repudiation of civil religion in all three traditions.

In the Nachfolge theme of the Anabaptists and the Quaker accent on Christ as the present teacher, there has been a shared emphasis on discipleship. Such has placed the peace churches in the ethical or left wing of Christianity because of the insistence that one cannot separate one's relationship with God from relationships with brothers and sisters. Reacting against the one-sided Protestant emphasis on justification as forgiveness, the peace church tradition shares the optimism that the God who is good enough to forgive us is powerful enough to change us and enable us to become followers of the Master. This ethical focus on discipleship provides the foundation for the more unique pacifist stance, which John Howard Yoder believes is enough by itself to justify the separate existence of our traditions.

Peace church theologians have liked to maintain that we are neither Catholic nor Protestant. They point to a strong theology of community which runs counter to Protestant individualism on the one hand and hierarchical Roman Catholic polity on the other. The Spirit comes as the community gathers itself around the word; being the church is in itself a powerful act. We must point, in some ways in our own life together, to that sense of justice, brotherhood, peace, and righteousness which we are proclaiming to the world in the vision of the kingdom coming.

The peace churches are unique in historically proclaiming a realizing eschatology (a view of last things). Namely, because of the confidence that the kingdom will come and be victorious in God's time, we can begin to participate in its coming now—experience a foretaste; the first-fruits. This had led to the service posture and humanitarian programs in each of our traditions.

We need to extend this list of our commonalities. But we must also confess our sins. Our emphasis on community has often degenerated into a clannishness which has kept out the Spirit of Christ as we have built barriers against others. Our focus on discipleship has often been translated into a narrow legalism in which rules have been regarded as more important than persons. We have been tempted to conform our biblicism to American popular religion instead of being faithful to the call to suffering love. Though peace churches, we have too often fought around personalities and ethnic concerns rather than valid concerns of the gospel. Though we have often fought to retain our denominational identities, we have failed to witness to the biblical distinctives for which we have been called out.

But there are, praise God, new stirrings amongst us. Recently the Faith and Life movement among the Friends has constituted a fruitful dialogue between the major groups. While more liberal Friends, often located in the East, have been rediscovering the christological emphasis of Fox, evangelical or western Quakers have been looking anew at the historic and biblical peace witness. Some Mennonites are striving to add to their nonresistant stance a greater involvement in struggles for justice and peace. The last few years have seen a strong Brethren heritage mood emerge in the Church of the Brethren. This ferment in the peace churches may well mean that the time may be ripe for coming together for joint proclamations of our common heritage to Christendom and the world as well as for prophetic and servant ministries.

The historic peace churches have recently been joined together in a New Call to Peacemaking (see following article). We have often come together in response to signs of militarization, threats to religious freedom, or to specific acts of government regarding military conscription. The present call may be a first, in that we have come together at the initiative of the Spirit to explore together the biblical, historical, and theological bases for peacemaking and the possible implications for our present mission. Regional conferences have been held for members of our traditions, culminating in a major conference at Green Lake, Wisconsin, in October. An early working document of this effort expresses the wish that the new call "might combine the Mennonite insistence that we follow the way of Christ whatever the costs, with the Quaker enthusiasm concerning the possibilities of what the Spirit might do with such faithfulness, with the Brethren desire to share the witness with other Christians and pilgrims in the world." ☐

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NEW CALL TO PEACEMAKING

A new call... an old call

The New Call to Peacemaking has provided new spiritual bases for peacemaking, new understanding of the breadth of the issues, and new colleagues in other traditions to share with in the peacemaking task.

by Harriet Z. Blake

The new call is an old call,
The new call is the Lord's call
*Children of God shall be peacemakers.**

As the children of God lifted their voices in this new chorus, written especially for the occasion of the national New Call to Peacemaking conference in Green Lake, Wis., their unity suggested a deeper oneness than the unity of song—the unity of three differing religious traditions linked, perhaps more closely than ever before, in their commitment to respond to the Lord's old call to peacemaking.

The New Call to Peacemaking conference, Oct. 5-8 at the American Baptist Assembly, was the first time within memory that Brethren, Friends, and Mennonites had gathered at a formally-convened, national-level conference to work at their commonly held concern for peace.

That gathering had the possibility of being as problematical as promising. In the opening speech of the conference, however, Bethany Seminary professor Dale Brown suggested that the traditional differences separating the three groups could be overcome. Referring to an occasion when representatives of each tradition had met together, he remarked only somewhat facetiously, "We have discovered that some Quakers also have Bibles, that some Mennonites have been off the farm long enough to know a passion for global concerns, and a few Brethren have actually been able to keep their biblical and peace concerns as they have jetted to and from the board rooms of the National and World Councils of Churches.

"It is foolish," he continued more seriously, "to expect any neat synthesis between certain polarities of and in our traditions. Tensions will remain. But they are tensions which can be creative to our conversations and witness."

And indeed, Brown proved to be a fair prognosticator of things to come. A series of three Bible study lectures presented by Ron Sider, a Brethren in Christ minister and associate professor at Eastern Baptist Theological Seminary, intrigued and challenged Friends, Mennonites, and Brethren alike. Sider suggested to the nonresisters that it is not enough, nor is it true to the biblical message, to simply not resist evil. Instead, he said, "I want to appeal to the historic peace churches, and particularly to those segments of it which have hesitated to think of exercising power for the sake of Jesus, to move forward creatively and boldly in the exercise of economic power."

In the same message, his second, Sider warned that if Christians are to use power in secular society, they must be rooted in a "counter culture of Christians" or they may become merely "an empty echo of an unjust status quo." But it need not happen that way, Sider said, "if our primary identity and our primary allegiance remains with Jesus' new kingdom of believers. Power is not innately evil," he asserted. "It is part of the good creation. God's people should use it in obedience to their Lord for the sake of his oppressed poor. Serve the Lord," he concluded that day. "Serve the people."

With the motivation of Brown's and Sider's messages, the 300 delegates seemed willing, even eager, to learn from each other, to be challenged, to grow in their understanding of peace and justice. No simple statement denying war would pacify this group for its ideal of peace spread far beyond a warless world to encompass a world with justice, economic and political, for all persons.

The broad concerns of the conference are perhaps most succinctly revealed in the four headings of the statement the delegates approved Sunday morning. The paper addresses the issues of "Strengthening the Local Base," "A Peacemaking Lifestyle," "Confronting Militarism," and "Witness to Peace." The best exploration of the mood of the conference may be an exploration of its final document.

A word about the process by which the paper was derived is in order. The delegates were divided into 27 small groups which met four times. Suggestions and proposed resolutions evolving out of their discussions were funneled to the Findings Committee, six persons who undertook the monumental task of organizing the myriad suggestions into an ordered, cohesive document. This committee, which worked until 4:30 of the last morning drafting the final document, was convened by Brethren historian Donald F. Durnbaugh. Ruby Rhoades was the other Brethren representative. Friends were represented by Miriam Brown and Jack Willcuts. Anna Junhke and Ed Metzler represented the Mennonites.

Two plenary sessions, one Saturday evening, the other Sunday morning, addressed the initial and final drafts of the paper. Both sessions were conducted in the Friends' consensus style and moderated by Barry Hollister, retired Friends representative to the United Nations.

For Mennonites and Brethren, the consensus style was a sharp contrast to the

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usual mass of parliamentary wrangling which accompanies our business meetings. When a person made a suggested change (no motion necessary), Hollister could immediately test the will of the delegate body. If a resounding "no" came forth, the person at the microphone was simply asked to be seated and business moved to another item with no tangle of amendments, seconds, and points of order and personal privilege.

Sunday morning's debate moved at a speed and with an accord that had hardly seemed possible Saturday evening when the delegates had argued not only the content but also the process of the paper. The final document, substantially rewritten from the one presented Saturday evening, was debated and approved in well under two hours.

The section of the paper generating the most debate was under the third heading, "Confronting Militarism." The amount of debate was indicative of the deeply-held concerns reflected by the statements in this portion. Delegates agreed fairly quickly with the preface which said, in part, "We reject reliance on 'national security.' We reaffirm our membership in Christ's kingdom and in the global community by denouncing the pervasive idolatry of the nation and of military strength."

Reaching consensus on war tax resistance was not as easy. Although it was listed third among the concerns of this section, tax resistance was clearly the most widely debated item at the conference and support for the idea came from many of the regional meetings. Finally, in five strong statements, delegates called upon Brethren, Friends, and Mennonites to "seriously consider refusal to pay the military portion of their federal taxes as a response to Christ's call to radical discipleship," challenged congregations to uphold those who do resist with spiritual, legal, and material support; called upon church and conference agencies to seriously consider the requests of their employees who ask that their taxes not be withheld; suggested that alternative "tax" payments be channeled into a peace fund established by New Call to Peacemaking; and called upon the denominations, congregations, and meetings to give high priority to the study and promotion of war tax resistance.

Also in this section, delegates affirmed their commitment to "the goal of worldwide abolition of nuclear weapons, an end to the arms race, and general disarmament." Although the means for achieving this goal were debated, delegates finally agreed to call upon the United States government to reduce military spending, transferring those funds to programs that meet human need, to stop further testing, development and production of nuclear weapons, and to halt arms sales to other countries.

Approved with less debate in this section were statements urging conversion to a peace economy, supporting the World Peace Tax Fund, and opposing any renewal of conscription and current methods of military recruitment.

The other three sections of the final paper were approved with less debate. This would seem to indicate less controversial statements but for some observers, both within and without the "peace church" tradition, many of the other statements passed will seem radical.

The second section, "A Peacemaking Life-style," states unequivocally that "an affluent life-style contributes to violence because it is based on waste, on competition, and on demanding more than a fair share of the world's resources." In response to this statement, persons were urged to examine their own stewardship of money and natural resources, reduce their level of consumption, and "become more discerning" in financial decisions.

Delegates acknowledged the importance of a peacemaking life-style in personal relationships, too, urging "creative love and respect for the integrity of each person," while noting that it is sometimes necessary to "speak the truth in love" and confront evil in persons and structures.

The New Call to Peacemaking has been understood as a "grassroots" movement involving people at the local level of each religious tradition. Strengthening that local base of support was a top priority and recommendations toward that goal make up the first section of the paper.

Four approaches to this task were envisioned—a comprehensive program of peace witness to the community; creation of local support groups for persons involved in peace issues; and development of mediation/reconciliation teams to assist in conflict resolution.

With the peace witness firmly rooted in the local Christian community, delegates suggested in the final "Witness to Peace" section, other examples of action. Sending a delegation of Brethren, Friends, and Mennonites to visit with President Carter was recommended. The persons would "dialog with President Carter as a fellow Christian about the implications of the

Left: *In the conference's opening speech, Dale Brown shares his hope for New Call.* **Center:** *J. Duncan Wood (at left) talks with one participant after his Friday evening speech in which he said, "The peace churches could, in a pinch, get along without the United Nations, but the UN could not survive without the peace churches." Wood is the Friends' former international affairs representative in Geneva.* **Right:** *Ron Sider challenges conferencegoers with one of his three powerful Bible study lectures.*

Top: *Brethren peace consultant Chuck Boyer, a Green Lake conference planner, checks signals with Bill Puffenberger.* **Above:** *Small groups were a sharing time at Green Lake.*

Above: *Hiroma Morishita of Hiroshima, Japan, was among 19 fraternal delegates. He talks with Friends peace activist Barbara Reynolds.* **Below:** *Dena Pence Frantz summed up for the conference, "The New Call to Peacemaking is directed to us."*

Christian faith for issues of peace and justice."

The conference also expressed its wish that the New Call to Peacemaking continue. The Steering Committee was asked to work as a coordinating body to determine future needs. Not only should New Call continue, but delegates also expressed their wish that the biblical and theological interpretations, and the challenges to action which emerged from the conference be shared with other Christians.

In two resolutions international in scope, the conference approved a statement condemning South Africa's policy of apartheid as sin and another encouraging support for the World Friendship Center in Hiroshima, Japan.

Adopted separately was the statement, "A New Call to Peacemaking," which said, in part, "The call to peace is central to the Christian gospel. We believe the time has come for all Christians and people of all faiths to renounce war on religious and moral grounds. . . . Let us work and witness to the power of reconciling love."

For four chilly, overcast days in the beautiful Wisconsin countryside, Brethren were able to join hands with the Mennonites and Friends in important decision-making. Although the paper passed by the conference is the most tangible reflection on that historic process, what else of importance took place there?

Many people observed gratefully that more women were involved in New Call than have been involved in former peacemaking meetings. It is significant that women strongly desired this involvement. When New Call structures were being established, no women were included on the 15-person central planning committee. Women pointed out the oversight to the committee and were subsequently appointed to that committee and the special interest task forces.

One woman spoke in her small group to the whole problem of women's involvement in peacemaking. For years, she commented, peacemaking has been something men have done because they were the ones being drafted. But peacemaking as she understood it is broader than saying no to the draft, saying no to war. As she understood it, peacemaking involves resolving conflict in the family, in the congregation and community; it involves a simpler life-style and wholeness.

The emphasis on a positive peace stance, instead of one which only says no, was expressed throughout the conference. Leona Z. Row, for many years a part of peace conversations, contrasted this conference to others in which she had participated. "With the memory of the intermittent early beginnings with the Mennonites and Friends dating back to 1935, the Green Lake conference felt like a miracle!" she said. "Not like the first conversations when World War I was in the background and a new war was threatening! This was a conference for planning a *positive* peace initiative. For the first time in my life I experienced a free, creative, wholesome exploration of the many facets of peacemaking."

Ron Sider's Bible lectures were an underlying foundation of that exploration and other Brethren reflected on the importance of that. Brethren historian David Eller commented that "NCP is an effort at examining our own spiritual roots for peacemaking. Too often peace activists within the church (myself included) have issued for the whole church family political peacemaking agenda for which we as a body were not prepared. NCP can help us sharpen our spiritual center in discipleship, surrender our fears about direct action, and move the Brethren focus into more of an active peace witness, rather than an 'historic' peace witness." Eller appreciated the NCP emphasis on the "inward" as well as the "outward" journey and added, "If the Brethren peacemaking witness does not rediscover and push its biblical/spiritual roots, that witness will eventually be lost."

So the New Call appears to have provided new spiritual bases for peacemaking, new understanding of the breadth of peacemaking issues, new colleagues in other traditions to share with in the peacemaking task. But what does that all mean to the Church of the Brethren? A year after Green Lake, will the New Call have made any perceptible difference?

Dena Pence Frantz, a Bethany Seminary student, who has worked at and studied peacemaking, says it well: "The conference has planted seeds among us," she commented, "but the proper soil for those seeds will most likely be our local community. What this conference will amount to is what *we* amount to in the following days. No matter what we pass, no matter who we send it to, it will not amount to much if we do not send it to ourselves, delegate it to ourselves, and decide upon it ourselves. The New Call to Peacemaking," she added, "is directed to us." ☐

"HOW TO" PROJECTS

Teachers of children in the church school ask for creative ways of teaching. Children at home beg for something new to do. Parents and others who care for children run out of ideas about what to do. The following resources which are available from The Brethren Press offer help to children, their parents and teachers.

Take It From Here

Take It From Here by Glee Yoder ($2.50) provides suggestions for creative activities. The series includes ideas about touching, listening, tasting, moving, colors and shapes, things to make and do, words and worship, and games.

In *Take It From Here*, Series Two ($3.50) more activities are described and illustrated.

Can-Make-And-Do

Can-Make-And-Do books ($5.95 each) are crammed with child-tested, teacher-tested projects. One grandmother in looking at one of the books said, "That's clear enough that even I could do it." Simple instructions are illustrated with dozens of photographs.

Puppets With Pizazz—finger and hand puppets.

More Puppets With Pizazz—rod, novelty, and string puppets.

Puppet Stages and Props With Pizazz—makeup, masks, disguises, and costume accessories.

More Great Pretenders—head-to-toe costumes.

Game Things—accessories and ideas for indoor and outdoor games.

Seasonal and Holiday Happenings—coordinated cooking, crafts, science, and costume activities.

Listen!—listening experiences; rhythm and musical instruments.

Look!—visual experiences, toys, and projects.

Touch!—tactile experiences and art media recipes.

Makeup, Disguises, Masks and Costume Accessories Children Can Make and Use
MORE PUPPETS WITH PIZAZZ
50 Rod Novelty and String Puppets Children Can Make and Use

Taste and Smell!—tasting and smelling experiences, with recipes.

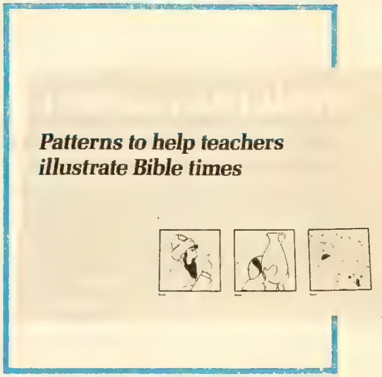
Rhythm and Movement—body coordination activities, including rhythm patterns to use with sticks, cups, balls, rags, hoops, and ropes.

CLUES TO CREATIVITY
PROVIDING LEARNING EXPERIENCES FOR CHILDREN

Clues to Creativity

Clues to Creativity has three volumes of learning experiences for children listed alphabetically. Each of the alphabetical sections has six parts: what it is, when to use it, where to use it, why children use it, what children need, and how do do it.

Volumne I ($4.50) from A through I
Volume II ($4.50) from J through P
Volume III ($4.50) from R through W



Worldwide Stories

Two books designed for use with children ages 4-8 are expensive, but worth it. Each contains stories from countries around the world. In *Picture That* ($7.95), each of the 12 stories is introduced by a pantomime game, action verse, or audience participation story. Following each are directions for at least two craft activities directly related to the story.

Let's Pretend It Happened to You ($4.95) begins with clear directions for this approach to acting out stories. A game, pantomime, or other activity introduces the action of each of the 11 stories.

If You Can't Draw

Help, I Can't Draw! Set of three books ($6.95) available only as a set. The simple designs come with practical, easy-to-follow guidelines for tracing, carboning, reversing, enlarging, and displaying. The 440 drawings are listed numerically and alphabetically. Included are action poses, clothes, characters, trades and recreations, occupations, transport, plants and creatures, buildings, and background.

38 Creative Recipes for Bulletin Boards and Art Projects That Christian Kids Can Make contains 20 bulletin board displays and 18 art projects. Each is related to a well-known Bible story or seasonal theme and provides a list of needed ingredients. Items to be constructed by the teacher prior to the class session are described, as are those which would be made by the children during the class time. These activities are designed for use with children in grades 1-5.—Shirley J. Heckman

Shirley J. Heckman is Parish Ministries consultant for educational development.

people & parish

Bridgewater: Challenging the local church to respond to world hunger

"I'd be willing to meet every week or two with a group of people who were really deeply concerned about tackling the problem of world hunger." This was a challenge presented by one member of the missions and service commission of the Bridgewater (Va.) Church of the Brethren at one of its regular meetings in the late fall of 1976.

Through the congregation's newsletter an invitation was extended to persons who wanted to make a positive response to the world hunger crisis.

One of the first decisions was to identify with the program called WHEAT (World Hunger Education/Action Together) and to adopt the same name for our group, for we knew we wanted to study and act. Each person signed the WHEAT covenant. These were sent to the Church of the Brethren General Offices in Elgin, Ill. We also joined Bread For The World and read the book by the same name.

A church school class took the initiative in setting up a plan for a three-month study of *Bread for the World* by Arthur Simon. For this study a leader who was knowledgeable in each of the areas to be discussed was secured from the church membership. Much interest was shown in this class. Then a representative from the Christian education commission and a representative of WHEAT went to each of the adult and youth Church school classes to present the concern and the possibility of each class studying world hunger.

Already books and resource leaders were available if they wished to study *Bread for the World*. As a result, six classes participated in the study, with the time of classes being staggered so that books and resource leaders could be used to the fullest. One class spent an additional three months studying world hunger. Several classes joined IMPACT, the interfaith legislative alert network.

The persons designated to receive IMPACT mailings were to keep the other members of the class informed of issues about which letters should be sent to the President or to members of Congress. Several classes had letter writing Sundays. One class contributed $1,500 to Heifer Project International, Inc.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

In August 1977, the drama, "And Marybai Is Hungry" by Jean Moyer was given during the morning worship hour. It had a strong impact on those who witnessed the presentation. Church school hour followed the drama and each class discussed the hunger drama. One class that had not studied *Bread for the World* but was quite impressed with the drama wrote, " . . . our response to the drama is to accept the challenge and beginning the fifth Sunday in October and each Sunday in November we will take an offering for CROP. Members were encouraged to give 'not the usual' but make each gift the 'unusual!'"

In early December, following a Sunday morning worship service, there was a "food line" in the social hall. Each person had been asked to bring a bowl, a spoon, and a cup. As persons went through the line each was given rice and tea, the only food of many hungry people. It was suggested that each person make a contribution in the amount which would have been spent for Sunday dinner in a local restaurant.

Members were also asked to take a long look at their Christmas buying. Gift certificates were made available to be sent to friends and relatives with this statement: "Wishing to share Christmas gifts with the untold millions who suffer, I am making a contribution to world hunger instead of my usual gift to you. I wish you peace and joy." A goal of $2,200 was set by the stewardship and finance commission and the total 1977 Christmas offering to CROP for world hunger was $4,586.55.

Hunger is not seasonal. Ten thousand people die each day from hunger. The impact of last year's study and events are still being felt as individuals and classes still continue to contribute to CROP, Heifer Project, and other related projects. And the little WHEAT group still meets every few weeks for study, discussion, and action.—NAOMI M. WEST

Naomi M. West is a member of the Bridgewater (Va.) congregation.

Tipp City: Persons from seven churches enjoy a food co-op

"Somebody ought to do something," Ron and Alberta McAdams would say to each other as they discussed the additives and preservatives in today's food supply. Time went by and nobody did anything. Last year the McAdams couple decided to change "Somebody ought to do something," to "*We* ought to do something."

The idea of forming a natural food cooperative was born. Practical "how to" information on setting up a co-op came from Brethren friends who belong to similar groups in the Dayton, Ohio, area.

The next step was to draw together a group of persons who shared their concern about diet and the foods available on the supermarket shelf. The McAdams couple, who are active in the Middle District Church of the Brethren near Tipp City, Ohio, as well as in Southern Ohio District affairs, turned to their church to provide that group. The nucleus of the co-op came from families in their local church, but word was spread via the district newsletter to other families in Southern Ohio who shared similar life-styles.

In August 1977, the Brethren Food Co-op held its organizational meeting with 16 family units from seven different churches in the district present. Members are a cross section of age groups, from single

adults and young marrieds to senior citizens. The Middle District church serves as the hub of the co-op since it is centrally located. The other six churches are within a 20-mile radius of Middle District.

Members of the co-op meet at the Middle District church once a month to place their orders. The next week they return to pick up the food. Wholesale prices are obtained because they order in bulk amounts. A "bidding" process on each food-type insures that the required minimum is ordered. By this process the co-op can purchase natural whole wheat flour at 18 cents per pound. Their main supplier offers free delivery, provided the order exceeds $250. The foods purchased contain no sugar or preservatives and most are organically grown.

When the order arrives, a crew of volunteers separate and weigh the food into the portions ordered by each member. Members provide their own containers to save on costs. Popular items are cheese, honey, fruit juices, flour, and peanut butter. Even household products such as soap and shampoo are available.

Recipes are often exchanged, such as the recipe for Carob Brownies shared by Lois Anderson at the April meeting. Carob powder is the "natural food" substitute for chocolate, ten pounds of which was ordered by the group that night.

Responsibilities are shared within the co-op and a warm feeling of fellowship and community is evident at their meetings. Members of the Brethren Food Co-op have found that even though interest in a specific type of life-style may not be strong in their local congregation, a special interest group can be formed from *several* churches. All it takes is someone concerned enough to say, "We ought to do something"—and proceed to do it!—PATTY MILLER

Patty Miller is secretary for the New Carlisle, Ohio, congregation.

Redford: Sharpening a social consciousness through action

Trinity Church of the Brethren in the Detroit suburb of Redford, Mich., is not afraid of controversy. More specifically, it is a congregation with an assertive social consciousness which has prompted the church's social action commission to lead involvement in community witness to peace and to support efforts for fair trials for incarcerated individuals.

The most celebrated case in which members of Trinity Church have been involved was the trial of two Filipino nurses charged with the murder and poisoning of patients at Detroit's Veterans Hospital. The long and expensive proceeding began in August 1975 when FBI agents were called to the hospital to investigate a series of more than 50 sudden breathing failures that had struck patients over a six-week period. Medical investigators and federal authorities soon concluded that the epidemic had been caused by malicious injections of Pavulon, a drug that paralyzes every muscle in the body including those essential for breathing.

Lenora Perez and Filipina Narciso were nurses in the intensive care unit during the wave of breathing failures. They were held suspect by the federal authorities and charged by a grand jury in the summer of 1976 with the murders and poisonings.

Confident that the nurses were being accused on circumstantial evidence and perhaps the victims of a cover-up, a coalition of organizations and individuals came to their defense. Through the interest and concern of several nurses and social activists in the Trinity congregation, the social action commission of the church joined the effort to urge a fair trial and to keep the congregation abreast of the trial's developments.

Trinity members began a barrage of letters to the attorney general, the judge presiding over the case, and even to President Carter and the President's mother, Miss Lillian (because of her professional status as a nurse). Representatives of the Filipino Nurses Association were invited to speak during a Sunday morning worship service and to rap informally about the case in a fellowship hour at noon.

One of Trinity's members, Clara Hoover Parks, became involved as a member of the steering committee of the Detroit area coalition to free the nurses. Others volunteered to get signatures on petitions and to distribute literature and demonstrate in front of the Federal Building and local hospitals.

When the national coalition for the nurses' support needed a place to meet in the Detroit area, Trinity Church opened its doors. Delegates came from all across the US and Canada for a weekend strategy conference. "The image of the church for those coalition members was elevated because our building was readily made available to them," reflects Ardis Zerger, a member of the social action commission.

As a result of the efforts of the coalition and groups like Trinity Church, the government's charges against the nurses were dropped early this year. US attorney James K. Robinson, explaining why he was closing the case, cited the circumstantial nature of the evidence, but added the observation that "members of the public generally . . . have expressed skepticism concerning the guilt of the defendents since the first indictment in June 1976."

While not every member of the Trinity congregation was convinced through the case that the nurses were innocent, and some members expressed resentment that the Sunday morning worship hour was preempted to present only one side of the case, Pastor Glen Taylor appreciated the fact that most people maintained a degree of openness. "In the long run," he summarizes, "the experience has strengthened our social and Christian concern. One spinoff of this has been that our social action commission was asked to offer an adult church school class in social concerns. It has proved to be very successful."

Ardis Zerger echoes the pastor's observations: "The experience, I believe, has led to a more positive and open look at social concerns for our congregation as a whole." It will probably not be the last time Trinity Church is involved in a controversial effort for justice and peace.—F. W. S.

On death, evangelism, AC balloting, black Brethren

Paul F. Bechtold

Where is Ada? Where is God?

Where is my deceased, wonderful wife, Ada?

She is with God.

Where is God?

It was 4 p.m. on Christmas Eve. A small boy was sitting on my lap as I played Santa Claus. "How will you get up to the North Pole and back in time to fill my stocking tonight?" he asked.

"Santa Claus is a spirit," I replied. "He can be everywhere at the same time."

This is true, because he is not a physical person but the spirit of love and goodness. Like God.

God is always everywhere. Now that Ada is with God I am happy that her funeral speaker did not preach her into a heaven "up above" in contrast to a hell "down below." This literal interpretation of sacred texts in all religions has been generally dropped by a better-educated humanity.

Whether Ada's death brought the extinction of her personality or transferred it to a supernatural world, I do not know. No human being knows. But when I say she is with God I know her spirit is living. In that sense she has eternal life.

She is in New York. Her first child was born there. She did church work in cooperation with a college classmate musical director and her Columbia University student-pastor husband.

She is in Illinois, where she was a seminary student and matron, met her husband and, during a later visit, was a mother again.

She is in the state of her birth, Kansas. Her history here: teaching school and Sunday school, going to college, serving as a city pastor's wife, and becoming the mother of a third little girl.

She is in Nebraska. There she taught a Sunday school class, built an ideal Christian home, and sang duets with her pastor-teacher husband.

She is in Alabama. Her college-president husband took her down there and often left her in charge of his classes and a 50-acre campus.

She is in Ohio. Here a beautiful home and a college professor-pastor husband were always surrounded with her outstanding circle of Ohio friends.

She is in Iowa. As matron of our retirement home of a few years ago, she and her superintendent husband were pronounced the best ever. Library work later in the college in which her husband was a teacher seemed to be easy and rewarding for her. WCTU and church work also kept her busy and happy. She and I were honored by being photographed with the governor and his wife. The governor and many other friends and relatives attended our 50th wedding anniversary celebration at the Plymouth Church in Des Moines.

These states were uplifted a little because Ada lived in them—still changing by her presence in spirit.

Ada is intimately in the lives of three children, 11 grandchildren, and five great-grandchildren.

The oldest of the three descendent families is associated with an international bank—also consultation work in England and Virginia, with language teaching and college work.

The second family is headed by an engineer who worked with Dr. Werner von Braun on space projects. Business and city planning keep two sons busy. College, high school, church, and community activities characterize a younger daughter and son. Their efficient mother is prominent in many groups and organizations.

National and international government service is the occupation of the father in the third family. His wife is at the Smithsonian Institution in Washington, D.C., part-time. A son is an architect, a daughter a counsellor and another daughter a college student.

All three families are faithful church and community members. Ada's ideals shine brightly in the characters of all. A profusion of flowers and cards from them brought happiness to Ada on her last Mother's Day. They all loved her.

One afternoon Ada, while coming out into the yard to be near me as I worked, fell on the cement driveway. In the hospital a pin was put into her broken hip. After two weeks in the hospital she was taken to an extended care facility for therapy. I tried to keep everything beautiful for her to see when she came home, for she liked our little retirement home. But she never got strong enough to walk.

Ada is here with me in spirit as I write. The pictures she painted are on the wall along with beautiful plates and other decorations.

Over there on the telephone table is her citation for being president of the University WCTU, also her church women's fellowship pamphlet.

Beside me are photograph albums picturing her many friends and activities.

Her favorite chair and flowers remind me of her.

Will she communicate with me in some way? A few unproven claims of this possibility have been made.

Physics professors have talked about particle-wave radiation of matter into pure energy penetrating the barrier between the living and the dead. Mystical?

Should her personality exist and get across it, I hope her influence will not just make me happy but will help to solve pressing human problems. God is in families, but in all of them, favoring none.

I am indeed fortunate to have had her companionship and love for over half a century. Our beautiful experiences will be an ever-present daily memory inspiring me to nobler living.

Thank God for Ada! ☐

Paul F. Bechtold is a retired pastor, educator, and author living in Des Moines, Iowa.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Elmer Leckrone

Filling up the pews on Sunday

There are 176 churches in the Statistics volume of the Church of the Brethren *Yearbook* which report an average attendance of 50 or less each worship service. If the church is in a community which is becoming industrial and the folks have moved out, or for some other reason, the

handicapped, causes, nomenclature

following ideas may not be of value.

If your church is in a community where there is a potential for more than 50 in attendance, perhaps the following ideas may stimulate it to a larger influence in the community.

Since 1926 it has been my good fortune to enjoy working in eight of these churches and then see them carry on with power.

1) Set a goal. This is simple. Do it by classes and then have periodic weekly reports on how the quota in each group is coming.

2) Have a quarterly family night where slides will be shown of new families and their home and hobbies. Maybe the families can be introduced to the church family. At this family night have a professional photographer bring his backdrop and lights to take pictures of three or four generations of family. This Christmas would be a good time to start this.

3) Make the prayer meeting a time for personal growth in the use of the Bible. Call it a Bible, missions, and music institute and take the Bible by periods. Be liberal in assigning people to report on personalities of that period such as the patriarchal period, or the period of the judges, or kings, or early church.

4) Write your district executive and ask for a nearby church to compete with and vie with class for class and department for department. This is fun. It is great to meet the people you have been competing with at district meeting and in all good humor eat hot dogs and beans while your competing church people—who won—eat steak. Many a friendly idea is passed at these sessions.

5) Sermons? Yes, they're still in vogue and getting to have a larger place than ever. People need this "battery charging," this new outlook more than one day in seven. Get in there where God's heart and pulse is pounding for the benefit of his children. Feel how the personalities in your sermon felt. Let the folks live with "Sychar Sally" at the well after she had "gotten out of the crowd" to see and hear Jesus. Oh, it's fun to preach! Your pulpit becomes a veritable stage of experiences, and you feel that pressure of the hand, at the door as the congregation leaves, that tells you God is alive among his living people. ☐

Elmer Leckrone is a retired pastor living in Custer, Mich.

Dean M. Miller

Three options for '79 ballot

One of the difficulties faced by the 1977 Nominating Committee of Standing Committee was to communicate to the delegates of Annual Conference our understanding of our task relative to the selection of nominees for the position, moderator-elect. Aware that we had submitted to Standing Committee the names of four women whom we felt were qualified for this position, many delegates claimed that we had submitted "a structured ballot." From the floor of the Indianapolis Annual Conference, one brother charged that we had violated the expressed action of the 1976 Annual Conference meeting in Wichita, Kan.

As a member of the 1977 Nominating Committee, I feel that we did our task totally within the current guidelines of Annual Conference. Referring to the 1976 Conference action, it reads: "There is no authorization at this point for presenting a structured ballot that will assure the election of women to any Annual Conference office." Our action in bringing the names of four qualified women to Standing Committee did not assure the election of a woman to the position of moderator-elect. Therefore, it seems clear to me that the Nominating Committee did not present "a structured ballot" in violation of the 1976 Conference action. There were two parts of our final ballot in Indianapolis which were clearly "structured." I refer to the election of electors to Bethany Theological Seminary. The ballot was so structured to assure the election of a lay person in one category and a clergy person in another category.

I might point out that in 1977 the Nominating Committee presented the names of four qualified *men* to Standing Committee for the position of moderator-elect and I don't remember anyone in Richmond raising questions about the ballot being "structured." One of the mandates to the Nominating Committee is that we try to achieve balance on the ballot in many areas such as age, sex, and geographical location. Having had the names of four men submitted in 1977 for the position of moderator-elect,

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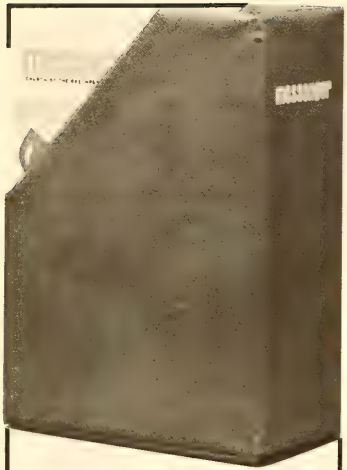

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WRITE—Brethren Bible Institute, Route 10, Box 49, York, Pennsylvania 17404.

one might argue that it was out of concern for balance that the names of four women were submitted in 1978.

I'm sure the heart of the matter for many Brethren was voiced by one sister on the Conference floor when she expressed opposition to a woman being elected to the position of moderator-elect. For her it was a reason of conscience based upon her understanding of scriptural teaching.

I interpret those passages in the Bible which would restrict the leadership role of women to be conditioned by the situations which existed in particular congregations in the first century culture. I see a parallel situation in the master-slave relationships, which we would all agree are not to be perpetuated in the church today.

For me, the high point of New Testament doctrine concerning the relationships of men and women in the church is to be found in Galatians 3:26-28. Apostolic admonitions to particular congregations about some of the problems they were having with "bossy women" must always be interpreted in light of the Galatians' vision of the new humanity in Jesus Christ as God intends it to be.

As chairperson for the 1979 Nominating Committee I would encourage District Boards and individuals to nominate qualified women and men for the position of moderator-elect. As I see it, the Nominating Committee has three options for 1979. We can submit a ballot to Standing Committee for the position of moderator-elect that would include the names of all men, or all women, or a mixture of both men and women. Any one of these options would be valid within the present guidelines of Annual Conference for ballot nominations. ☐

Dean M. Miller, pastor of the Hagerstown (Md.) congregation, chairs the 1979 Nominating Committee for Annual Conference.

William A. Hayes

Reflections of a black pastor

I looked forward to my first Annual Conference much like a person recently married who is going to meet the in-laws for the first time. It was an opportunity to seek answers to such questions as: "What kind of family have I married into? Are their values and priorities compatible with mine? What are the prospects for a long term relationship?"

There was much about Annual Conference that appealed to me and to which I could respond positively. I could appreciate the family reunion aspect of the gathering, the emphasis on study and worship, and the well-organized structure of the Conference. It was exciting to hear the plans for the development of Bethany Hospital, the Mutual Mission in the Americas program, and the concern for the reform of the criminal justice system.

But there was also much about Annual Conference that raised serious questions in my mind as to whether the Church of the Brethren is really compatible with the interests and concerns of black people.

My eye-opening experience began early when I saw the Conference deliberately avoid the opportunity to walk in the sunlight of a new day by failing to elect a female moderator-elect. I couldn't help but think that if Conference is not willing to grant full leadership opportunities to white Brethren women, what chance does a black person have?

It soon became clear to me that the priority interests and concerns of the Church of the Brethren are not those of most black people. While I realize that disarmament, peace, and control of firearms are important for all people, these are peripheral concerns for most black people because of the fundamental and enduring problems plaguing us in this country to which we must give our attention if we are to survive. When there seems abroad in the land a steady erosion of the gains made by blacks and other minorities in the 1960s, we must continue to press for our civil rights. When blacks are unemployed and underemployed far out of proportion to our numbers in the general population, we must continue to work for economic opportunity. When the twin cancers of prejudice and discrimination still plague the country, though in subtle forms, we must continue to try to change attitudes and seek protective legislation. What I missed at Conference was any clear indication that the Church of the Brethren was at work on this agenda in any programmatic way.

Another disappointment for me was the content of the Insight Sessions. I found it

turning points

Licensing/ Ordination

James Lloyd Benedict, licensed March 6, 1977, Robins Church, Northern Plains

Joseph A. Clapper, III, licensed April 24, 1978, Yellow Creek, Middle Pennsylvania

Paul Ernest Dietz, licensed April 23, 1978, Shiloh, West Marva

Joel N. Hershey, ordained September 3, 1978, Mt. Olivet, Southern Pennsylvania

Jeffrey Scott Holton, licensed September 24, 1978, Ankeny, Northern Plains

Mary Elizabeth Jessup, licensed June 11, 1978, Springfield, Illinois and Wisconsin

Frederick Mark Keener, licensed August 27, 1978, Longmeadow, Mid-Atlantic

Luther R. Patches, ordained August 27, 1978, White Oak, Atlantic Northeast

Lynn Edward Rohrbaugh, ordained September 17, 1978, Rough Run, West Marva

J. Marvin Shenk, licensed September 11, 1978, White Oak, Atlantic Northeast

Harry Eugene Strite, licensed August 27, 1978, Longmeadow, MidAtlantic

Steven Van Houten, licensed September 24, 1978, Blue River, Northern Indiana

Burton Harold Wolf, licensed August 13, 1978, Potsdam, Southern Ohio

Gale Harley Younkins, licensed October 8, 1978, Rocky Springs Fellowship, Mid-Atlantic

Pastoral Placements

Herbert Alford, from Front Royal, Shenandoah, to Mathias, Shenandoah

Isaac Baldeo, student, other denomination, to Bethany, Missouri

Gordon C. Bayles, from other denomination, to Round Hill, Shenandoah, interim part-time

Ralph Berg, from Old Furnace, West Marva, to Lynchburg, Virlina

Auburn Boyers, from Fairview, Mt. Clinton, Shenandoah, to Middle River, Shenandoah, interim part-time

B. F. Dietz, Sr., from retirement, to Trout Run, Shenandoah, interim part-time pastor

Paul Eller, from supply, Virlina, to Red Hill—interim, Virlina

Jerry Grieve, from Ashland Brethren, to Independence, Western Plains

Earl Harper, from Cherry Grove, West Marva, to Glendale, Md., Middle Pennsylvania

Dave Hendriks, from Bethany Theological Seminary, Oak Brook, Ill., to Worthington, Northern Plains

Glen L. Jones, from Roanoke, La., Southern Plains, to Burnettsville, South/Central Indiana

Fumitaka Matsuoka, from ICU-Tokyo, to Oakland, Pacific Southwest

Ira L. Mohler, from retirement, to Birmingham, Sun Valley, Southeastern

M. E. Nansel, from Burnettsville, South/Central Indiana, to Cherry Grove/Yellow Creek, Illinois/Wisconsin

Earl Stovall, from interim supply pastor, Virlina, to First, Rocky Mount—part-time, Virlina

Dean E. Wolfe, from student, to Lower Miami—interim, Southern Ohio.

Deaths

Adams, Earl, 84, Hershey, Pa., May 6, 1978

Armery, Marion L., 65, Cando, N.D., Aug. 16, 1978

Arnold, John, 87, Cumberland, Md., Aug. 29, 1978

Borden, Albert, 84, Westland, Mich., Aug. 8, 1978

Bowman, Cora, 78, Roanoke, Va., Aug. 10, 1978

Burke, Lois, 62, Cumberland, Md., July 20, 1978

Campbell, Pearl S., 80, Bellwood, Pa., Sept. 3, 1978

Coen, Arthur F., 57, Lititz, Pa., Aug. 15, 1978

Cook, Lillian, 77, Johnstown, Pa., Aug. 13, 1978

Edgecomb, Elva C., 95, Cerro Gordo, Ill., Aug. 19, 1978

Eller, Jay V., 79, Wenatchee, Wash., July 30, 1978

Emmert, George, 80, New Paris, Ind., July 22, 1978

Frantz, Ira, 90, North Manchester, Ind., Aug. 19, 1978

Fulmer, Elizabeth, 85, Lancaster, Pa., Aug. 20, 1978

Getts, Hazel A., 82, Ashley, Ind., July 28, 1978

Gray, Alva, 87, Limestone, Tenn., Aug. 6, 1978

Hagy, Mildred, 72, Defiance, Ohio, Nov. 4, 1977

Hahn, Samuel M., 79, Reedley, Calif., Aug. 31, 1977

Hardman, Hattie L., 98, Lowpoint, Ill., May 9, 1978

Hardy, Delmer, 69, Defiance, Ohio, Jan. 5, 1978

Hartman, Grace Keeney, 64, Oak Park, Ill., July 17, 1978

Hawbecker, Merle Rowland, 73, Lanark, Ill., Aug. 27, 1978

Hood, Marie M., 79, Waterloo, Iowa, July 17, 1978

Hoover, Nella May, 79, Albany, Ore., Aug. 14, 1978

Huffman, Fay, 84, Modesto, Calif., Sept. 3, 1978

Lehman, Peggy, 64, McFarland, Calif., July 28, 1978

Marshall, Minnie F., 73, Adel, Iowa, May 26, 1978

Masters, Joyce, 50, Covina, Calif., July 17, 1978

Miller, Agnes Shipman, 85, Richmond, Va., Aug. 20, 1978

Netzley, Effie, 89, Greenville, Ohio, July 25, 1978

Patrick, Archie, 90, Pampa, Texas, June 30, 1978

Peatross, Della, 85, Roanoke, Va., Aug. 8, 1978

Peel, Henry, 82, McPherson, Kan., July 26, 1978

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difficult each day to choose one that I thought dealt with a relevant concern of black people. It would have been helpful for me and others from our congregation to have had a session on “Churches in Racial Transition.” There must be numerous congregations in our denomination dealing with or needing to deal with this opportunity. A session on “Congregations in Urban Mission” would have been useful to many of us who live and serve in an urban environment. Would it not be helpful to white people to learn something about “Black History and Theology?” This could help to abolish fears and open avenues of understanding.

On the weekend nearest Jan. 15, 1978—Martin Luther King's birthday—we invited the children and young people of First Church, a predominantly black group, to view the film: “King: Montgomery to Memphis.” They watched it with passive curiosity for none of them were old enough to have personally experienced the events depicted in the film. There was a scene from the 1963 March On Washington and among the marchers appeared a person carrying a large poster which read: “Church of the Brethren.” Upon seeing it, the youngsters jumped to their feet and cheered. The room was alive with excitement. They had been able to see, for a brief moment, that the Church of the Brethren was identified with their cause.

My wish for the Church of the Brethren is that identification with the cause of black people would be made clear again in 1978-79, and that it be expressed in budget and program. I am willing, as most black people are, to work on the concerns and priorities of others, but I become deeply disturbed and feel alienated if the agenda does not include some issues crucial to my people and to me.

I returned from Annual Conference disturbed about the Church of the Brethren, but not in despair. I believe that the Church of the Brethren has the capacity to minister effectively to black people. What seemed to be lacking, from my vantage point at Annual Conference, is the well thought-out strategy to do so.

I have chosen to serve in the Church of the Brethren. My own personal integrity as a Christian and as a black person makes me desire and also willing to work for first class citizenship. I will work for integration which does not ignore differences but utilizes them to enrich the whole church. I will do all in my power to make the relationship with my newly-adopted denomination meaningful to me and useful for the concerns and aspirations of black and other minorities. ☐

William A. Hayes is pastor of First Church of the Brethren, Baltimore, Md.

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FOR RENT—the anti-abortion film, “Abortion: A Woman's Decision,” shown during the Brethren United for Life Insight Session at Indianapolis Annual Conference. Also cassette-slide presentations, “Abortion, How It Is” and “How Babies Grow.” For rental information write: Brethren United for Life, 5701 South US Hwy. 421, Westville, IN 46391.

INVITATION—We would like to hear from Brethren living in northwestern Indiana, especially LaPorte, Porter, and Lake counties, who are interested in joining a Brethren Fellowship group. Contact: Eugene and Mary Kuszmaul, 5701 South US Hwy. 421, Westville, IN 46391.

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TRAVEL—Air-conditioned bus tours to 1979 Annual Conference in Seattle. After Conference return home via Canadian Rockies or go on to Alaska. Write Dr. J. Kenneth Kreider, R.D. #3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Tours. 1979: ALASKA 11 days (June 22-July 2) before Seattle Annual Conference, and 14 days immediately after (July 8-July 21). Includes Inland Water Passage Cruise. Two-day mini tour Seattle-Victoria-Vancouver possible before 11-day tour and after 14-day tour. 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, The Alps, Rhine Cruise, Berlin and Prague. June 29 departure. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

Fay Wolf

Make our dreams into a reality

We, too, have dreams—we are the parents of the handicapped: the blind, the brain damaged by trauma before, during or after birth, the cerebral palsied, the deaf, the emotionally disturbed, the epileptics, the hyperactive, the mentally retarded, the learning disabled, the muscular dystrophied, and many others.

We, too, long to communicate—to explain again that a totally blind child can still hear, a mentally retarded child can still think, an athetoid child looks the wrong direction in conversation not because of unawareness but because of a motor problem purely physical, a hyperactive child is driven by an excess of energy most of us could not control in ourselves and a deaf child can see. Our children may be handicapped but they can feel and understand both facts and attitudes, both acceptance and rejection, both love and joy. We know for we have heard their laughter when spoken to as normal (delayed laughter, perhaps, but pure) and we have heard their sobs for hours after hearing some adult who thought they could not comprehend speech carelessly and ignorantly proclaim their case as hopeless.

We, too, long to communicate—to explain their differences if it helps others help our children fit into their rightful places. And we feel confusion along with anger and concern when told by relatives and well-meaning friends that our handicapped child's presence in the home is harmful to our other children. Happily, we have almost all felt the joy and reassurance that comes when our other children express the joy, love and togetherness which the handicapped sibling often adds to family life.

We, too, have medical dreams of new cures, controls and preventions of handicapping conditions but most of all we dream of a world where all people will be accepted as equal—of a world where a family will not be socially pressured into committing a child to a distant institution when social pressure is the only reason; and of a world that will not sit in judgment on a family whose child needs hospitalization and a world that will remember this child, too, is still a part of the family, church, and community.

As an historic peace church, the Church of the Brethren needs to look hard at this situation where many people who can sit for hours watching killing of humanity on television admit they have felt they must turn off the television because they could not bear to see a program of severely handicapped children!

Have you ever looked the other way rather than see a child whose handicap severely alters his appearance? Are there families in your neighborhood who do not come to church because they feel their child will not fit in? Too long we have looked the other way, not tried to find a place the handicapped person can fit in or even get in (in severe wheel chair and stretcher cases). Far too long these children and adults (they do grow up) have been hidden, and expected to be hidden, from the general public. Why?

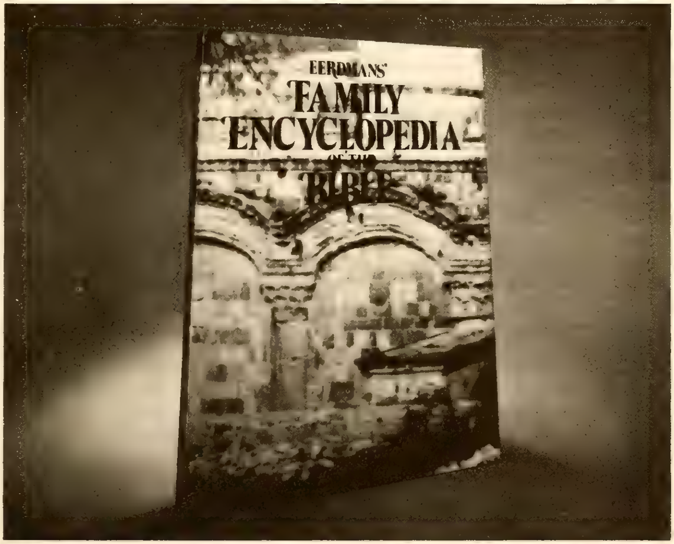
We, today, in the Church of the Brethren need your help to make our dreams a reality for we are scattered in little groups of ones and twos over the Brotherhood and our children's handicaps are each unique but they are painful and many. And we, like the handicaps of our children, are legion. ☐

Fay Wolf teaches multihandicapped children along with her multihandicapped foster son. She is a member of the Daleville (Va.) Church of the Brethren.

Wilbur Dunbar

What to do with causes

Burdened with a Brethren upbringing, I have struggled often to find the right ways and means.



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What to do? Gradually, almost painfully certain useful (that is, succesful) procedures have separated from the fog. I joyfully conclude that no one need ever solve any social problem completely. Frequently, all that is needed is to pick out one small part of the problem and solve that small part. It is surprising to see how many social problems deflate quickly if merely punctured, say like a child with a pin and a balloon. Indeed it's encouraging.

I feel freed a bit from "the burden" to discover also that it is not necessary for me alone to finish what I begin. This is a realistic view of the world, as well as a humble one. Quite likely if a cause is valuable it is, most understandably, much too heavy for one mortal to complete.

Another pleasant finding is that often it is possible to move the world a little bit, and get paid for it. Causes can be advanced through one's vocation. In fact, failure to do so probably condemns many believers in private enterprise to too much greed, selfishness and sour spirits.

Furthermore, the so-called cause vocations like preaching, other church work, other good organizational involvement and the like, can suffer from detachment. Earning a daily living in the market place, of course, can not.

Finally, I am amazed and delighted that there are so many, many ways to achieve the same, good objective. Instead of being wedded to some route, about any cause can be advanced by this road or that. Years ago, for example, the WCTU should have zeroed in on drinking on regularly scheduled airlines. This type of prohibition also appeals to many people who at home among friends like to drink more than milk (as for me, I like milk).

Oh, yes, I almost forgot. Oddly enough, sometimes (not often) a cause comes along that you like, respect and serve—but later you have to admit that it isn't as great a cause as you thought at first.

I, therefore, end with a plea to myself and others that even in pursuit of a cause we keep listening and learning. There is that very, very small possibility (of course!) that I might be wrong. ☐

Wilbur Dunbar is a free-lance writer from Wooster, Ohio.

Richard M. Judy

Sisters, brothers and servants

Although my year in Marburg, Germany (with Brethren Colleges Abroad), only began in August, I have been able to share my faith and the beliefs of the church in Holland, Switzerland and Germany. It is by no means an easy task to explain the concepts of our beliefs in another language (especially with a limited vocabulary as I have in German). However, those with whom I have shared have been understanding and very receptive. Except on one point. Almost always they ask, "Are there only *men* in the Church of the Brethren?" To which I attempt to make an answer that "Brotherhood" includes everyone. Yet, they still don't quite understand.

I became less and less sure of my feeble explanation. I know historically why we are called the "Church of the Brethren." I also know that this wasn't our only name. Perhaps, it is time to seriously consider changing this name.

Many opinions have been shared concerning this subject (often by "sisters in the Brotherhood"). Yet, never have I heard or read any specific alternatives to our present name which could, at the least, be debated (and we do love a debate). Let me make a proposal which may or may not be new.

Our church, to those in the world who know "her" (check the German word for church), projects an image of service. We are all called to serve in building God's kingdom. I propose "The Church of the Servants." Then, instead of responding to others, "I am a Brethren" we could say, "I am a Servant." Then our "Brotherhood" would be the "Servanthood" with a "General Servanthood Board."

This may not be acceptable to many. However, my call is not to retain our name on purely sentimental grounds but to deal in a concrete way with alternatives.

My brother and sister "Servants," I ask you to join me in this consideration. ☐

Richard M. Judy Jr., is a McPherson College student from McPherson, Kan., now in the Brethren Colleges Abroad program in Marburg, Germany.

You can help

by Stewart M. Hoover

It has scarcely been 10 years since members of the public were first brought into the process of decision-making about broadcasting in the United States. In the time since that happened, there has been an explosion of interest in television's effects and policies.

In 1968 and again in 1972, presidential commissions found television violence to be at least a contributor to increased violence between children. More recent studies have found that adults are affected as well, becoming more paranoid as a result of their viewing. Actions by church groups (spearheaded by the Church of the Brethren) in 1976-77 resulted in reductions in the amount of violence on the air through direct pressure on advertisers associated with violence. The PTA and American Medical Association have come out strongly against violence on television, as have educational, civic and service groups all across the country. Even the casual observer can't have escaped noticing the great interest America has had in television's problems and potentials in recent years.

It is important to realize that, even with all that has been said and done, much work is still needed if we aren't to end up worse off than we were before. All of the public sentiment that has been raised about television has motivated lawmakers and regulators to action. Our continuing input is needed if their moves are to ultimately reflect our interests and needs. The same forces that made television what it is today are still at work and will carry the day unless those of us who are interested in better broadcasting get involved now. Individuals can have a great impact on decision-making about broadcasting if they take time to clarify issues and respond to the right place.

Following are three important issues in telecommunications which could benefit from your input *right now.* Pick one, sit down and write a letter, sending copies to Media Project, 1451 Dundee Ave., Elgin, IL 60120. You can help make a difference.

Television advertising directed at children. The Federal Trade Commission

improve television

(FTC) has issued a *Proposed Rulemaking* (which means they intend to make a rule) on advertising of certain products for children on television. The rule would have three parts.

1) It would ban all advertising from shows with substantial under-eight audiences.

2) It would ban ads for sugared products that pose a dental health risk from tv shows seen by significant numbers of children between eight and 11.

3) It would allow continued television advertising of less hazardous sugared foods to the 8-11-year-old group, but only if individual food advertisers fund "balancing" spot messages on nutrition or health.

These rules have been long advocated by such groups as Action for Children's Television, and nutritionists. A number of church groups, including the Church of the Brethren, are approaching advertisers in whom they hold stock, asking them to impose these restrictions voluntarily.

Those who support these rules have seen the constant marketing to children of toys and sugared products as an oppressive practice, one which takes unfair advantage of an audience that is not too discriminating. Indeed, even their parents have been affected by these practices.

How many families have bought tv-advertised products, only to find them flimsy, or needing batteries, or needing to be put together after purchase? Television can help make every trip to the supermarket a battle of wills between parents and children. Many parents justifiably feel mislead when they find that sugared cereals, touted as "nutritious" can contain as much as 65 percent refined sugar, nearly twice the amount in a candy bar!

Researchers have found that young children cannot distinguish a commercial for what it really is, and even when they get old enough to make the distinction, they still may misunderstand the commercial's purpose. By making a rule on this matter, the FTC will be confirming that our society will not allow naive and vulnerable viewers to be used in this way.

We are one of only a few western nations that allow advertising on children's tv *at all.* We are the only one that places no restrictions on such ads, and, until recently, we were the country which allowed the *most time* devoted to ads in kids shows—18 minutes an hour (now it is 12 minutes an hour).

The FTC rulemaking has hit a snag, however. Several members of Congress have responded to cries of "foul" from the advertising industry and have blocked funding of the FTC's proceedings. That means that until they release the money, the commission will be unable to complete its study and actions on these questions.

Your help is *needed.* Write soon to your Senators or Congress members and let them know your views. The FTC will probably still accept letters of comment on their proposal. Write to them also.

You can get more information about this issue by writing to the following: Federal Trade Commission, 6th and Pennsylvania Ave., Washington, DC 20580; and Action for Children's Television, 46 Austin Street, Newtonville, MA 02160.

Be sure to specifically request information about the proposed ban on children's advertising.

FCC inquiry on children's television. The Federal Communications Commission has also responded to public interest in television's effects. Their relationship to television is direct, in that they license all television stations in the United States.

In 1975, then FCC Chairman Richard Wiley had negotiated an agreement with all three networks called "Family Viewing Time" (FVT). FVT was to be a period of a couple of hours each evening that would be relatively sanitized of "sex and violence." That arrangement was struck down by a federal judge in the spring of 1976 in a suit brought by a number of west coast producers.

The FCC, now under new leadership (Charles Ferris) has undertaken a broad study of their influence over children's tv. The first stages of this study involve an "inquiry" (a formal process of seeking input from the public, the industry, the educational community and others). You can get involved in this inquiry by filing your comments with the FCC in the form of a letter.

Some among the questions to which the FCC would like your answers follow:

1) Is the overall amount of children's programing on your local station reasonable? Is there too much or too little?

2) Do your stations air educational and informational programs for children?

3) Do your stations broadcast programs for different age groups?

4) Do your stations separate commercials from program segments?

5) Should guidelines for children's tv apply only to those programs designed for children, or should the commission take into account the fact that most children's viewing is of adult programing?

For more information, write to Federal Communications Commission, 1919 M Street, N.W., Washington, DC 20554; and Brethren Media Project, 1451 Dundee Ave., Elgin, IL 60120.

Communications Act revisions. The Communications Act of 1934, which regulates all broadcasting and electronic communication in the United States is presently being rewritten by the Communications Subcommittee of the House of Representatives.

The subcommittee has already issued a proposal rewrite of the act, and has held hearings on his proposal this fall. (Testimony was given on behalf of the Church of the Brethren as a result of the General Board's recent resolution on the act rewrite.)

The proposed revisions from the subcommittee could make long-term, drastic changes in television and radio in this country, and concerned people should make themselves knowledgeable of the issues involved. Your members of Congress should hear from you, after you've investigated those issues.

For information about the rewrite and a copy of the General Board position on it, write to the Media Project office in Elgin. For help in communicating with your representatives in Washington, write to: Church of the Brethren Washington Office, 100 Maryland Ave., N.E., Washington, DC 20002. ☐

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editorial

Getting into the nativity scene

I have created a problem for myself this Christmas. After selecting the material for this month's MESSENGER, what am I going to do with the hand-carved nativity scene I annually dig out of the crawl space—that set of exquisite little Nigerian thorn carvings, so guaranteed to impress holiday visitors at the Thomasson house?

Two December articles in particular—"Christmas in Context" (page 12) and "Immanuel: God With Us" (page 20), caution us against paying undue attention to the babe in the manger to the neglect of the man on the cross; the long ago, sweet holy babe to the "God with us" *now*.

The writers of those articles make a painful point. My thorn carvings, carefully packed away all year in tissue paper to be pridefully displayed just at Christmas, are only too symbolic of how devoid of real meaning we can make Christmas, as if the event in Bethlehem were an end in itself. Maybe Karen Carter in her article is *wrong*—maybe we *do need* that album of childhood photos of Christ, the bronzed baby shoes, the box of treasured old toys, the baseball glove, the carefully folded-away, outgrown clothes, the school books and report cards—something to better connect us with the grown up teacher by Galilee's shores and Jerusalem's temple.

And then, what do we need to connect us with the "God with us" today, the *Immanuel* here and now, longing for our fickle hearts, grieving over our still sinful ways?

As we display our nativity scenes, decorate the Christmas tree, wrap and exchange gifts, and gorge on holiday fare, will our eyes be opened to the world that still needs the gospel that Christ proclaimed? Will we see the relevance of that gospel and apply it to our actions and attitudes today? Will we perceive its revolutionary meaning—as revolutionary and upsetting of the status quo *today* as it was 2,000 years ago?

What does Christ mean about "neighbors," when we know the plight of persons on the other side of the globe and do nothing?

What does he mean about feeding the hungry, when they starve in hordes in Africa and Asia?

Does he agree with mission policies of churches today that argue about the present meaning of his great "go ye"?

Does he share our prejudice against the minorities in our midst?

Does he write sorrowfully in the dust while we gather jagged stones to shower on the homosexuals who plead for our understanding and acceptance?

Is he as concerned as we are about the changing role and seeming disintegration of the American family?

Did he read the latest Annual Conference statement on marriage and divorce and say to the Brethren "right on"?

Does he wear an ERA button?

Does he have choice words for the huge business corporations that dominate and exploit our society?

Does the proposed World Peace Tax Fund warm his heart and fit his rendering unto Caesar teaching?

Maybe I will keep the nativity scene set up in the living room all year. It would sure save rooting through all those boxes in the crawl space that I always forget to label. And it might remind me that Christ came not once, long ago on a good will visit, but is Immanuel—"God with us" today and always.—K.T.

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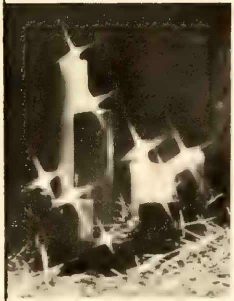

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will come to all the people;
for to you is born this
day in the City of David
a Savior, who is
Christ the
Lord."

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